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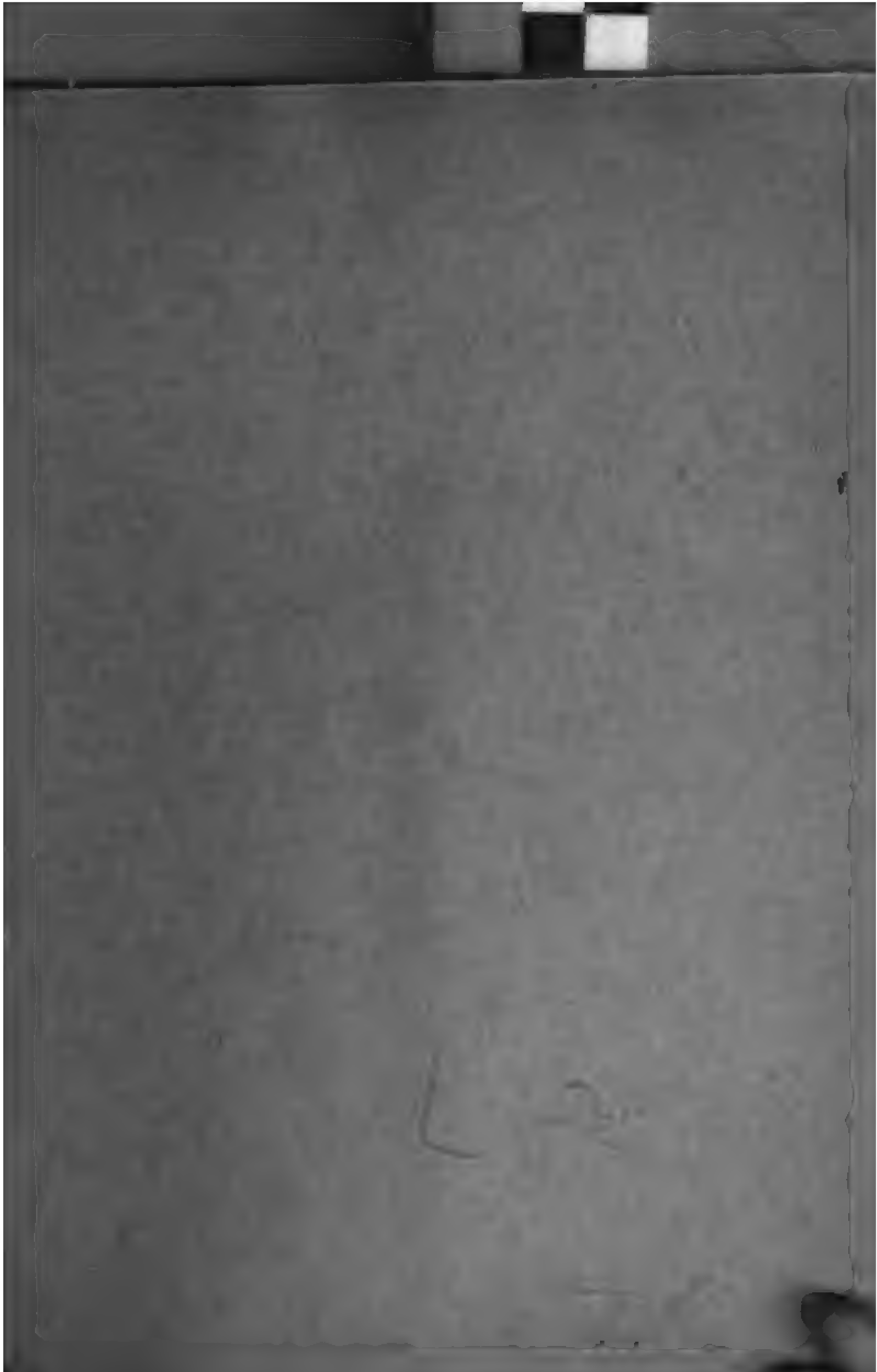


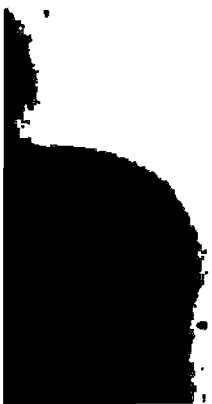


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LIFE AND LIGHT

FOR

WOMAN.

PUBLISHED BY THE

WOMAN'S BOARDS OF MISSIONS.

1889, Vol. XIX.



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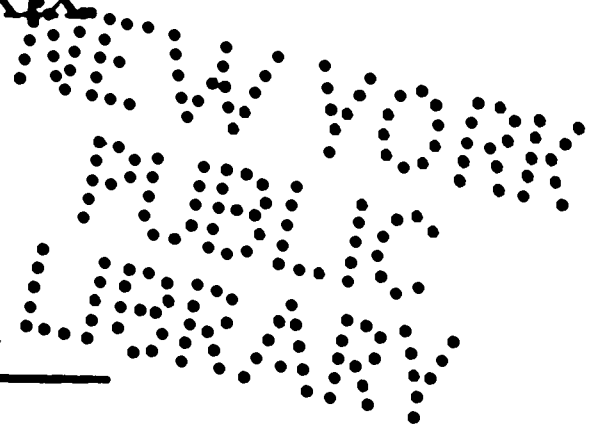
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VOL. XIX.

JANUARY, 1889.

NO. 1.

BEAUTY FOR ASHES.

BY MRS. W. B. CAPRON.

MADURA, SOUTH INDIA, Dec. 15, 1879.

M—— is a young woman who is now reading Luke well, and who is interesting, and who has a very interesting mother. The mother does not know how to read, but is eager to listen. They love me, and that is why I love them. The husband and father is a graver in stone, and works at home. He is in the habit of listening to the Bible readings in his house, and has himself read through Matthew, Luke, and John. He is a thoughtful man, and was beginning to feel that he and his wife and daughter were getting too deep into the new way, and said so to the Bible-woman.

About six months ago, while away from home, he had something like an attack of cholera. His wife went to him, and sent word back to me, "Pray for us, when you meet on Friday night, that he may be well enough to get home." He was brought home, and has been running down steadily ever since. About three weeks ago the daughter came to see me. She said, with much earnestness: "Yours is a religion that gives comfort. I have come for comfort. Father is failing very fast, and we are losing hope, and are so sad and full of tears that I have come to you to hear you say comforting words." I talked with her, to her evident peace of mind.

On Saturday evening, as I was returning from visiting a sick man, I suddenly determined to go to the house of these friends. They were not expect-

ing me, of course, but mother and daughter were in the open court as I entered. I had heard that the sick man was taking a little milk only occasionally, and was very low.

I went up to these two friends and said that I did not intend to stay, but only came to tell them how much I thought about them, and that it seemed a great thing to me to think of one who had so long lived there, going from that home to a distant world, and I was very anxious about this great journey. The wife was exceedingly grateful to me, and said, "I think he wants to see you. Let me go and see." I replied that I did not expect to see him, and that I did not like to disturb him. However, after a few moments she returned, and said somewhat authoritatively to those about us, "Do you all stay here; only my children may come," and beckoned me to follow her.

The man was lying on a cot, his head on a nice pillow, and a white sheet over him. He was breathing slowly and faintly, and his eyes were shut. His wife said to him, "She is come; she is here." He opened his eyes, raised his hand and waved it to and fro, keeping time with the slow motion of his chest, and faintly said, "I am going." I laid his hand gently down, and bending over him said, very clearly and distinctly: "The Lord Jesus Christ is the Saviour of sinners. You have heard of him."

He fixed his eyes instantly upon me as if hanging upon my words. I went on: "He is strong, glorious, quick, and ready to save. Say with all your heart, I am a sinner; save me also."

He still kept the same look fixed upon me. It was as if he had somehow laid hold of me! I was filled with awe with the thought what a silent and what a mighty power is faith: it is everything; it is all eternity to him; it will hide a multitude of sins. Where is this Saviour, so tender, so gracious, so near to me? This man has knowledge enough to know him if he would only reveal himself to him.

How still it was! No one moved, or even seemed to breathe.

Then I said to him: "Would you like to have me help you say to the great and mighty Saviour that you want him to save you? He has saved many."

Never, as long as I live, shall I forget that look! There seemed to break forth from his face all the complete and varied expressions of expectation, eager longing, a sort of illumination of brightness, and a hope of something to be won or reached, that was marvelous to see.

So I knelt down. I laid my hand on his hand, and simply told the Saviour that here was one more poor sinner for him to save; that all merit, and fastings, and pilgrimages had failed, and that he had everything to give. Pardon one more and holiness for one more was what we begged him to give now *here.*

Words are few when we are tremendously in earnest. As I ceased, and before I rose, I heard the wife say, "How good this is!" The man looked a thousand grateful thanks, and whispered,—

"Do you think I shall live a day longer?"

To this I replied: "That is of no consequence. Jesus saves quickly. Say over and over, Saviour of sinners, I am a sinner; save me also. Say it till he hears you." He pointed upward: "I must go there," he whispered. To this I replied: "The Lord Jesus knows the way. Leave yourself to him, and he will carry you safely through." And so I came away. One of the sons said, "This is wonderful!"

When I came out and came through the street, all the surroundings seemed unreal and transitory. It seemed as if the great life hereafter was the life, and as if this present time was given us only for our own deciding, and helping others decide what life to live.

On Sunday the wife sent me a messenger with the words, "Pray for him, and pray for us all."

On Monday she said to the Bible-woman, "This seems like going somewhere." This is a great experience for the Bible-woman. She has some excellent points, but I am constantly telling her that she does not comprehend her responsibility for these souls, nor is she equal to the divine mission of carrying the great message from Heaven to souls. She came to me this morning with tears, as if she was unequal to these great scenes. I told her to go to that bedside and read, clearly and distinctly, the words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I also told her that if he seemed to understand her, to ask him if she might read the words again, but that she was not to add a word of her own. Also, before she went, and on the way, to beg the Holy Spirit to use her voice, although she was so far from having the great gift of the Holy Ghost. She is by this coming into a perception of the great fact that there is this great gift. May she be led on till she obtains it.

Thursday, December 18th.—On Tuesday evening, at seven o'clock, the great change of worlds came. The Bible-woman thus reported it to me:—

"They had carried him away when I went in the morning. I was astonished at the quiet. No screaming. There were several women there, but a great peace seemed to cover the house. The wife called me away alone and said: 'I have sent him to the Lord; I was alone with him with my two sons. About seven o'clock I saw a pain on his face, and his limbs began to tremble. I remembered how little pain he had after the lady prayed on Saturday night, and I knew that the time had come. So I said to my sons; 'She is praying

for us, and I will pray." So I knelt down and put one hand on him, and said, "O Lord, spare me from seeing him suffer, and take him." He grew still, and in a few moments ceased to breathe. Tell her I have sent him to the Lord.'" The Bible-woman added, "I am amazed at her peace."

When my dear heathen women, in great simplicity of purpose, instead of tearing their hair and wailing over their dying and dead, kneel down and lay one hand gently on the departing one and put the other in faith in the dear Lord's hand, I think I may say, "The kingdom of God is come to this house."

"Thanks be unto God for his unspeakable gift!"

(To be continued.)

JAPAN.

THE GIRLS' SCHOOL AT NIIGATA.

A YEAR and a half ago, several of the most liberal minded gentlemen of this city resolved to make the attempt to start a girls' school in Niigata. In this province female education has been, hitherto, not only neglected, but even, in some instances, discouraged by most violent measures,—an instance of which is a series of tragedies which occurred in a neighboring city. Soon after the subject of a girls' school began to be agitated in that city, itself really an educational centre, from which progressive movements might be expected to start, four young ladies banded themselves together in the firm resolve to obtain an education or die in the attempt,—each one binding herself by a solemn vow that, in event of her failing to obtain her relatives' consent, after a prolonged and earnest effort, she would commit suicide. After vainly for several months presenting their requests for education, two of the petitioners fulfilled their vows. A third was driven, by severe persecution, into temporary insanity. The fourth is now in this city, enjoying an education which had been procured at such terrible cost. Such was the feeling toward female education when our school had begun to exist only in the hearts and thoughts of a few men who had the gift of looking into the future.

The first attempt to start the school failed; funds could not be raised; parents were not prepared to send their daughters to school, and especially to a school whose principal and several of whose founders were Christians. But the movement whose beginning seemed so inauspicious, slowly grew in favor, and in May, 1887, the school was actually started, under the patronage of the governor, vice-governors, chief justices, and other most influential men of this province, who assumed the financial support of the school, giving largely themselves, and raising much money by traveling through the prov-

ince and soliciting gifts. During the few weeks between the opening of the school and its close for the summer vacation, the original little band of twenty-five scholars, including only two Christians, with which the school started, increased its number to forty-four. September, 1887, the school reopened, with a further increase of five pupils, showing its slow but steady growth in popularity; a growth of which every month has given fresh evidence, and for which, considering the opposition which has repressed it, we may well "thank God and take courage."

Until the arrival of the new missionaries in October, Mrs. Albrecht united to her cares in starting a new home in a new land, the teaching of all the English classes in the school. Mr. Naruse, the president of the school, together with his wife and three other Japanese teachers, have faithfully taught all the remaining branches laid down in the first year of a four years' course of study.

On the arrival of the new missionaries, Mrs. Kendall and Miss Judson were added to the teaching force, while Mrs. Albrecht was relieved. A new school building had already become an imperative necessity, and a dormitory was quite essential. The necessary funds, about three thousand yen, were pledged by the Japanese, of which twenty-five hundred yen have already been raised, and a very neat, comfortable building of eight rooms erected. The building of a dormitory will soon be begun, which shall accommodate about twenty scholars. Three of the lower schoolrooms, including the sewing-room, quickly made ready at night, are now used as a dormitory for the matron, one teacher, and ten girls. Accommodations for at least double their number will be needed next year.

There is every reason to believe that the school will reopen next year with considerably over a hundred scholars. As this number represents many grades, from those who are absolutely new beginners to those who are now well advanced in English, and as more classes are inevitable next year, and this when one of the foreign teachers must be, at least partially, relieved from school work, another English teacher is absolutely necessary to the successful carrying on of next year's work. A new home adjoining the schoolhouse is soon to be built for the foreign lady teachers. Thus the teachers will be brought into closer contact with the scholars, enabling them to exert a much greater personal influence, and to have an actual supervision of the domestic life of the girls.

The studies of this first year's course include, beside the English reading, translation and composition, Japanese history, geography, arithmetic, drawing, writing, sewing, and singing, the latter taught by one of the foreign teachers.

Nine cities are now represented in our school. Among our number are the wives and daughters of several officials, and the daughter of one Buddhist priest. An increasing interest in Christianity manifests itself among the girls, most of whom have, from the first, been willing to hear the truth. Mrs. H. M. Scudder, soon after her arrival in Niigata, began a series of bi-weekly Bible lessons, which are faithfully attended by a large proportion of the school. February 25th, a Sunday-school was started in the school building, which has had an average attendance of about fifty. The twenty-five scholars, with but two Christians among them, of May, 1887, have now become ninety-five scholars, of whom twenty-two are professing Christians, and others, we believe, are thinking earnestly about Christianity. Two ladies attending the Sunday-school who are not connected with day school, joined the church at the last communion. Two of our older girls also, staunch Christians, after thinking earnestly for some time, have announced their intention of devoting their lives to missionary work among their own people.—*From the Annual Report of the Mission.*

TURKEY.

LETTER FROM MISS E. M. PIERCE.

DEAR LIFE AND LIGHT: As I seat myself for another talk with you, I am calling to mind my last letter, and am wondering if it can be possible that yet another year has numbered itself with the past in the history of our school. Verily, it is so. It is a year I love to remember, and always shall. We have had earnest and faithful work performed, both by teachers and scholars. Our girls are hard workers; their tasks are not few or light, whether you look at the number and difficulty of their lessons or to their daily round of domestic duties. The past year seems more nearly to have met my ideal of a successful year in our seminary work than any other I remember since my connection with the school.

Well, what have I seen this past year which assures me that you would rejoice with us could you see our work? I have seen growth every way; untutored minds bending perseveringly and patiently to daily tasks, mastering them,—the eye kindling with great intelligence as the mind strengthened and knowledge increased.

It is interesting to watch the new-comers, especially those from the villages. Not only are the villagers different in dress, in manners, and in speech from the city residents, but each village, almost, has its own special distinctions in these and other respects. The distinction between city and village here is *greater than it is in America.*

It is a great event for a village girl to go to a city like Aintab. Her whole style of dress must be changed. If she has arrived at an age when a girl "comes out" in her native village, and the mother is thinking about engaging her, you will see the bright, red fez on her head, adornings of gay-colored handkerchiefs, beads and jewels of different kinds and value, according to the wealth of the family.

The dress is the distinctive village cut; to my mind, often more becoming and fitting for their work than the Frank dress,—a straight tunic of indigo blue, native woven and dyed, or striped alaja. This is variously trimmed and ornamented, sometimes with a pretty drapery in the back trimmed with folds of native red silk. Bright, full drawers are conspicuous about the ankles, and out of these peer the pretty bare feet or the clumsy village shoes. I confess to have fallen in love at first sight with many girls like these.

But you could not persuade or hire such a girl to show herself in Aintab in this dress. If possible, she will make a change before she starts from home, or she will cover herself with a large covering of some kind; and when she reaches the seminary she is conducted with as much haste and secrecy as possible to the girls' chamber, where the loving hands of the older girls disrobe her, braid her hair in the "regulation" style, and some one whose size suits her lends her a dress. She is no longer a village girl; she has become a seminary girl. I think she must feel something like a gentleman or lady who for the first time comes out in "court dress," as she makes her first appearance at the table with the teachers and other girls, sitting on a chair for the first time in her life, too.

How truly and vividly does she feel that a new life has dawned upon her! Her hitherto unaroused mental and moral perceptions are quickened. She catches the *idea* of the work to be done, and sets about it. Often the first few months in her school life sees a wonderful change in her. A new world of religious thought is opened to her. Intercourse with the older girls helps her. The prayer-meetings, the morning and evening devotions, the order and cleanliness of the home, the discipline of the classroom,—how strangely do these take hold of her in this first year if she is a girl of any promise.

Who can estimate the value of *one* year's advantages in our seminary to such a girl? And yet what a work remains to be done before we are ready to send this girl out for her life work! The three remaining years seem all too short, and, truly, they are too short for the lessons to be mastered from books; too short for removing the fetters of the mind and soul, the legacy of hundreds of years of oppression, ignorance, and superstition; too short for the building up of that Christian character which shall stand firm when assailed by so much as will be found in her future life tending to drag her

down instead of to lift her up ; too short to make her seek, above all, the perfection of that which has been begun in her soul and mind, and as she looks out upon the needy masses about her to make her burn with a desire to do them good.

I feel that I can say in regard to many of our girls when they leave us, that they have in a measure grasped this high ideal, and with a strong Christian faith they will do a work for Christ,—a work for the elevation of their race which should make all the friends of our seminary rejoice that such a school has been planted here, and is sending out on an average, yearly, ten girls so ripe and so hopeful for work in the Master's field.

The class of ten which graduated the 26th of last June, was one of more than ordinary promise, both on account of their Christian characters and intellectual ability. Our first church was crowded to witness the graduating exercises of this class. It was universally acceded that the girls sustained their parts equally well with the young men of the college, whose commencement occurred in the same place two days later. I could not but feel that the success of our girls on that day was an unanswerable argument in favor of the education, and even co-education, of woman in Turkey as well as in other lands.

Can you wonder that we wish to press on in this work, and ask your help again this year in aiding us to do so?

SCRAPS FOR OUR WORK-BASKET.

Dear Lord, the work is thine, and thou canst give
 Success or failure. Every day, we live
 Beneath the shadow of thy tenderest care ;
 Thy guiding hand is with us everywhere.
 And now, in these dark days, thou knowest well
 Our hidden sorrows. Thou alone canst tell
 How all our hearts are full of love for thee
 And for thy cause, though yet we cannot see
 One perfect thing accomplished. In thy name
 We strive to work ; and thou canst give the same
 Rich blessings, though we merit naught but blame.
 Help us, dear Lord, to lean upon thee still !
 Give us thy strength and patience ; and until
 Thine own good time, we wait thy holy will.

GUADALAJARA, MEXICO.

MRS. S. B. HOWLAND.

You say you do not believe in foreign missions? Then there are certain *things* which you cannot believe.

1. You cannot believe that God so loved the world, that he sent his Son to save it ; or that it is his wish that none should perish, but that all should come to repentance. You deny God's universal love.

2. You cannot believe that the gospel is the power of God unto salvation to every one that believeth. You deny its efficiency.

3. You cannot believe that he was the Son of God, or has any claim to your obedience, who said, "Go ye into all the world and preach the gospel to every creature." You deny his authority.

For it is clear as noonday that if you believed these things, then you must believe in foreign missions. Unless you find in the gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you ; you have missed its meaning ; you do not know its power. The root of unbelief in foreign missions is want of faith in the gospel.—*The Mission Field*.

We are amazed at the amount of missionary news which is to be found everywhere in religious and secular papers. Do you read it, my sister, or is it all lost to you? Or have you no taste for such literature? Your life is so full of household duties, and you have perhaps no help in the kitchen but "baby," you have no time to read. Can't you make time? "Baby and I do most of our reading together, while I am rocking her," says one. That is our experience, and "baby" leaves her autograph on more than one sheet of manuscript that goes to the printer. If you have no taste for such reading, indeed we pity you, and for your own good would advise you to cultivate such a taste immediately. It is so refreshing to break in on the domestic routine, and forget for a time its cares and responsibilities in reading! And what is better than to be absorbed in the conquests of our Lord?—to feel the inspiration of lives consecrated to the uplifting of fallen, depraved humanity? We feel better and stronger after such reading ; mind and body are rested and invigorated ; while holy impulses and resolves send the blood coursing healthfully through the veins. Do not permit your soul to lose the richness and the fatness which is found in such reading. And, as a disciple of the Lord and a worker in his vineyard, how much more effective will be your labor! Keep the fires of your zeal burning warmly and brightly by feeding good fuel, and its benign influence will be felt by all with whom you come in contact.—*Missionary Messenger*.

In recent years the standard of wealth has been so lifted, and ideas on the subject have been so enlarged, that it hardly seems worth while to do anything small. "If I were worth a million," has become a familiar expression ; and we flatter ourselves, when we use it, that we should be very generous if we were intrusted with that amount.

A little girl once said to her mother, "I will help you when I grow' up to be a woman."

"You need not wait till then," said the mother. "Go and bring me my thimble."

We need not wait for the million. We may give now, in proportion to what we have, remembering that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

There is always a place for large, special gifts in erecting much-needed buildings and enlarging the work. But the regular income for carrying on the work should come from multitudes of small givers.—*Ex.*

At a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon. (1.) We will all give something. (2.) We will all give as the Lord has enabled us. (3.) We will all give willingly. As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down, as secretary and treasurer, what each came to give. Many came forward and gave—some more, and some less. Among those who came was a comparatively rich old negro,—almost as wealthy as all the others put together,—and threw down upon the table a small silver coin. "Take dat back agin," said the secretary; "dat may be according to de first resolution, but it not according to de second." The rich old man accordingly took it up, and hobbled back again to his seat, in a great rage. One after another came forward, and as almost all gave more than he, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dar, take dat." It was a valuable piece of gold, but it was given so ill-temperedly that the sable secretary answered again: "No; dat won't do yet. It may be according to de first and second resolutions, but it is not according to de last," and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time till nearly all were gone, and then came up to the table with a smile on his face, and very willingly gave a large sum to the treasurer. "Very well," said the courteous but dignified official; "dat will do; dat according to all de resolutions."—*The Missionary World.*

As Mrs. H. Grattan Guinness, in a late article on the "Great End and Object of Life," says:—

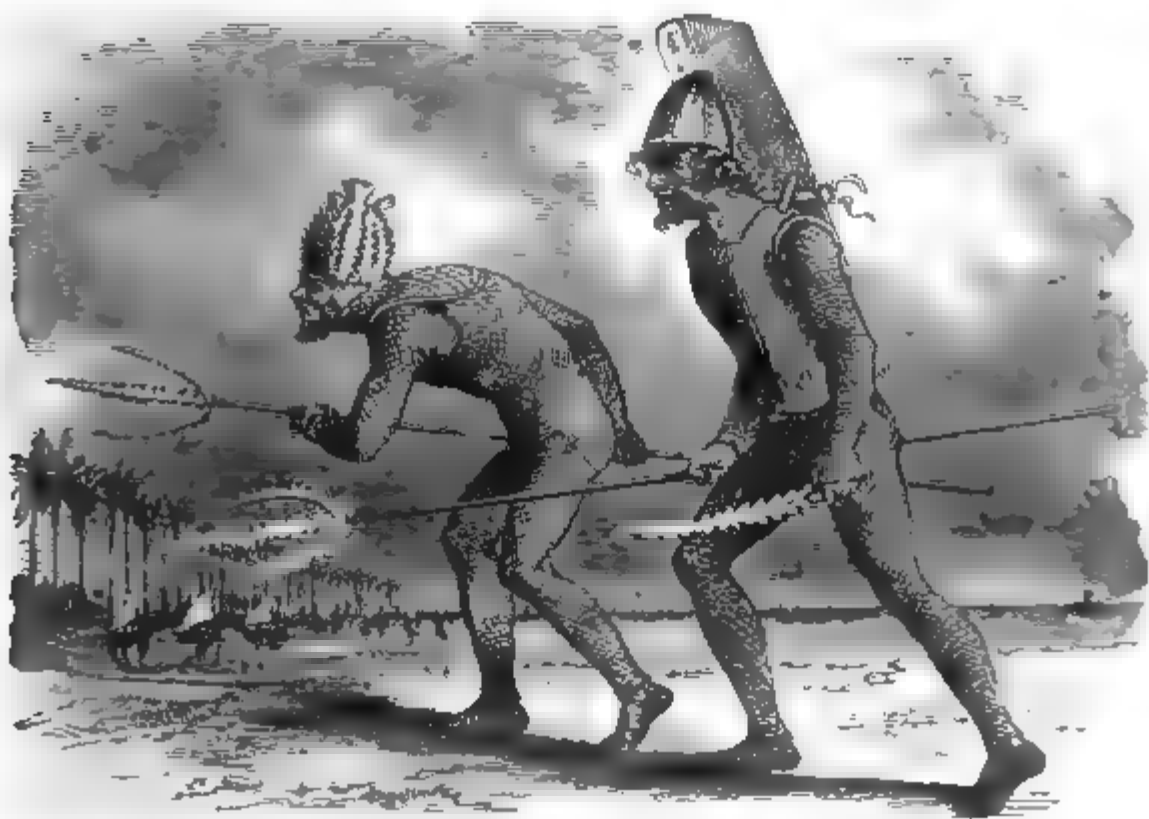
We have no fires of martyrdom now to test our fidelity to Jesus Christ, but we are not left without a test. God is testing us all continually, as to the measure of our faith, love, and devotedness to his Son, by the presence of one thousand million of heathen in the world. It is a tremendous test—so real, **practical!** May none of us fail in this test of our discipleship.

Young People's Department.

LIGHTS AND SHADES IN MICRONESIA.

The following letter from Miss S. L. Smith gives a vivid picture of the condition of some of the Gilbert Islands:—

I WAS interested in our visit to Apaian, as the old mission station,—the home of the Bingham and of five of my girls. But the last two islands which we saw—Ocean and Pleasant Islands—were interesting as differing so greatly from all others, and still in being in so much more primitive a state. They are not low coral islands with lagoons, but Ocean Island has an elevation of from two to three hundred feet; while Pleasant Island, lying one hun-



GILBERT ISLAND WARRIORS

dred and fifty miles to the west of it, is about half that height. Ocean Island is about three miles in length, and slopes gradually from all sides to its greatest height in the centre, appearing from a distance like a gently rounding ant-hill on a mammoth scale. The shores are broken here and there by masses of black and copper-colored rocks, jutting out in long points beyond the white sand beach. This island received its name from the ship "Ocean," which is supposed to have *discovered* it years ago.

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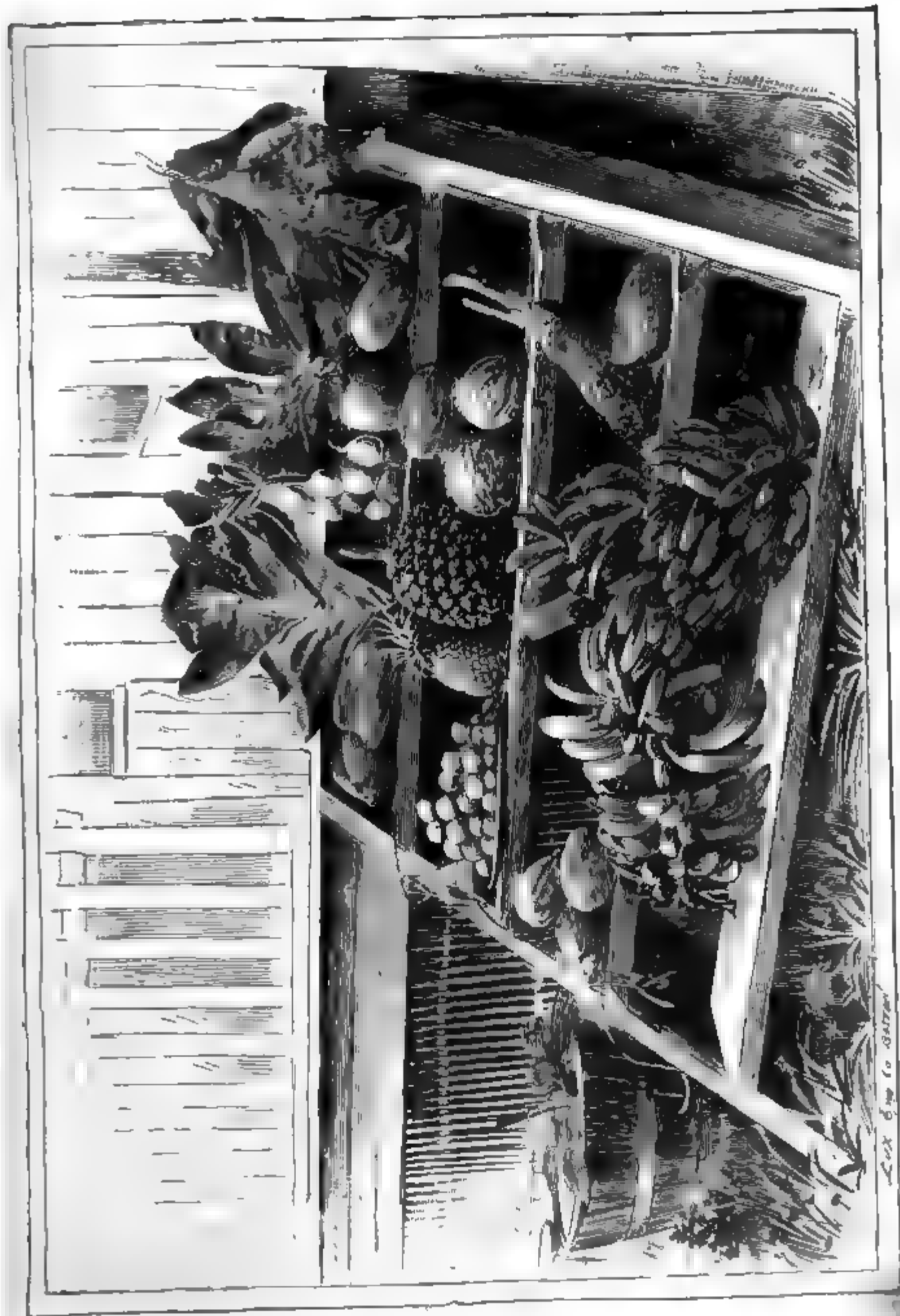
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KUSALAN FRUITS AND VEGETABLES.

1st step, bananas, 2d step, mummy apples, taro, soursoy; 3d step, limes, pincapples, papala, bread-fruit; 4th step, cocoanuts, mangoes, bread-fruit leaves.

of its land inland, as well as in the extent of its territory on the beach ; while the interior is occupied by two or three small tribes, hostile to each other and to those on the shore, and only possessing sufficient roadway to the beach. In many places the sloping hillside is burned and cleared above the houses on the lowlands, so that the beach dwellers may not be so easily surprised by their enemies from the highlands, who might otherwise steal down unobserved through the bush and fall upon the undefended people on the shore.

The houses are built with sides under the low, thatch roofs ; the Gilbert houses are open. These sides are double, and the space between—some two feet—packed firmly with cocoanut bushes, to prevent the entrance of bullets. There were noticed, also, some rude stone structures like fortifications.

“ But,” was asked of one of the traders, “ do the natives come right down here and actually fight with their rifles ? ”

“ Oh yes,” was the answer ; “ only yesterday a man was killed right here.”

Can you imagine living in such a place with any sense of security ?

We were all very glad to see our beautiful Kusaie once more, and more than ever grateful for a home on this instead of a low, coral island.

Since my return two more Kusaian girls have entered the school, so that our number is now twenty ; probably to be increased to thirty-one or two by the Marshall girls. I feel assured that the present year’s work will be much simpler than that of the year gone by, in many ways, because now the languages are familiar to me, and will not require so much of practical application outside of school work.

Referring to the prevalent impression in America that the missionaries in Micronesia have many hardships and privations to endure, and evidently desirous of correcting that impression, at least so far as regards Kusaie, Mrs. Pease writes :—

The productions of the Gilbert Islands are mostly confined to the fruits of the cocoanut and pandanus trees, neither of which do white people eat to any great extent. The water in the wells is brackish, and that caught from a thatched roof is neither pure nor sparkling. There is little to look out upon but ocean—ocean or the lagoon. The days and nights are hot.

But what do we have in Kusaie ? We are up on high ground ; we have beautiful mountains and trees to rest our eyes upon ; banks covered with ferns, ferns and mosses hanging from the branches of trees, greenness and beauty everywhere ; nights that are almost always cool and comfortable for sleep ; pasture for cows and goats, so that we have milk most of the time, eggs in abundance, ten or fifteen varieties of bananas, bread-fruit, taro, yams, pine-apples, limes, papaia, mangoes, water from a never-failing spring or direct from heaven ; soil sufficiently fertile to grow roses, hibiscus, oleander, and various other flowering plants. In addition to these things, we have all the foreign food that we need.



RECEPTION ROOM IN THE GIRLS' SCHOOL AT KUSAIE.

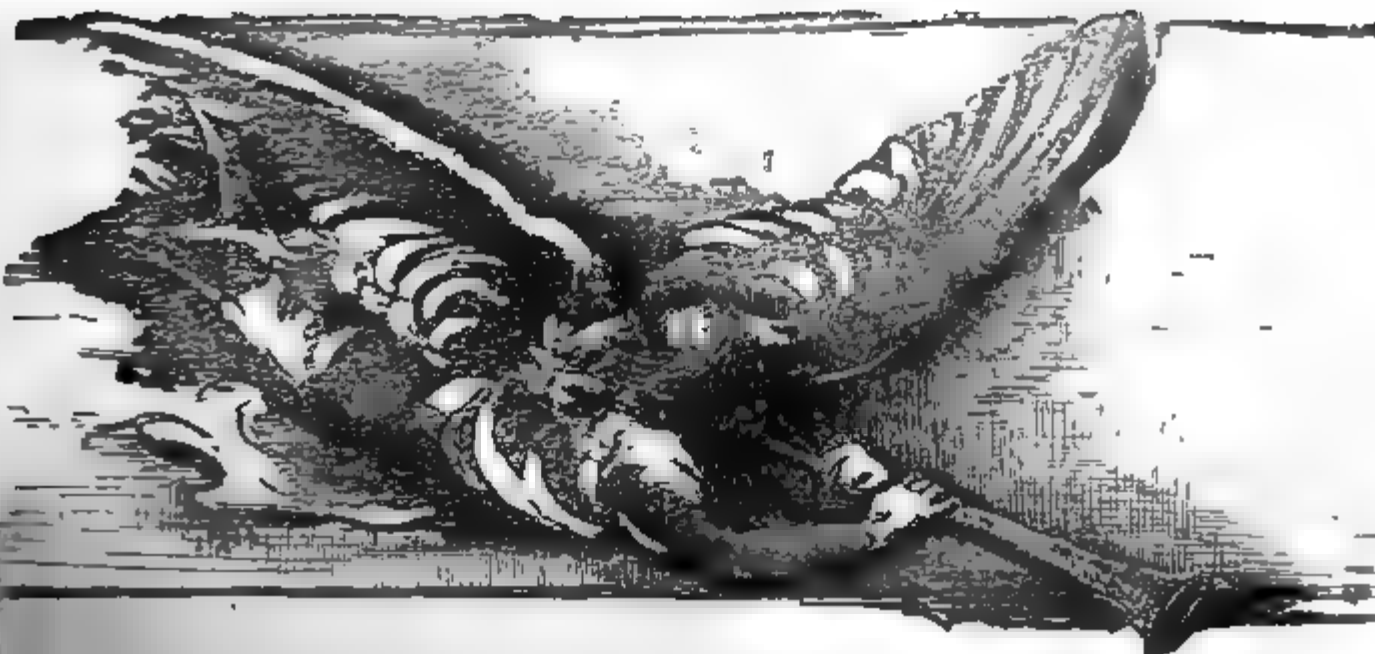
CHAPTER II.

So are the long months of waiting for the rains sown upon us because of privation. How could it be for people to pity the poor natives that they might be kept from slipping out of the ordinary ranks of life who have prettier things to look out upon than Misses Smith and



CHAPTER II.

At last, after a long absence from friends, the long intervals of waiting for the rains sown upon us because of privation. How could it be for people to pity the poor natives that they might be kept from slipping out of the ordinary ranks of life who have prettier things to look out upon than Misses Smith and



CHRISTMAS, 1888.

BY MRS. H. ROSCOE EDGETT.

Watch, shepherds, watch!
 Know ye the wonders that wait your abidings,
 The visions angelic—the rapturous tidings?
 Watch, shepherds, watch!
 Kneel, magi, kneel!
 Gifts, royal gifts, from the lands of the stranger
 Bring to Divinity couched in a manger!
 Kneel, magi, kneel!
 Sing, seraphs, sing!
 “Peace on the earth and good will unto men!”
 Glory of gladness; oh, tell it again!
 Sing, seraphs, sing!

Watch, shepherds, watch!
 Shepherds of souls, watch the star and its dawning!
 Can it be gleam of millennium morning?
 Forest-wrapt valleys and crystal-capped highlands,
 Plains of the desert and sea-belted islands,
 Uttermost ends of the earth—His possession—
 Bow to Christ Jesus in loving confession.
 Deep unto deep calls, “He cometh again!
 Peace on the earth and good will unto men!”
 Watch, shepherds, watch!

LIFE AND LIGHT.

Kneel, magi, kneel!
Woe up more worthy no mortal may render;
Bring, then, your tributes with reverence tender!
Kneel with the rescued this year taught salvation;
Kneel with them, bringing their first glad oblation;
Kneel, and give thanks with the saved of all tongues
For the healing of woes and the righting of wrongs;
While princes and kings from the Orient come,
At the feet of our Lord to find ransom and room.
Kneel, magi, kneel!

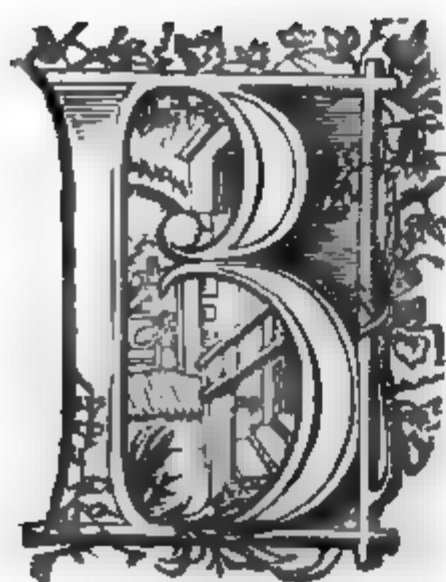


Sing, seraphs, sing!
Anthems all heaven's full symphonies voicing;
Chorus majestic: grand psalms of rejoicing:
Cantata soft cadence and rhapsody's thrill
The paths of the stars shall with harmony fill!
Only "His own" learn love's loftiest strain:
Theirs to chant, "Worthy the Lamb that was slain!"
Sing your own song as on Bethlehem's plain,
"Glory to God in the highest! Amen!"
Sing, seraphs, sing!

NY, Nov. 20, 1888.

Our Work at Home.

OPEN WIDE.



BEHOLD, I have set before thee an open door, and no man can shut it.” •

Again we stand at the open door of another year,—a door which God has opened before us, and which no man can shut. Twenty-one years ago a door into foreign mission work was open before the Christian women in the Congregational churches in the United States. In much weakness, with many misgivings, yet in faith and prayer and fully believing in the Divine call, they entered it, little knowing where it would lead. Since then, year by year, new doors of which the early work gave no sign, have been opened and entered. What special ones are before us in 1889 we cannot tell. Of this we may be sure,—some doors will be open before every Christian woman in our churches, and she cannot shut them. She may decide to enter or not to enter, but they can be closed only by our God himself. To enter them in the best way needs some preparation in ourselves.

In the first place we need open eyes,—open to the needs of women without the gospel. Strange as it may seem, there are many Christian women whose eyes have never been opened to these needs, but that does not prove that they do not exist.

This story is told in missionary magazines by the score ; in books of travel by the hundred ; in secular magazines ; in the public press ; all over the land. Let us open our eyes and read it ; not as an idle tale or a fiction, that makes us shudder and grow sick at heart for nothing ; but let us see in it the lives of women like ourselves. Then let us look at our own surroundings and learn the lesson from the contrast.

Above all, let us have our eyes open to see the finger of God pointing to these women in other lands, as those to whom the women of this country are to give the Bread of Life. Let us see his hand in all the providences that have placed these women by our side : the wonders of modern invention, that have brought the nations of the earth within speaking distance, and at the same time thrown weaving, and spinning, and sewing upon machines, giving us leisure for outside work ; that placed our great weapon, the Word of God, in such convenient shape, that some portion of it may find its way

they may be. There are
 failings, but there are others
 doors are entirely closed. Let
 us can this year to open others;
 a moment that these things do

enough to take in fifty million of
 missionary work in all its phases.
 some to efficient effort, but the
 spontaneous, untiring, undiscourage-
 call.—those who only under the direst
 "have me excused," but whose answer

sympathy with our missionaries, rejoic-
 and their successes, sorrowing over their
 need hearts open toward the native Christian
 the midst of hindrances, persecutions, and
 also, to the mass of their country women,
 Let us always remember that they are
 faces that suffer, cheeks that burn at insults,
 like ours. We need hearts open wide
 the innumerable blessings of our lives that come
 sharing, merely, but one that will do its ut-
 of the earth. The door of heaven is
 of these women, if she repents and be-
 how can she enter in if she does not know

There are many kinds of women's hands,
 the gentle, tender, idle, weak, and
 however, their usefulness depends
 whether they are so tightly clasped
 so securely folded as to allow no
 the great undertaking, or free to
 We are not responsible for the
 to make them willing,
 given leader places in them. We
 for them to carry;
 growing by use, and able to grapple
 never be afraid to use
 apparently insurmountable

difficulty when grasped courageously, firmly, and kindly melts quickly away. An exchange tells a story of a farmer who "ploughed around a rock in one of his fields for five years, breaking a mowing-machine knife, losing the use of his ground, etc., all because he supposed it was such a large rock it would take too much time and labor to remove it. But one day, thinking he might break his cultivator, the farmer took a crowbar, intending to dig around it to find its size; and what do you think he says? 'It was one of the surprises of my life, to find that it was little more than two feet deep, and so light I could lift it into the wagon without help.'" Have we not all of us encountered rocks in our auxiliary or branch work, or in some other department, that seemed immovable? Have we not ploughed around it, some of us, for more than five years, and left it still an obstacle to the best work? Now, can we not this coming year open our hands wide, shaking from them any clinging impediment that may have lodged in them, and seize the crowbar of courage, or faith, or prayer, whichever may be most necessary, grasp it firmly, dig up the rock, lift it into some wagon, and let it be carried far out of our sight? We may find it much more easily removed than we think; but if not, let us try to remove it just the same,—it will give us all the more satisfaction when it is gone. Finally, let us never forget that we may always place our hands, however weak, in those of the All-powerful One, sure of his ready help in every time of need.

Fourthly, we need open purses. They need not necessarily be full, nor long purses, provided they are open. In the shorter, scantier ones the money is not pressed down so hard, is nearer the top, and often comes out much more easily than in those that are long and crowded. There are a sufficient number of purses in our churches, and they are well enough filled, to take care of this foreign missionary work and all other causes, if they were only open to the hand of our Lord for him to take out only that which is his own. So many, however, are so nearly, or so entirely shut, that the mission treasuries are scantily filled. The writer was never so sensible of this as when she stood on mission ground, and had it forced upon her that the greatest obstacle to foreign missionary work is the apathy of the home churches. Hampered on every side by lack of funds, the missionaries are like men and women bound hand and foot trying to struggle over the hill Difficulty, with a heavy burden. Since they must climb the hill and carry the burden, is it too much to ask that the home churches shall see to it that their hands and feet are not only free, but strengthened and upheld in every possible way. The last few months of 1888 have been freighted with anxiety, also, as to the treasury of our Woman's Board. At the time of writing the daylight begins to dawn, and yet there is much uncertainty as to what the last month may bring. The

demands upon the general fund of the Board have been unusually large during the year, reducing the amount left for work in the field ; and the estimates sent from the missions are four thousand dollars more than we pledged last year. Is there any way, dear friends, that the purses can be opened a little wider?

Of one thing we feel certain,—that two cents a week and a prayer from one-third of the female membership of the churches, and the larger gifts of the few, will never send the gospel to fifty million of women and children. We do not undervalue the littles by any means. They are the most valuable gifts any society can have, and often bring the highest blessing with them. Our purses come from God, and he does not ask for more than the right proportion of what is in them. But cannot the number of givers be increased? The demand does not remain stationary, and in some way it must be met. Have we not all what some one calls a reserve fund, that may be supplied by things not given up yet? Two devoted missionaries who were in this country a few weeks this autumn have taught us a new refrain: it is one cent a day and a daily prayer. If even one third of the female membership in the churches in the territory of our Board should make this refrain their own in practice as well as theory, the receipts of the Board would be doubled in 1889. O for a consecration that will keep our purses open so that our Lord may take what is his own! so that his messengers may never be made to feel that they are “beggars” in his service, but as welcome visitors, to receive the portion freely and gladly given!

May we not all enter upon the new year with open eyes and hearts, open hands and purses, ready for any open door that may lie before us.

FROM OUR BRANCHES.

It is to be our endeavor to utilize some of the extra space in our enlarged LIFE AND LIGHT, from time to time, for special items from our branches. We invite the hearty co-operation of all our practical workers in furnishing us brief accounts of any new methods; any particularly successful meetings; any statistics that may show growth, with the causes that have produced such good results; in short, anything that will stimulate and encourage others in the good work. We cannot promise to print everything that is sent, since it might involve repetition of the same suggestions, or be otherwise inexpedient, for reasons not known to the writer. We regret that we have been unable to secure quite the amount that we had hoped for this number, but in time we shall hope for a corner overflowing with good things.

One of the most enthusiastic meetings of recent date was the tenth annual meeting of the Essex South Branch, held in Lynn, Mass., November 7th. From the "Ten Years' Review" we cull the following:—

"The missionary seed sown in Essex County, in the early part of the century, in the formation of the American Board at Bradford, the starting of the first missionaries from Salem, and the wise training of Dr. Spring and Dr. Worcester, are bearing good fruit. Tales of heroism and self-sacrifice on the part of the mothers and grandmothers, have been too often repeated not to create a pardonable spirit of rivalry on the part of the daughters. The record of the past is an inheritance to be carefully guarded." The receipts of the Branch during the ten years have been a little over \$23,000, besides "many valuable tokens of love that have found their way across the water." A particularly enjoyable exercise in the meeting was brief addresses and letters from former officers of the Branch, all expressing unusually tender attachment to it, and to their fellow-workers in the past: a strong contrast to the first meeting of Branch officers, when "many were strangers to one another, except in name, ignorant of each other's fitness for the responsibility involved," the one bond of union being "love to the Master and sympathy with the object which had brought them together." In the thirty-four churches in the territory with this Branch, six have no organized connection with it.

A pleasant feature of the afternoon session was the presence of over two hundred children, being deputations from the Mission Circles in the Branch. Among the suggestive names on the banners were "Chips of the Old Block," "Do What You Can Circle," "Do Something," and "Echoes from the Pines." The sixteen circles of the Branch have now six hundred members, and their contributions during the ten years have amounted to \$2,797.94, besides many useful boxes sent to various mission fields. The resignation of Mrs. A. H. Johnson, for eight years President of the Branch, cast a shadow over the meeting.

One of the most painful things in our Board is to hear, now and then, that one of the good workers in some Branch, one who has held a most responsible office in it from its formation, feels obliged, by increasing years, to lay down active work in the cause she loves so well, and to which she has been so necessary. How often it seems as if the vacancy could never be satisfactorily filled. A pleasant demonstration for one of these retiring officers, which occurred recently not a thousand miles from Boston, on the occasion of her seventy-seventh birthday, shows the strong and tender nature of the bond that binds together the workers in our Board.

We venture to give her own account of it in a letter to a friend.

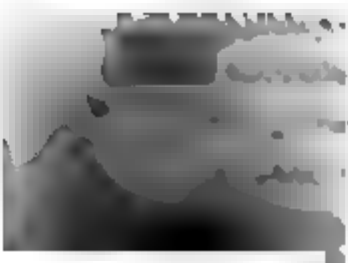
The most noticeable of these demonstrations, however, came off at three in the afternoon, when a deputation of our Wellesley Foreign Missionary

We hope
 that you
 will
 be
 able

But I had not the slightest expectation of the noble which we always set for each other. I can now wonder that I was dumb with astonishment, some near to losing my head. Mrs. C. had sung "Awake, my soul," and what had seemed like a dream, was followed by a half-hour or more of social enjoyment, and of all the kindness showered upon me, I can see how far beyond my expectations the Christian love and regard of these dear friends, and

company of ladies, while
West Medford: "I
go to a mission-
may have a better
day we simply

...asked that



prayer should be offered for the missionary mothers who were separated from their children; and Mrs. Wallace, of Wakefield, led the ladies in a prayer which will be long remembered because of its eloquent urgency and its spiritual power.

We give the following items brought out at the annual meeting of the Philadelphia Branch. One who reported from an auxiliary says:—

"As one looks abroad over the field of missions and sees what has been done, the mighty work there is yet to do, and the comparatively small force and small means with which to do it, how often do we content ourselves with the little we are doing, or with the words which never unloosen our pocket-book straps."

"Daily, 'all who profess and call themselves Christians' pray, 'Thy kingdom come,' but how many make no attempt to answer their own prayers."

"Some time ago, in a little mission circle, some of the members determined that every time they uttered that prayer they would give one penny toward its answer,—toward carrying the gospel to those who sit in the darkness and shadow of death,—and that determination has been blest, if in no other way than in the fact of keeping the cause of missions as a daily thing to which to give, as well as a daily thing for which to pray."

A "C" supper, recently held in Philadelphia, is described as follows:—

When the Woman's Board not long ago made an appeal for more money to carry out its work, some young ladies put their heads together to devise ways and means to answer that desire; and as they belonged to the Young Ladies' Missionary Circle of the C. C. Church, they decided to give a "C" supper. The "C" idea did not originate with them, but was suggested by one of their number who had heard of such a thing in enterprising New England. It was quite an excitement in concocting and arranging the courses for this supper, and the *menu* was kept a secret till the night of the affair.

Then behold! Three tables prettily decorated in their respective colors of pink, blue, and yellow. As no eatables were to be on the tables, it was necessary that they should look attractive.

The pink table looked lovely, with pink fairy-lamps scattered about, and a basket of pink chrysanthemums as a centre ornament. Pink tissue-paper napkins helped on with the rosy effect. The blue table had silver candlesticks, with blue candles, tall blue vases with white chrysanthemums, and its napkins of blue tissue-paper. The yellow table had for its centre a tall pot of golden chrysanthemums, banked up with honeysuckle vines that ran down the middle of the table, and brightened up with pressed autumn leaves. The

tail goblets were filled with the yellow tissue napkins. Nothing was on the tables but baskets of cake and the coffee and tea urns.

In the place of plates lay a huge letter "C." on which was printed the *menu*. The "aids" who waited on the tables, and the "knights" who seated the guests, wore flowers or bows of the color of the table they belonged to. The guests were presented with tablets, on which they wrote out their bill of fare. It was quite a conundrum at first to guess what was what, and a great deal of fun was elicited from the "C."

The candy in the corner also helped to many cents, and was cared for by the children. The tickets for the supper were only twenty-five cents apiece, but it was popular.

Curiosity overcame many who wished to know what "country cousin's comforts" were, and were surprised to find them doughnuts. Many a gentleman's heart was satisfied that "creature cheer" should prove coffee, and "China cordial" was equally acceptable to those who delighted in tea. "Congealed cream" cooled and soothed all the young people, and being an extra, brought in cents that multiplied to dollars; and the whole entertainment resulted in a round hundred, which the "C" stands for.

The report of the "Monday Mission Circle," of Washington, D. C., was so suggestive we shall give it entire in the next number.

WOMAN'S BOARD OF MISSIONS.

Receipts from Oct. 18 to Nov. 18, 1888.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Eastport, Y. L. M. C., 18; Portland, Y. L. M. B., 88; New Castle, Aux., 10; Andover, Aux., 9.42; Calais, Aux., 25.80; Gorham, Little Neighbors, 41.55; Piscataquis Co. Conf. Coll'n, 4.15; Rockland, Aux., 50, Armenian Aids, 13, Golden Sands, 10; Bethel, First Ch., Aux., 15, Second Ch., Mizpah Band, 11.25; Bangor, Y. L. M. B., 46; Waldoboro, Cong. Ch., Aux., 10.50, 352 67
Total, 352 67

LEGACY.

Maine Branch.—Legacy of Mrs. Mary H. Tyler, Gorham, 500 00

NEW HAMPSHIRE.

Dover.—A Friend, 8 00
Total, 8 00

VERMONT.

Putney.—Mrs. E. H. Field, 2 40
Vermont Branch.—Mrs. T. M. Howard, Treas. North Bennington, Aux., 7; East Dorset, Aux., 8; Ludlow, Aux., 5, M. C., 6; St. Johnsbury, North Ch., Aux., 25; Thetford, Mrs. A. H. Farr, 1, 52 00
Total, 54 40

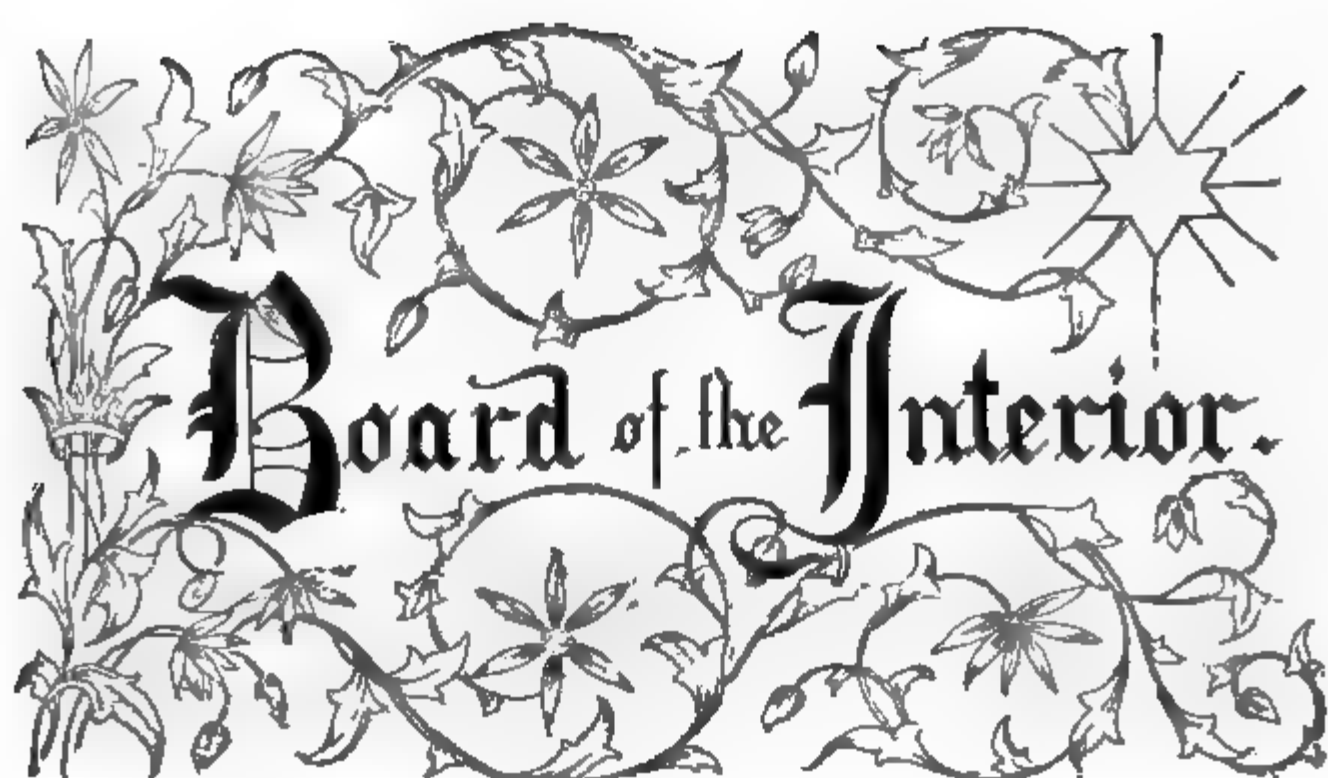
LEGACY.

Vermont Branch.—Legacy of Miss Abigail A. Davis, Derby, 50 00.

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Reading, Y. P. M. B., const. L. M.'s Mrs. Cornelia Damon, Miss Minette Damon, 200; Wakefield, Aux., 45; North Woburn, Aux., 17; Lawrence, Trinity Ch., Happy Pilgrims, 8.50; Winchester, Aux., of wh. 25 by Mrs. M. A. Herrick const. L. M. Mrs. Harriet S. Cowdrey, 37, Open Door M. C., 10, 317 50.
Barnstable Branch.—Miss A. Snow, Treas. Falmouth, Seaside Gleaners, 100, Aux.,

const. L. M. Mrs. Solomon L. Hamlin, 25; North Falmouth, Aux., 20, Thank-offering from Branch, 40; Chatham, Aux., 10; Harwich, Aux., 10; Wellfleet, Lend a Hand Soc'y, 1.10, Aux., 7; Cotuit, Aux., 11.69; Orleans, Aux., 1.50,	226 29	
Berkshire Branch. —Mrs. C. E. West, Treas. Adams, Aux., 63.26; Lenox, Aux., 13; Stockbridge, Aux., 19.25; Pittsfield, First Ch., Aux., 4.90, Sale of "Adeltha," 1.15; Hinsdale, Aux., 17.26; Housatonic, Aux., 12.45; New Lebanon, Cheerful Workers, 18; Pittsfield, First Ch., Aux., 11.16, South Ch., const. L. M. Miss Cornelia A. Lamberson, 25; Stockbridge, Aux., 49.30; Williamstown, Aux., of wh. 25 const. L. M. Mrs. N. F. Smith, 25 by Mrs. Walters, const. L. M. Miss Frances L. Walters, 244, Earnest Workers, 35; Two Friends in Berkshire, 225, Thank-off. from Branch, 174.80,	913 53	
Essex North Branch. —Miss C. A. Osgood, Treas. Newburyport, Aux.,	75 00	
Essex South Branch. —Miss S. W. Clark, Treas. Danvers, Maple St. Ch., Aux., of wh. 25 const. L. M. Mrs. S. L. Sawyer, 25.61; Lynn, North Ch., Aux., 38.25, A few boys, 4, M. C., 32, First Ch., Y. L. Aux., 25, Children's M. B., 5, Central Ch., Aux., of wh. 25 const. L. M. Mrs. Frank P. Farrar, 32, Chestnut St. Ch., Aux., 16; Gloucester, Aux., 35.20; Salem, Crombie St. Ch., Aux., 2, Children's M. Band, 5, South Ch., Aux., 374; Manchester, Young Helpers, 5; Danvers Centre, Aux., 20.25; Beverly, Centreville M. C., 30, Washington St. Ch., Aux., 60, Y. L. Aux., 22; Swampscott, Aux., of wh. 25 const. L. M. Mrs. Aaron R. Bunting, 44.75; Marblehead, Aux., 41; South Peabody, Do What We Can M. C., 13.14; Lynnfield Centre, Aux., const. L. M. Miss Helen S. Barnjum, 25,	855 20	
Faulkner. —S. M. S.,	2 00	
Franklin Co. Branch. —Miss L. A. Sparhawk, Treas. South Deerfield, Aux., 13.31; Ruckland, Mary Lyon M. C., 12; Greenfield, Aux., 7.10; Shelburne Falls, Junior Aux., 20,	52 41	
Hampshire Co. Branch. —Miss I. G. Clarke, Treas. Belchertown, Aux., 46; Hadley, Aux., 47.85; Hatfield, Wide-Awakes, 29; Plainfield, Aux., 12.75, M. C. Rally, 8.17,	143 77	
Lincoln. —First Cong. S. S.,	25 00	
Middlesex Branch. —Mrs. M. W. Warren, Treas. Natick, Aux., 135; Lincoln, Aux., of wh. 25 const. L. M. Miss Carrie Prentis, 65, Cheerful Givers, 100; Maynard, Aux., 33.10, Ashland, Gleaners, 30; Marlboro, Aux., of wh. 75 const. L. M's Mrs. Amelia Howe, Mrs. Augusta Howe, Miss Lucy N. Dadmun, 25 by Mrs. Della E. Bucklin, const. L. M. Miss Margaret Staples, 102.50, M. C., 10; Wellesley, Aux., 306.25; Hopkinton, Aux., 27; Framingham, Schneider Band, 32.83; Southboro, Aux., 17; Dover, Aux., 5; Northboro, Aux., 11,	874 68	
Middlesex Union Conf. Asso. —Mrs. A. R. Wheeler, Treas. Townsend, Aux.,	47 63	
Old Colony Branch. —Miss F. J. Runnels, Treas. South Attleboro, Bethany Chapel S. S., 9.76, Aux., 25.24; Taunton, Aux., 145, Broadway Ch., M. C., 100; Middleboro, Good Will Soc'y, 120, Aux., 54.75, Henrietta Band, 13.25; Somerset, Aux., 20, Whatsoever Band, 15; Attleboro, Aux., 115; Wareham, Merry Gleaners, 15; East		
Taunton, Aux., 31, Cheerful Workers, 11; Rehoboth, Mizpah Circle, 40, Ladies' Miss'y Soc'y, 10; Dighton, Aux., 50; Norton, Aux., 50; Attleboro Falls, Earnest Workers, 5, Aux., 9.50; Rochester, Aux., 39; Fall River, Willing Helpers, 30,	908 50	
Springfield Branch. —Miss H. T. Buckingham, Treas. Agawam, Aux., 43.15; Blandford, Aux., 54; Brimfield, Aux., 26.50; Chicopee Falls, Aux., 22.53; Feeding Hills, Aux., 15; Holyoke, Second Ch., Aux., 305, Kozen Soc'y, 40; Ludlow Centre, Aux., 17.85; Monson, Aux., 80; Palmer, First Ch., Aux., 12.50; Springfield, First Ch., Aux., 100, Hope Ch., Aux., 47.64, Primary Cl., 25, Y. L. Aux., 5, Mrs. D. A. Reed, const. L. M. Mrs. G. A. White, 25, Memorial Ch., Aux., 145.55, S. S., 40, Lend a Hand Soc'y, 40, North Ch., Aux., 90, Olivet Ch., Aux., of wh. 25 by Mrs. Horace Kibbee, const. L. M. Mrs. Abbie T. Kendall, 99.61; Westfield, First Ch., Aux., 229, Mrs. A. P. Rand, const. L. M. Miss Mary E. Parker, 25, T. T. T. Club, 50, Light-Bearers, 35, Young Volunteers, 5, Second Ch., 10; West Springfield, First Ch., Aux., of wh. 50 const. L. M's Mrs. J. D. Eldridge, Mrs. W. H. Bull, 57.22; Wilbraham, Willing Workers, 18.25,	1,663 80	
Suffolk Branch. —Miss M. B. Child, Treas. Allston, Cong. Ch., Aux., 50; Auburndale, Aux., 58; Boston, Mrs. Charles Stoddard, 20, Berkeley St. Ch., Aux., 55, Union Ch., Aux., 24.69; Cambridgeport, Wood Memorial Ch., Aux., 1.80; East Billerica, Four children, 40 cts.; East Somerville, Young Workers, 60; Hyde Park, Aux., 34.21; Newton, Aux., 525, Eliot M. C., 19; Newton Centre, Aux., 38.20; Roxbury, Eliot Ch., Aux., 51.75, Olive Branch, 3.70, Thompson Circle, 13 cts., Ferguson Circle, 62 cts., Mayflowers, 3, Eliot Star, 3.98, Y. P. S. C. E., 10, Highland Ch., Highland Messengers, 6.03, Walnut Ave. Ch., Stanwood G., Raynor C. and Anna T. Wellington, 5; South Boston, Phillips Ch., 35; Waverly, Faithful Workers, 100; Wrentham, Ladies' M. C., 5; Watertown, Phillips M. C., 50,	1,160 51	
Wellesley. —College Christian Asso.,	41 13	
Worcester. —Central Ch., Primary Dept.,	5 00	
Worcester Co. Branch. —Mrs. G. W. Russell, Treas. Barre, Aux., 22; West Brookfield, Aux., 45; Fitchburg, C. C. Ch., of wh. 17.03 Thank-offering, 105.54, Wide-Awake M. B., 20; Boylston, Aux., 11; Leicester, Aux., const. L. M. Mrs. L. D. Thurston, 100, Y. L. M. C., 20, Strawberry Hill Gleaners, 5; Oxford, Woman's Miss'y Soc'y, 5.50, M. C., 17.70; Hubbardston, Aux., of wh. 25 const. L. M. Miss Emma Cutler, 26; West Boylston, Aux., 36.80; Westboro, Aux., 35; Ware, Aux., 21.93; Gardner, Aux., 20; Lancaster, Aux., 38.25; Leominster, Aux., 70; Clinton, Aux., of wh. 25 const. L. M. Miss Mary A. Johnson, 60.09; Royalston, Aux., 45, Willing Helpers, 12.05; South Royalston, Aux., 15; Northbridge Centre, const. L. M's Mrs. Joshua Morse, Mrs. Joseph Wood, 50; Rockdale, 5.50; Saundersville, Aux., 18; Princeton, Aux., 56.50; Spencer, M. B., 25; Winchendon, Aux., of wh. 100 const. L. M's Mrs. F. H. Bement, Mrs. S. A. Coffin, Mrs. Wendall P. Clark, Miss Ida V. Smith, 117; Grafton, Aux., 61;		



NOTES BY THE WAY.

BY MRS. J. L. COFFING.

AFTER one day in London, all left for Paris, September 20th. There I left the rest of the party, and alone set out to find the other depot from which the train for Marseilles was to start. There I found Mr. Sanders, of the dear old Central Turkey Mission, and together, riding all night, we reached Marseilles at 11 A. M., and embarked on this steamer at 3 P. M.,—I for Mersin, he for Alexandretta. . . . I hope to reach Hadjin, October 6th. But what can I do alone? It now seems as if I must just stand with my back pressed against the door, lest, flying open, the work rush in in a flood over me and crush me. September 25th.—Have spent the day at Athens; September 26th at Thessalonica; we have again walked on ground that Paul walked on; September 30th at Samos. This morning we ran on a rock, and were in great danger; danger past, but we may be detained days. . . . At the capital of Samos we found lodgings that were not bad, and at a restaurant food cooked in Greek style, which means that it would swim in olive oil. But the worst thing was that we had nothing to do, for none of us knew Greek, and therefore could not preach or talk of anything to the people; and we dared not go off exploring, because we did not know what the ship's company were going to do for us. Thursday afternoon a steamer came for all the passengers, but it was so small that when the one hundred or more were on board, we were like fish in a cask. We could sleep none; the soot and dirt were so, and we had

to wash hands or face, so you can imagine how we looked when we reached Smyrna. We left the island at 6 P. M., and did not reach Smyrna till noon, Friday. The next Tuesday we again started for Mersin on a Russian steamer. Adana, Saturday, October 13th. Arrived last evening. Start for Hadjin, Monday. I am very well.

THE HOME-COMING.

HADJIN, TURKEY, Oct. 22, 1888.

I REACHED here Friday, between 4 and 5 P. M. My teachers had been here two weeks, and they, with our faithful man, had cleaned the house and got all the carpets down for me. The first thing they said was: "We have made four beds ready. One for the missionary from Adana who escorted you, one for you, and one each for the two new teachers." It was very hard to tell them you had sent me back alone. One of them said; "The mothers and girls there are just like those here: they do not want to do Christ's work if it is hard to do it."

Oh the work that is waiting me! Seventeen schools must open to-day, and all want help from Mrs. Coffing.

Which shall I do, which leave undone?

J. L. COFFING.

ANNUAL MEETING OF THE BOARD OF THE INTERIOR.

TERRE HAUTE, October 30th.

BEGINNINGS are often earlier than the time and place noticed. For some of us the twentieth annual meeting of the W. B. M. I. began at Chicago, when, from Michigan, Wisconsin, Minnesota, Iowa, and Illinois nearly fifty ladies, Seniors and Juniors, gathered in a special car, *en route* for Terre Haute, among whom was Mrs. Christie, from Turkey. Greetings came from old friends to the new, and strangers at sight were not strangers in name or in spirit. The slow train gave us eight hours for acquaintance,—valuable hours for a heart-to-heart talk of the interests in each State common to all. The air was vocal at different times with, "The morning light is breaking," "The Juniors' Hymn," "The Morning Star," and, after a plentiful lunch, the Doxology, the twenty-third Psalm, and the Lord's Prayer; and nearing the city, all joined in "Blest be the tie."

Arrived at Terre Haute, we found the houses draped with the tri-color, flags flying all along many a piazza, and Harrison's face displayed at the windows. Music, processions, and speeches were the order of the evening. Yet we found rest in the homes, and a quiet assembly-room in the basement of the Congregational Church, where we sang, "All hail the power of Jesus' name," and listened to these opening words of our President, Mrs. Moses Smith:

“Our Saviour gave us, as a test of discipleship, ‘If ye love me, keep my commandments.’” Then Matthew xxviii. 18–20 was read, with brief comment. After prayer by Mrs. H. W. Taylor that we might spend these days to God’s glory, the business of the session was arranged, and we listened to greetings from Mrs. Waters, of the Baptist Board, who brought “sympathy, warm and full, fellowship, comradeship, prayers for our success.” The Methodists greeted us through Mrs. Royce, “Not in form, but with a hearty ‘God bless you,’” reminding us of the promise, “I will not fail thee nor forsake thee.”

Mrs. Fisher, from the Asbury (Methodist) Auxiliary, extended a hearty welcome to the city, and bade us Godspeed.

Mrs. Elder, President of the Indiana Branch, said: “We welcome you to our church, our city, and our homes. May you bring and leave a blessing, and take one with you as you go to your homes.”

Mrs. Smith returned graceful thanks to all, and for all, and hoped we should “lift high the royal banner with enthusiasm, as our friends in the city lift theirs in this campaign.” She reminded us that earthly campaigns are costly, and that Christ’s kingdom needs such large expenditures *now*.

After adjournment, a social hour was an excellent preparation for the next day’s meeting.

Wednesday morning brought officers and delegates from nine States—a goodly number—to the audience-room of the church. We thought of the alabaster box as the perfume of flowers greeted our entrance, and we saw the pulpit surrounded by palms and various exotics, with baskets and vases of roses and other flowers on table and stands. It was a fragrant and beautiful welcome. What more appropriate than that we should sing No. 17 from the Hymnal,—

“Gracious Spirit, dwell with me,
I myself would gracious be;
And with words that help and heal,
Would thy life in mine reveal.”

This, followed by the Beatitudes to “let your light so shine before men that they may see your good works, and glorify your Father which is in heaven,” a few moments of silent prayer, and our petitions earnestly voiced by Mrs. C. H. Case, prepared the way for two days of thought on the work for foreign missions, at home and abroad; our failures and our gains; our plans for 1889, and the means for their accomplishment.

“The bone and sinew of our work,” was given by our Treasurer, Mrs. Leake. We have not reached the \$50,000 needed, and toward which we have aimed for several years. There was gain in some branches, and loss in others.

The Home Report, by Mrs. Temple, gave thanks for joy of service and Divine guidance. It brought a tribute to the memory of Mrs. Porter, whose life of "unreserved consecration" had been a stimulus to all: who had "given her choicest and best to China." in the person of her son and daughter; also to the life of Mrs. Helen Whitcomb Hobart, whose labors for the Juniors had been "inspiring and fruitful."

The Board is "blessed" in that ten daughters have heard the call and have responded, 'Here am I.' The State Branches have increased in efficiency. The Juniors and Juveniles have increased their gifts, seventy-one new Juvenile bands having been organized.

Mrs. W. F. Day led us in a prayer of thanksgiving for "light in the shadow," for Mrs. Porter's faithful life and what it has taught us, for faithful workers, for new missionaries, of petition for blessings on this meeting, on the homes open to us, that we may learn lessons of trust and patience.

The Foreign Report, presented by Mrs. Blatchford, gathered the news from all our stations and missionaries, and was full of encouraging incidents and cheering growth. Any attempt to give an analysis would do it injustice. Do not fail to read it in full, in the printed Report of the W. B. M. I. The devotional hour was conducted by Mrs. C. D. Noble, who presented impetunate prayer as illustrated in Luke xi. 5-11 and xviii. 3-7. One spoke of the infinite patience of God with our unbelief; others, that we need old lessons brought anew to us; the preciousness of prayer; the fellowship of Christians; that we are "one army of the living God;" and many prayers arose for faith and clearness of vision, light on all our way, a spirit of consecration, of workfulness. The morning session closed with Mrs. Logan's most interesting account of their voyage from Honolulu to Micronesia.

After a social hour over a bountiful lunch provided by the Terre Haute ladies, the secretaries of the different Branches took their places on the stand. A hymn and prayer opened the meeting, when Mrs. Lyman Baird, who presided, introduced the secretaries with the words, "As the tree depends on its branches for support, so the Board depends on its Branches." Then followed in quick succession brief reports from thirteen States, so varied and encouraging that many in the audience said they were thoroughly enjoyed.

Illinois records 147 Senior, 80 Junior, and 83 Juvenile societies, with a membership of about 9,000; all-day meetings with those of the minor associations, and a promising growth in the juvenile department.

Michigan witnesses to the hundred-fold from the seed-sowing of a returned missionary in a remote city; rejoices in the work of its junior committee of seven young ladies, who are "doing aggressive work"; and repeats Mrs. Capron's words, "If we expect much from Heaven, let us do much, remembering that as we give it is given to us."

Nebraska has made a new departure in appointing a committee of one in each association on Junior work, "which promises to work admirably"; also reports 17 new societies,—3 Juvenile, 4 Junior, and 10 Senior,—while others promise to fall into line. They are gladdened by a missionary all their own, a "Nebraska sister," Miss Wainwright, at Kyoto.

Minnesota reports "more interest," "more work," "larger contributions," "broader plans." And why? The churches were canvassed; a young lady on each conference committee has tried to form a mission band in each church, and make every Sunday-school a missionary society. Miss Anstice Abbott goes from them to her native India, to labor among high-caste women.

North Dakota's annual meeting "stirred a spirit of endeavor to do more and better next year, notwithstanding failing crops."

South Dakota says some quarters "need the tonic of a real love for missionary work;" others prosecute that work so vigorously in each Branch that they "need no looking after."

Missouri believes in union meetings to develop sympathy, and awaken interest in each other and the work. Even our discouragements are thus rendered helpful. Meetings of the three classes of societies—Senior, Junior, and Juvenile—have proved very profitable and inspiring.

Wisconsin Branch gives thanks that her missionaries are all in the field, and one daughter more gone out, Miss Alice Little, of Janesville, to Micronesia; mourns for the worker called away, and the little life gone out in China.

Ohio's pulses were quickened by the presence of several returned missionaries at the annual meeting, which surely means advance. The Misses Cozad have gone out from them to Niigata the past year, and now nine missionaries look to this Branch for support.

Kansas brings tidings of activity and growth through the faithful service of its officers.

Colorado says "steadily increasing interest;" increase in number of missionary periodicals; growth from twelve to twenty auxiliaries; no entertainments to raise money.

Iowa has had growth in number of auxiliaries, but not in gifts; has sent three daughters to missions during the year,—Miss Nellie Prescott to Parral, Mexico, Miss Mary Brewer to Talas, Central Turkey, and Miss Alice Heald to Harpoot, Eastern Turkey.

Indiana is reaping the reward of faithful seed-sowing in its increase of interest and contributions.

All the Branches agree in the value of work among the children, yet find a strange lack of leaders; in the need of some earnest and well-prepared woman to visit all our churches; in the benefit arising from thank-offerings, thank-offering meetings, and boxes. All report more thorough organization of the minor associations, and more careful preparation for the meetings, which is an omen for good.

The Junior hour began with the Juniors' hymn, "In the freshness of the morning, in the glory of our youth." Mrs. Baird recounted the rapid growth in numbers and gifts after the junior organization in 1879, yet regretted that the amount set before them these later years had not been reached. The list of young missionaries sent out this year, with their destination, was given by Miss Rice; a goodly array of "substitutes" for us, who support them, follow them with prayer, with letters and remembrances.

Mrs. Christie gave us a view of Marash College, one pier of the Bridge. Marash is a city of 20,000 inhabitants, is situated on a fertile plain, has seven Armenian churches and many mosques. The houses are flat-roofed, with smoke ever hanging over them; while back and above these the College, built of rough stone, out of the smoke, and shining in the sun, is symbolical of its work. This school differs from others in receiving girls with several years' previous preparation. It numbers 35.

The main dependence for Christian work is upon these girls. They create a new atmosphere in the home. They go out two and two for Bible reading, gather the women and children, who listen and question. Thus they visit fifteen or twenty homes in a day. This work involves great sacrifice, is timidly undertaken, but accomplishes much.

Mrs. G. M. Clark addressed the Bridge-Builders in a vein of congratulation that so many workers depend on them. Happiness comes with service. Let us diffuse the fragrance of our culture to others, even the lowest. "It rests with you to make your future what you will. Think high thoughts; reject what is ignoble. . . . Christ's life is your example; Christ's command your commission. This is woman's hour. College missionary societies open the door of thought to a knowledge of this work along with other knowledge, to fit you for the future decision."

Wednesday evening we sat at the feet of our missionaries, Mr. Henry Porter and Mrs. Logan, and our President, Mrs. Moses Smith. Mr. Porter began, "As I stand before you I remember we are linked with all the shining ones of the past," and thanked the meeting for the morning's tribute to his mother. "To have an ideal in one's home is a great inspiration for one's life." He then pictured Pang Chuang (the fat village)—small, surrounded by a rampart. It contains seventy families in low hovels, bare and meagre; a

few mercantile leaders, their homes simple—no profusion. The people have suffered from famine, which has destroyed many. The light comes to them only from us. The women come on their little feet to listen—hampered physically and spiritually. In the chapel, a congregation of three hundred men and women means twelve or fifteen years of labor to lead them, step by step, to read, to sing our hymns, to learn the texts, before they could speak of Christ to others. “We are erecting pillars that shall re-build China. Soon there will be a re-creation: go, and be masons in this goodly building.” After illustrating the nature of this work by numerous incidents, he gave this Chinese proverb, “The purpose of study is to illustrate lustrous virtue”; adding, “This we do with the gospel.” Sons are converted through the influence of believing mothers. “Shall we plant the seeds of virtue, the lilies of grace in China?”

As if in response, the organ and choir led in the stirring anthem from the *Missionary Hymnal*,—

“Shout the glad tidings, exultingly sing,
Jerusalem triumphs, Messiah is King.”

Mrs. Logan then told the thrilling story of carrying the gospel to the Mortlocks. Mr. Sturges had looked with longing eyes to the islets beyond, and finally left Ponape with three Christian natives and their wives on the old *Morning Star*, and landed on the Mortlocks. He told the people of the light come to Ponape, of the new life there, the homes; he spoke of God, of the life after death, then said, “I have brought these my children; would you like them?” They replied affirmatively. “What will you do for them if I leave them? Will you build them houses and share your food with them?” They replied, “Yes.” So Mr. Sturges left the three men and their wives, and sailed away to Ponape. In one year he visited them. There had been a famine, for a tidal wave washed over the island and destroyed the bread-fruit. Yet the natives had shared what food they could obtain with the Ponapeans, had helped to build houses and a church. In 1887 Mr. Logan visited the islands, and was designated to go there. Two years he studied the language. In 1879 he went to the Mortlocks to perfect it, and translate the Scriptures and books for use. Thus began the work to which Mr. Logan gave his life.

“Exeter Hall on the Strand has received many noted assemblies, but none to be compared with the London Conference,” said our President, and then gave a graphic description of the various meetings, the programmes, the speakers, the harmony, and good spirit of those days, as well as the large hospitality of the English people.

Thursday morning’s session opened with “A charge to keep I have,” reminding us of the *dignity and importance* of our deliberations. John xiv.

All the Branches agree in the value of work, in the face of a strange lack of leaders; in the need of a woman to visit all our churches; in the help of the thank-offering meetings, and boxes. All of the minor associations, and more car which is an omen for good.

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the voice in prayer before Christ's plan, Christ's

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A fitting memorial to Mrs. Porter was presented by Mrs. Leake, and at
its close all voices joined in singing, "Asleep in Jesus! blessed sleep."
Mrs. Angell spoke the thought of every heart, when she proposed that we
should aim to give more generously the coming year. The many responses
were but the echo of her words, and by a rising vote the meeting pledged to
aim to raise \$60,000. May the Board realize this desire.

Mrs. Logan gave a brief but interesting account of the opening of Ruk to
the missionary, closing with an appeal for Ruk. "I do not say 'Go,' but
'Come.' I would gladly give myself to this work."

12-14, "He that believeth on Me, the works that I do shall he do also," etc., brought to us our Helper's promise. Do we believe? After seeking heavenly guidance and brief business, the following questions and answers were given :—

How shall we use the Annual Report?

For study and reference : (1) To learn the names of the various officers and Board of Managers ; (2) The home report informs us of what transpires at Room 53, Dearborn Street, Chicago, of the leaflets and periodicals, our appropriations, our new missionaries, and gives facts concerning the increase of auxiliaries, and work of branches ; (3) The foreign report brings the latest news of all our missionaries, and their success in every field ; (4) The Treasurer's page should be studied, to learn if we have done our part ; (5) The minutes tell of the annual meeting, its good thoughts, the decisions and recommendations for the next year ; (6) The Secretaries' reports enable us to compare our methods with those of other States, and gather suggestions for more thorough work ; (7) Is the list of missionaries—when sent out, their station, country, and who supports them ; (8) The lists of Senior, Junior, and Juvenile societies of each State in the great cause of foreign missions ; (9) The list of appropriations informs us of the expense of every missionary, teacher, school, and Bible-reader for whom we are responsible ; (10) The constitution settles all our queries under that head.

Why do we not have more prayer at our meetings?

Perhaps it is pride, or a shrinking from the use of the voice in prayer before others, not realizing the power of prayer,—that it is Christ's plan, Christ's example.

What is the use of an auditor?

To advise ; to remove difficulties ; to aid to business methods and accuracy.

Should individuals and societies make pledges?

Make them, and keep them. Decide how much you can afford to give, and hold strictly to that sum. Should you raise more than the sum, send it to supplement some one else's deficiency.

What kind of talent is indispensably necessary to the leader of an auxiliary?

(1) A spirit of consecration to foreign missionary work ; (2) Enthusiasm ; (3) Tact ; (4) Concentration of the power derived from culture, as music, elocution ; (5) Be thoroughly acquainted with missions ; (6) Courage.

Can a missionary society die a natural death?

No ; it may be chilled to death, and she is responsible who gives the first cold. Or it may be choked to death.

How shall we induce members to attend the missionary meeting?

Send personal notes of invitation ; give each member a part in the meeting ; *pray for them.*

Is it better to stay from the annual meeting, and give the money to the cause?

No. All organizations find them necessary to keep the interest alive by spreading information, personal acquaintance, and inspiration. This was illustrated by incidents.

Is it wise for officers to ask a specific sum?

Is it not the thing to be done? The officers care for our work as trustees for an institution. They can look over the church, to see its ability, bring the result suggestively before the society, give the needs of the cause, and the reasons for asking the amount.

Mrs. Humphrey gave a most instructive history of the second decade of our Board, which this paper cannot possibly reproduce, and which will soon be published. She closed with, "Let us each do one brave woman's part in this work. Our lives are to be written into the lives of the world."

Mrs. Brunner brought to us in the hour of prayer, Zeph. iii. 17, "The Lord thy God in the midst of thee is mighty," etc.,—a lesson of rest as we work for him. Be obedient, not burdened.

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... was heard again from our
... the women of the world have
... After the Doxology, all feel-
... Give us a great silence in our
... ments of the Lord. Teach us

... children's hour,—the happy hour of
... front seats, one hundred strong,
... "We're a band of mission workers,
... read the story of Naaman, the
... commenting in her own winning
... the children the pink parable and leaflets,
... in the Lord's Prayer.

... sufferers in Turkey, and what one
... children in the school at Hadjin had been
... on our Thanksgiving Day, something as
... homes, and have nothing to give to help
... for the little ones without bread, so asked
... for the starving ones?" Alas! they had

... "Are you willing to give up your nice
... give the cost of it to those famished children?"

... ments before the vote was taken, when every hand
... children, who have good food every day, deny them-
... "Bread of Life" to the starving souls in Turkey?

... women's voices in "Pity the children across the sea," and
... story of Terah, or the native who, with Captain Bray
... went in an open boat three hundred miles to tell
... Morning Star.

... hymn, "The Morning Star," was sung, and Mrs. Christie
... were made life members of the W. B. M. I., by the collec-

... at Connally, Ill. sang the solo "Ashamed of Jesus" in a
...

... Baker, in Chinese costume, was introduced to the audience;
... and a Chinese salutation to the ladies of the Board and the
... showed an ancient idol—Buddah—worshiped by the Chinese
... Also charts, hung in the house for worship, represent-

... the children's "Secret," or how much the Terre Haute
... 1898, and called on Mrs. Elder to explain

how it was done, which she did. Each class has its name and badge, and every child earns all he or she can, in various ways. Mrs. Case gave the children a text, "Be not weary in well doing," and after the benediction, pronounced in Chinese and English, the twentieth annual meeting was adjourned.

But the burden of the two days' thought rested on the Executive Committee and State officers. The growth of our field; increase in number of heralds sent; funds not in proportion,—what could we do but turn to Him who holds the hearts of the nations! So, according to the suggestion of one detained at home, Friday, December 7th, was appointed a day of prayer in all our auxiliaries for the means to meet this crisis in Christian missions, and for the Christly spirit in all our churches.

We who enjoyed those Indian summer days, and the generous hospitality of Terre Haute, are conscious of closer ties to the Indiana branch, and already realize the fruition of the wish of welcome, that we may carry to our homes a blessing.

Home Department.

STUDIES IN MISSIONARY HISTORY.

WOMAN'S WORK IN THE FOOCHOW MISSION.

Who are the Lady Missionaries?

At what Points are they Located?

The Girls' Boarding School in Foochow: How large? Who has the care of the girls?

The Woman's School in Foochow: What is the work and aim of this school? Are there many in attendance?

Work Among the City Women: Is it extending? Do the native women help?

Medical Work: Is there a hospital? Who is the lady in charge? Has she a large practice?

Village Schools: At what points? Are they well attended.

Country Trips: Give an account of a country trip in this mission, with scenes along the way; it will make a delightful paper. Some help for this may be found in the *Herald* for July.

Extent of the Field: How large is this mission? Tell something of the Shao-wu District.

Outlook: What appeal from the Conference on Woman's Work in Foo-chow? What appeal from Chinese Christians for help?

Mission Studies for January will give brief articles and extracts from letters, as helps to those studying these topics. For further information see new reports of the two Woman's Boards, the *Herald*, and *Life and Light*.

Recent News: See *Mission Studies*, January.

For the Bridge Builders.

THE BUILDERS—A VISION.

BY REBECCA PERLY REED.

[From the *Advance*.]

It was night—I slept—an Angel
 Stood suddenly by me.
 "Arise," he said, "and follow;
 I have somewhat to show unto thee."
 I followed him in the darkness,
 Led by his white robe's glow,
 Till I heard the surge, through the solemn
 night,
 Of the ocean's ebb and flow.
 And the cloud-rift parted slowly,
 While the moon looked out to show
 Of women and children a busy throng
 At our feet on the shore below.
 No sounds of hammer and chisel
 Their quiet ranks divide,
 But silently rises a mighty pier
 Of masonry, deep and wide.
 Of stones, well hewn and fitted,
 Each laborer brings her gift
 To strengthen its broad foundations,
 And its massive pile uplift.
 Then the strong melodious accents
 Of the Angel said to me:
 "The King's own daughters, a highway
 make
 For his feet, over land and sea.
 They will never see the glory
 Of the Bridge's perfect span,

Till its mighty sweep, completed,
 From the heavenly hills they scan.
 But each stone of service fitted,
 Which only his eye may see,
 The King hath said is precious
 In his sight eternally!
 His daughters in all the ages,
 And nations, shall help to raise
 The way with its pave all glorious
 Of their gratitude and praise.
 Among them he always standeth;
 They are 'workers together with God.'
 On its scaffolding already
 His royal foot had trod.
 And its chiseled key-stone perfect
 The King himself shall lay,
 Engraved with his sovereign signet
 Whose dominion is alway!"

A hush fell between us straightway,
 But there shone a lambent light
 From the Angel's face, until all the place
 No longer belonged to the night.
 And suddenly all my heart stood still
 In that solemn midnight tryst,
 For I knew that I had been talking
 With the "Master-builder"—Christ!

FOREIGN NOTES.

MISS ALICE LITTLE reached Kusaie, on the Morning Star, August 2d. She was in fine health, and rejoicing that she has gone to Micronesia. She had commenced the study of the Marshall Island language. Another letter from her, dated August 23d, which came by a trading vessel, brought the distressing intelligence of Mrs. Walkup's death, August 16th, after only eight or nine days' illness. Miss Little already takes up the call for reinforcements.

STATEMENT OF WORK FOR THE BRIDGE BUILDERS, 1889.

<i>Micronesia</i> —Miss Fletcher . . .	\$300.00	Boarding Schools—Dindigul . .	\$210.00
<i>Japan</i> —Mrs. Gulick . . .	650.00	Mana Madura . . .	175.00
<i>China, Katgan</i> —Miss Murdock, . .		<i>Turkey</i> —Marash College . . .	792.00
M.D.	\$475.00	Tours	264.00
Teacher	43.00	Specials	167.20
Woman's Class	40.00	<i>Africa</i> —Miss Sarah Bell . . .	450.00
Dispensary, Repairs, Medical . .		Outfits and traveling expenses for .	
Assistant, etc.	355.00	new missionaries from October, .	
<i>Pang Chuang</i> —Miss Grace . . .		'88, to October, '89	5,008.09
Wyckoff	425.00		
<i>India</i> —Miss Bissell, salary, . . .	1,338.00	Total	\$10,000.00
teacher, etc.	645.71		

For the Coral Workers.

THE CHILDREN'S LETTER.

We are sure nothing could be more acceptable to the children than Miss Pollock's Annual Letter, and the Plan of Work for Mission Bands for 1889.—ED.

THIS year, dear Coral Workers, when your leader draws your spray of coral on the blackboard, ask her to make it with six branches instead of five. And when she asks you what she shall name them, be ready to say, Africa, China, India, Turkey, Micronesia, and Japan.

Then when she asks you what you know about your Branch called Africa, be ready again to tell her that that is the country of the Zulus; that you support Miss Welch in the Umzumbe Home for the wild Zulu girls that come from the little villages of huts called kraals. They love the school so well that many of them run away from their kraals to come to it. There were forty-three scholars last year. (Be sure you remember the numbers and the names of the missionaries. Your leader may ask some one to write them on the board.) One little girl ran away twice to come, and then her mother said she might stay in the school; so the mother moved, and lives at the station with all her family. Many of these children are very naughty when they come, but some have learned to love God in their hearts, and are trying to teach others.

Next she may ask you to report your Branch named China. Of that will of course tell her *that there* you have your Bridgman School, in

of Peking. It is in charge of Miss Chapin and Miss Haven. When they had a magic-lantern show of Pilgrim's Progress at the chapel, the girls of your school went and sang the beautiful hymn, "There is Life for a Look," just after the picture of the pilgrim at the cross. A little girl, one of the street children, came next morning and said, "Oh, that look at the crucified One—I shall never forget that! After I went home I didn't think about the pictures at all, but those words about Jesus kept ringing in my ears; my heart was full of sorrow that Jesus had to suffer so for me." There have been more children in your Bridgman School this last year than ever before.

Of your Branch called India you may report this: "We Coral Workers support a number of village schools. The schoolhouses are built of mud baked hard in the hot sun. They are covered with a thick roof of straw, which projects over the sides to keep off the rain. If the walls should get much wet they would grow soft, fall down, and cover up the boys and girls under the straw roof. The seats are mats, which they spread on the mud floor. The blackboard is some sand spread on the floor in front of them. The boys do not hang up their hats, because they have no hats to hang up. They go barefoot in summer, and it is summer all the time. But they are Christian schools. The children are taught to repeat many Bible texts, and to know the beautiful Bible stories.

Your Branch in Turkey you all know about; it is that Hadjin Home you built when you first began to be Coral Workers. Mrs. Coffing has taught children in Turkey for more than thirty years. Now she is not strong; she wants two young ladies to help her in your Hadjin Home. She came to this country last spring to find them, but nobody would go. She had to go back all alone. Will you pray that two may be found to go there? And will not some of you go to these countries to do the Saviour's work as soon as you are old enough? Ask God in your prayer whether he wants you to go or not.

The next report she will ask you for will be Micronesia. "That," you can say, "is our beautiful Morning Star Mission. Our little ship has been steaming about, taking the missionaries from island to island. When Mr. Robert Logan died, it brought Mrs. Logan and her little Arthur and Beulah back to Honolulu, so they could come home. Then it went down to Micronesia, to take the mail and provisions and goods to the missionaries, and, best of all, Miss Alice Little to help them. It visited ten of the Gilbert Islands, eight of the Marshall Islands, besides Kusaie, Ponape, Ruk, and the Mortlock Islands. Now can you tell which of these is farthest west? The school called the Interior at Ponape has thirty-three pupils. The Spaniards made much trouble, but there is peace now. Captain Garland sent a letter to the *Day-spring*, asking you all to pray for the Morning Star that she may not be wrecked. Please remember it in your meetings.

Now for your sixth Branch, Japan. You will all need to build harder than ever, for if you neglect the other five Branches they will die, and the new one is such a beautiful Branch you will all want to have a few cells in it. It is Miss Howe and her kindergarten work. Did you ever go to kindergarten? Those delightful little Japanese children, with their clothes just like the grown people, are to have kindergarten, too. Miss Howe asks you all to help her make good kindergartens to teach the children about God.

Now you may report what the children in each of your countries were taught to worship.

In Africa they reverence the serpent, because they think the human race came from it; and they make offerings to evil spirits and to the spirits of the friends who have died; in China and Japan they worship images, which they have in their houses and in large temples. They burn incense before them, and the rich have a prayer-wheel to turn their prayers around before their idol. It is turned by a handle like a coffee-mill; in Turkey they had no Bible they could understand, and so had forgotten God's laws; the idols of India are horrid images of wood, stone, or brass. They think cows, snakes, and monkeys are sacred; in Micronesia they worship false spirits, but they are so low they care little for anything but drinking and fighting.

Now how much of your report can you all tell, and how many things can you write on the board?

PLAN OF WORK FOR MISSION BANDS OF THE W. B. M. I.

\$7,000.00 FOR 1889.

COURSE OF STUDY.

<i>Jan., Feb.</i>	China and Bridgman School.	<i>August.</i>	Micronesia and Morning Star.
<i>March.</i>	Africa and Umzumbe Home.	<i>September.</i>	Thank-offering.
<i>Apr., May.</i>	Japan and Kindergarten.	<i>Oct., Nov.</i>	Turkey and Hadjin Home.
<i>June, July.</i>	India and the Village Schools.	<i>December.</i>	Review or Christmas Exercise.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCT. 22 TO NOV. 18, 1888.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Chenoa, 2; Chicago, New Eng. Ch., 10, A Friend, 15 cts.; Evanston, 25.20; Glencoe, E. M. S., 9.25; Jacksonville, 45.95; Lake View, Ch. of the Redeemer, 2; Melvin, 3.25; Neponset, 5.25; Onida, 10; Oak Park, 18.20; Princeton, 27.70; Payson, 20 cts.; Pecatonica, 2.20; Sheffield, 12; Woodburn, 5,	179 45
JUNIOR: Chicago, South Ch., 35; Jacksonville, 10; Ottawa, L. R., 2.45,	47 45
JUVENILE: Abingdon, Busy Bees, 5.10; Lyonsville, Buds of Promise, 11.27; Loda, Busy Bees, 2; Victoria, Lamps of Love, 7.20; Waukegan Grove, 29.90,	55 47

THANK-OFFERINGS: Evanston, 5; Hyde Park, South Park Ch., 2.54; Lyonsville, 6.50; Princeton, 15.63,	29 67
SUNDAY-SCHOOL: Chicago, Plymouth Ch.,	33 80
Total,	345 84

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Cedar Falls, 1.80; Cedar Rapids, 15.61, Centre Ch. (Manson, P. O.), 1; Cresco, 10; Des Moines, Plymouth Ch., 7.23; Glenwood, 3, Grand River Ch. (Middle River), 2.50; Green Mt., 10; Grinnell, 17.75; Muscatine, 83.25; Newell, 20; New Hampton, 9.30; Osage, 3.75; Tabor, 16,	201 19
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ANNUAL REPORT OF RECORDING SECRETARY.

AT one of our late auxiliary meetings the old hymn was sung that in years gone by has stirred so many hearts,—

“ Watchman, tell us of the night—
What its signs of promise are ” ;

and this is the constantly recurring question that comes to us at these stated intervals, and we are gathered to-day for some answer from this our watch-tower on the Pacific.

The “ signs of promise ” which we see, as we look on the whole world,—which is the “ field ” for us as well, from Micronesia to India, from Africa to Japan,—are, the news of souls converted and brought out into the wondrous light of the gospel ; the Bibles in the hands of multitudes, loved and obeyed ; a greater enthusiasm, which is stimulating Christian workers to enter these fields ; and, coming nearer home, the evidence of the Spirit’s power on individuals and churches. With us in our little corner there has been no abatement of interest in the average fifty who usually attend our meetings.

The vacant places that we usually look for in our band of workers are, by God’s goodness, few this year.

The ripened grain must fall in its season, and so it is a matter of no surprise when the full shock of corn is garnered. The two aged sisters who went from us the past year bore abundant fruit in their lives and in this work, each in her own sphere.

Mrs. Thoburn, of Rio Vista, in the earlier years of our society, brought to it much intelligent sympathy and help.

Mrs. Jeremiah Porter, who went “ home ” from Santa Barbara last winter, was, by her contributions and in various ways, linked to our work her would be difficult to locate in any one circle the influence of this

woman. Her life was a power wherever it was felt, either in the home or foreign work. In the missions with which we are immediately connected, two also have been removed. Mrs. Crawford, from our beloved Broosa, with the cup of a mother's joys scarcely tasted, and the mission work to which she had given herself scarcely entered upon, has been called home the past year. Young, earnest, well fitted for life's duties, it is not for us to ask "*why*."

And now from far across the wide waste of waters, from distant Micronesia, comes the note of mourning from the wife and children of our noble brother Mr. Robert Logan, who there laid down his useful life after weeks of wasting sickness, with no kind physician near to relieve the sufferer, or comfort his poor wife. His body lies on that lonely island, with no monument but the churches he has established, and the humble Christian hearts where his memory is enshrined.

It seems almost superfluous to say that this Board, at this meeting, represents all the auxiliaries of our State, from San Diego to Siskiyou, from its forty-five or more counties, in many of which there is no church of our name, and, of course, no auxiliaries. It also includes Oregon and Washington, with their groups of auxiliaries, under the name of the Oregon and Washington Branch. The States and Territories of Utah, Arizona, Idaho, and Nevada are considered as being represented in this Board, which has its centre in San Francisco. The number and condition of these auxiliaries in all this wide domain will be given in the report of the Home Secretary.

Ten meetings have been held the last year, including the last annual meeting, and the meetings held in connection with the General Association, which last year was held in Sacramento; and thither we went, with our voluminous reports and large delegation. . . . From this feast of tabernacles, whither we go in this seventh month, bearing the olive, if not the palm, branches, we return with new purpose and delight, with friendships renewed, our faith strengthened, and our hearts encouraged.

At the November meeting we arranged for the adoption of our ward Stepanos.

The December meeting was held in the Third Church, San Francisco. At this meeting the subject that calls out so many inquiries—viz., the subject of life memberships—was discussed. The decision was, that life members could be made only by a single payment of \$25, given either by one person, or by several, for this express purpose.

The January meeting was omitted, on account of the rain. February meeting was held in Plymouth Church. The March meeting, in the First Church, Oakland, was somewhat of a memorial meeting for our sister Mrs.

Thoburn. At this meeting we had the rare pleasure of listening to Mrs. Burnell, of the Madura Mission, who, with her husband, has come to this country on account of failing health, and they have been compelled, reluctantly, to relinquish the work in India. As the varied pictures of missionary life among the women in India were presented to us, we could not but feel that it is just this that we need to quicken our interest in this work, which often seems like dreamland, so dim and indistinct are the pictures of it which we get in other ways. There is nothing like the voice of one who has lived what he relates, to quicken and inspire hearts, and to open purses otherwise closed against us.

The April meeting was held in Bethany Church; and May, we gathered in dear, delightful Berkeley, with its sunny homes and warm hearts. This meeting was the red-letter day of our year, from the fellowship of that upper room, where we broke bread together, and crowned ourselves with roses.

At this time, with prayer for Divine guidance, we added the name of Miss Flora Denton to our list of missionaries. Miss Denton is a native Californian, about thirty years of age, and until last Thursday was unknown by face to any of us; but during her brief visit in this city, before sailing September 8th for Japan, she won the hearts of all who met her. She was present at the afternoon meeting of the ladies of Plymouth Church, San Francisco, where especial prayer was offered for her as she started out on the long voyage for the distant and untried mission.

Our June meeting was held in Plymouth Church.

In July no meeting was held, as the day came on the Fourth, and many of our members were out of town.

In August we were again in Oakland, in the First Church. At this meeting we had the pleasure of hearing from Miss Green, herself a daughter of missionaries, who has devoted herself to carrying on the work dear to the parents. She spoke of her own work from island to island, and her spirit and earnestness were very contagious.

And now we have gone over the circuit of the months, and have called out from this phonograph the treasured-up voices and impressions of those days now past, more imperishable than those claimed for the wonderful little instrument, and we hope it will be seen that they have been fruitful in their influence.

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OUR TREASURY.

It will be a matter of joyful congratulation to know that the money pledged is in the hands of our Treasurer, and it has come in without any unusual

effort to obtain it. The female membership of our churches, by last year's figures, was over 5,000. This would give us an average contribution of 75 cents a member. Would it be too much to aim at \$1 a member for the coming year?

OUR MISSIONARIES, AND THE SUMS APPLIED FOR THEIR MAINTENANCE.

The names of missions and missionaries beloved that are, or should be, on our hearts, are in the order of their adoption: (1) Broosa, W. Turkey, salary of Mrs. Baldwin, \$396; Girls' Boarding School, \$748; total, \$1,144. (2) Japan, Kobe, salary of Miss Gunnison, \$650; rents, etc., \$25; total, \$675. (3) Micronesia, expenses of Morning Star, \$500. (4) Zulu Mission, salary of Mrs. Holbrook, \$450. (5) Spain, San Sebastian, Girls' Boarding School, under the care of Mrs. Gulick, \$500. (6) Madura, India, varied work of Mr. and Mrs. Perkins, \$500. (7) To these we add Miss Flora Denton, for whose outfit we give \$500, making our appropriations for the year just closed, \$4,269. Hereafter we shall assume the salary of Miss Denton, \$650.

The details of the growth and condition of these schools, and of the work under the care of these missions, will be given by our Foreign Secretary.

Of the amount pledged, the Young Ladies' Branch contributes \$700 for the salary of Miss Gunnison and a scholarship in Broosa; and the Oregon and Washington Territory Branch half the salary of Mrs. Holbrook in Africa; and they now propose to raise, in addition, one third of the salary of Miss Denton. This division of labor is also a bond of union between the two sections of our coast States. And this is the sketch of the year's work, which, in its reflex influence upon ourselves, has been full of blessing.

Each year one day is spent by the Executive Committee over the complete list of our auxiliaries, scanning carefully their contributions for the few previous years, and looking at their present condition, thus endeavoring to judge of their present ability to contribute toward this specific work. This gives us a more intimate knowledge of their own wants and condition; and as many of them are what we call "struggling churches," our sympathy is often called out for them in their home work in some substantial way.

This draws us closer together, and the Christian women of our coast thus clasp each other's hand; and when permitted to look into each other's faces, to feel that we are not strangers, but united in the kinship of fellow-laborers for Christ in building up his kingdom, not only here in our beloved land, but in the uttermost parts of the earth.

J. C. SMITH, *Rec. Sec.*



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No. 2.

BEAUTY FOR ASHES.

No. II.

BY MRS. W. B. CAPRON.

MADURA, SOUTH INDIA, December 29, 1879.

On Saturday I went to see my friend and mourner. She saw me as I entered the door. Her lips quivered, but there were no noisy demonstrations of grief. "I sent him to the Lord," she said. The son was there, and seemed to drink in every word I said. "I cannot," he remarked, "but remember how his face changed when you asked if you should ask the Lord to take him."

I began with the creation and the councils in heaven, and came down in the beautiful story to the resurrection. She sat beside me. Her son had taken his place at my feet. There were ten women beside. I alluded to the swift and painless flight of one whom we knew, and said that I wished to tell them all about the brightness that lies unseen beyond. "Oh, yes," said my friend, "you have brought the light in here." A few moments after she timidly asked, "Why should not I tell?" Laying her hand upon her heart she said, "I seem to be keeping it all in here."

"You may," I replied. "It says, 'Let him that heareth say, Come,' and that means you."

April 4, 1880.—The dear woman is led along in a gracious and winning way by the Holy Spirit. She desires me to come and see her on Sunday, as

she has determined to have no work done in the house on Sundays. When her year of widowed seclusion is over, she says she shall come to worship with us.

When I went last Sunday, the welcome from mother, son, and daughter was refreshing. The mother said, "My son did not go to work to day because it is Sunday, and because he wanted to hear you."

Others soon came in, and I had twelve in my audience. I had a picture of the Brazen Serpent, and told the story. I then brought in Christ's allusion to it in his own words.

July 3, 1880.—When I went on Sunday evening there were twelve women present. I took up the great divisions on the right and left of the Judge on the great day, and his solemn decisions. I brought to their notice the "water pundals," when water is given to travelers as a work of merit. When giving a cup of cold water it is their custom to say, Rama, Rama, or Siva, Siva. The comfort of the thirsty is not their thought. This seemed to me a pertinent illustration. How divinely beautiful to turn to the life blessed by all holy influences, and tell them of the deeds of mercy and works of love done because Jesus sees. "I understand you," said my hearer.

After a prayer I said that I was going to stay awhile longer, and any who wished could go, as I had been keeping them some time. Some rose, but no one was inclined to leave, and then came my surprise.

The mother and daughter drew up to me with faces eager and earnest, and withal concerned. My surprise lay in the fact that they did not seem at all to mind the presence of their neighbors and relatives, and I was still more surprised that the women around entered into the earnestness that possessed us, and not only showed no sign of criticism but appeared interested in what followed, and two women were evidently impressed. It was a revelation to me how my precious Helper, the great and wise Holy Spirit, is going to set aside fear and ridicule when his time has come. May I not fail to be ready when he needs me!

The mother would sometimes be giving vent to her own feelings thus:—

"It is light that is needed in my soul! Oh! how I want light! When I pray to Jesus shall I think of a great light, or as he was, a man?"

How many have asked that question who have prayed longer than she?

Said the daughter, "It is light in place of this darkness (laying her hand over her heart) that I want. Do you think if you should give me a Testament in large type that the truth would seem plainer to me?"

"No, dear child; the type would make no difference."

She continued, "Did the Bible-woman give you some money from me?"

"Yes: she did."

“Where is that money?”

“In my money drawer.”

“What did the Bible-woman tell you?”

“She said that you sent it to me, and wanted me to pray to Jesus that he would give you light to know him.”

“That’s right. I did say so. And then what did you do?”

“I told Jesus that it seemed a great pity for dear M—— to go such a round-about way as to send money to me, and ask me to ask him for what he would give so freely, so gloriously, so gladly, if she would only look up into his dear face and ask herself.”

Her face was full of feeling, and I continued: “You must both remember that we walk by faith, and not by sight. You are to hear nothing and see nothing. You are to believe that Jesus is true, and that he says true, and that he will prove true.”

Said the mother: “I am sure I know what you mean by faith, but I do wish that it would not sometimes be shining like, and then covered over as if a cloud had come, and sometimes quite dark. I want it to be feeling real all the time.”

Christian experience, is it not?

Then said the daughter: “Is it not slow work knowing Jesus well? Isn’t it like this—a seed in the ground, and I know the seed is in my heart and that it is alive, and then some green leaves, and then the paddy of the harvest?”

“Yes,” I replied; “only you know that sun and rain are everything; and so will be reading the Bible and prayer to your faith, which will surely shine more and more to the perfect day on high.”

The mother and daughter looked at each other, and the mother said: “That’s what we were saying last night.”

I continued: “Be very patient with yourselves. It has been very dark with you with nothing but heathenism, and you have everything to learn.”

“What comforting words,” they seemed to say, and then the mother,—

“I wish you would pray for us that Jesus would give us light in our dark souls, and take away all this evil.” The word is expressive in Tamil. It means not only sin, but seems to combine the hidden evil with the mold of ages. I had never heard a heathen woman use it.

I went on to say that we must be very simple and plain with Jesus.

When I came home I sent for the Bible-woman. I said to her: “When those two precious women come to you for bread, don’t, I beg of you, give them a stone. Go and consider what this means.”

A little while after, as I was sitting on the veranda, I saw coming the most abject and the most insignificant of all the men in the Mana Madura station.

who ever called themselves Christians. Such a small specimen of a man as he is! A very small cloth about his loins, a few strings of rags for his turban, was his attire. He made his salaam.

“Well, Ramu, you didn’t die in the famine.”

“No; I didn’t die. Don’t you know how I wouldn’t work for the Brahmins Sundays, and I lost my place for it. God hasn’t forgotten it, nor the dear missionary up in heaven hasn’t forgotten it. I have just come from Mana Madura, and I walked all around his grave, and,—well, he was always kind to me. I think he loved me very much. He had that way. No; I didn’t die in the famine. I went to Columbo on a coffee plantation, and I had so much fever that I couldn’t stay. I came two weeks ago.”

I couldn’t seem to say much to him, so he went on. “I said to my wife, I’ll go and see our mother, and see how she is, and come back.”

I said to him, “You are not in any trouble, are you, Ramu?”

“O no: not any trouble. God takes care of us; I won’t work Sundays.” He evidently did not intend to beg.

“Can I do anything for you, Ramu?” I said.

“Many salaams to you. Perhaps a bit for some rice-water to-night.”

So I talked a little to one of our Lord’s poor,—one of the least of them,—and gave him some money and some clothing, and sent him away as happy as if I had given him more. His measure was full!

(To be continued.)

WEST CENTRAL AFRICA.

EXTRACTS FROM LETTERS FROM MRS. W. E. FAY.

Mr. and Mrs. Fay are now the only missionary family in Bihe. Mr. and Mrs. Sanders are in Benguela, taking charge of the work there during the absence of Mr. and Mrs. Walters, who are now in this country. Mrs. Fay writes:—

SINCE the departure of Mr. and Mrs. Sanders we have moved into their house, in order that we may use the schoolhouse for the purpose for which it was intended. I am sorry to be obliged to give up my school for the little children, also the work that I had attempted at the villages; but Mrs. Sanders’ school is the most important at present, as the other work can be the more easily taken up again at a future time. We miss the Sanders family very much, yet we are too busy to spend much time thinking about our loneliness.

For the last three days a caravan has been camping within sight of our door. At first we did not like the idea of having them so near, knowing something of their thievish propensities; but we concluded, so long as they had come, they must listen to the Word. We held several meetings for their

benefit, and several asked questions, and seemed much benefited. These men were going home, forty miles from here toward the interior, after rubber, which is extracted from the root of a certain plant. This root is cut up in small pieces and boiled, the rubber collecting on the top. It is of quite recent discovery, and saves the caravans a much longer journey into the interior, where the rubber tree is found. After getting rubber, wax, ivory, and slaves from the interior, they carry them to the coast, and trade for cloth. While these men were here an incident occurred which was quite amusing to us, and



A MISSION STATION IN WEST CENTRAL AFRICA.

may be of interest to you. Some white ants in our yard had just gotten ready to fly, and were rising up like a cloud out of the ground. Some men and boys who had been talking to my husband started for them, and began to stuff them into their mouths as fast as they could catch them. The cat saw them eating, and so she started for her share, and for several minutes there was a lively conflict. My husband says he has seen them stuffing them into

their mouths faster than they could chew them up, when the wings would stick out of the sides of their mouths like whiskers. Think of eating live ants! But that does not seem any worse than grasshoppers, worms, rats, cats and dogs, all of which are articles of diet here. No; we have not yet acquired the native taste for such food, but I am sure you would have laughed (if you had not felt too faint) could you have seen them catch and eat those live white ants.



AN ANT-HILL IN AFRICA.

We are in excellent health, and we trust that God will give us strength and wisdom, that the work here, which has opened up so hopefully, may continue to advance, to the speedy establishment of his Church among this people.

ple. We pray earnestly for this result; also that Mr. and Mrs. Sanders may be kept in health and strength, and be speedily returned to us, as their presence is indeed greatly needed for the progress of the work.

We now have in our family seventeen boys and three girls, who are very helpful in many ways, and are not only learning how to make themselves useful, but are growing "in grace, and the knowledge of the Lord." I think all are trying to do right, though of course it is with them as with most children, "line upon line and precept upon precept," and it requires a great deal of patience as well as wisdom in dealing with them at times. Our Sabbath services are quite well attended; from thirty to seventy-five are present both



A GROUP OF PEOPLE IN WEST CENTRAL AFRICA.

morning and afternoon. They listen quite attentively, and seem to understand what is said, though to many of them it is but nonsense. We know the power of God's Word, and have faith to believe that their eyes will be opened one of these days to the folly of their own beliefs and the truth of the Gospel.

We hope to have a pleasant time for the children at Christmas time. We shall kill an ox, if we can get one, which will be as great a treat for them as is the "Christmas tree" at home for the little folks. The usual food of the natives is mush and beans, with very little variety beside, so they are always hungry for meat. We are now just beginning to enjoy the fruits of our gar-

den, which are most acceptable. I wish that you might all make us a flying visit, and see lettuce, peas, beans, tomatoes, potatoes, cucumbers, etc., growing at Christmas time. I think them a very good substitute for turkey and cranberry sauce. I also planted a few flower seeds, which are beginning to smile up at me, like old friends. There are many beautiful flowers here, but I think I shall always like the old ones best, as they seem like a little taste of home. Our grounds are beginning to have much the appearance of a farm, as we have each seven boys to keep busy, and each boy, too, has his own garden, which he takes care of and has for his own use. By the time oranges, bananas, and pineapples are growing about us our place will be very beautiful. Better still, when we see Christian families established here, glad indeed will our hearts be then. We feel sure that God's Holy Spirit is working to this end, and we are beginning to see some of the fruits of the Spirit in some of our boys. The girls continue to attend school and sewing-school, and although they will be harder to reach than the boys, I think when once they do accept the truth they will stand firm. The Sanders' oldest boy, Kamungondo, is in love with one of the Bailundu girls, who has promised to marry him; and although he is anxious to marry her, he says he will not do so until she becomes a Christian. I think there are many in Christian lands who might take example from this boy, who has been brought up in heathenism.

TURKEY.

LETTER FROM MRS. S. A. WHEELER.

Mrs. Wheeler's many friends in this country will be glad to hear of her warm reception on her arrival at Harpoot. We give first a few lines which she sent from Constantinople, where she stopped for a few days on her journey:—

WE are on missionary ground once more, and hear the familiar sounds of the Armenian and Turkish. We, some of us, feel more at home here than we did when we entered the busy city of New York for the first time. To those who are new, all things seem strange and outlandish; yet, if we may judge from their cheerful faces, they are none of them homesick or sad, but enjoying the new, to be seen all about them.

The days sped quickly, even when the ocean was not careful to move quietly for our sakes. Loving friends met us here to welcome the old ones, and give the cordial right hand of fellowship to the new. The Home School and its grounds do not look quite so beautiful as they did after our ten years in the Interior, but still the most beautiful objects thus meet the eye about us. Within, a fine class of earnest girls are fitting themselves for greater usefulness. The kindergarten, added since we were here, is like a beautiful flower

I have sometimes seen in early spring,—a greater delight to the eye because so new and fresh. After a few days of rest we set out once more for our journey of 750 miles inland. Now, as we separate from the sea, which seems a near friend to you and me, let me thank each reader—yes, personally—who has given or prayed for our work. My visit home seems short, but many things have come into it that will ever make me glad and happy. I shall often visit in thought many homes where I have been treated like a sister beloved; yes, I shall even go into the guest-chambers and see the little comforts that loving hands brought “to our missionary quarters,”—the warm room, the extra blanket, the vase of flowers, and other things done for Christ’s sake.

We will work on; you there, I here, till by and by we shall meet in the home where we need not feel that we are pilgrims and strangers, but in our Father’s house.

Of her arrival at Harpoot, under date of November 9th, she says:—

How I wish you dear friends could behold and feel what we have since our return. Such love as comes from all classes, especially from our dear girls, touches our hearts very deeply. We often ask, What more can they do? I will not go into particulars; it is not fitting. But dear home workers and prayers, I can say, with deep humility, it has paid to labor with much patience, with much sorrow and discouragement, for the daughters of Armenia. Oh! it has paid many, many times, and you too would say the same if you could come and see for yourselves. We have had often to use the pruning knife, sometimes with a trembling hand, but it has paid. We have had ingratitude, but the deepening shadows only serve to bring out the work better. I believe no one of you will ever be sorry that you have had so large a share in the work here.

Mrs. Wheeler sends also an address of welcome, written by the young lady who has been chosen for the endowed teachership for which the Woman’s Board gave \$2,500.

ADDRESS OF WELCOME.

Time, taking on its swift wheels life and death, happiness and unhappiness, health and sickness, passes from one end of the world to the other, from the East to West. It meets every man, from the king to the peasant, from the wisest to the most ignorant. Each one must drink from these cups of sorrow and joy, though in different measure; as Solomon says, “There is a time to weep, a time to laugh, a time to mourn, and a time to dance.” Our experience has taught us this same lesson. Is there any one among you who has not tasted of these cups?

How much sadness the departure of our dear teacher caused last year. It seems to me that still sad faces, bent heads, and broken hearts are before me. I know you remember, too, the painful separation, when our faithful benefac-

den, which are most acceptable. I wish that you might visit, and see lettuce, peas, beans, tomatoes, potatoes, and so on, growing at Christmas time. I think them a very good accompaniment to cranberry sauce. I also planted a few flower seeds, and they will smile up at me, like old friends. There are many beautiful flowers at home. Our grounds are beginning to have much to show, as we have each seven boys to keep busy, and each boy has a garden den, which he takes care of and has for his own use. Bananas, and pineapples are growing about us our people are very happy. Better still, when we see Christian families, and indeed will our hearts be then. We feel sure that they are working to this end, and we are beginning to see the Holy Spirit in some of our boys. The girls continue to attend school, and although they will be harder to reach than the boys, once they do accept the truth they will stand firm. One boy, Kamungondo, is in love with one of the Bailun girls, and is desirous to marry her; and although he is anxious to do so, he will not do so until she becomes a Christian. I think of the heathen lands who might take example from this boy.

in heathenism.

TURKEY.

LETTER FROM MRS. S. A.

Mrs. Wheeler's many friends in this country will be glad to hear of her arrival at Harpoot. We give first a few lines to Constantinople, where she stopped for a few days on her journey.

We are on missionary ground once more, Armenian and Turkish. We, some of us, were here when we entered the busy city of New York. Everything is new, all things seem strange and different. Their cheerful faces, they are none of the same as we are used to see all about them.

Our days sped quickly, even when we were here for our sakes. Loving friends, we have the cordial right hand of our friends. Our grounds do not look quite so good as the interior, but still the same. We have a fine class of students, and a fine class of teachers.

Oh, how hard it is for us to stay without her! Oh, that our voice might reach her ear! Oh, that the mountains of Pisgah might be given to us, that we could be able to see our dear teacher, who gave her heart and her health for this school! Then, expressing our thankfulness for this great favor to such kind persons as are you, it is meet to say, "You are welcome"—a thousand, thousand times welcome!

We are glad that you have not come alone, but you have brought a new teacher for us. Dear teacher, "you are welcome." From henceforth you will not be a foreigner and unknown to us. As we say, our Miss Seymour, our Miss Bush, our Miss Wheeler, our Miss Daniels, we add also, our Miss Heald. We are glad that our Miss Daniels is not now alone. God bless and lead you, we believe your presence and life will be a great blessing to our girls. Dear mother, look at your children; they are waiting for you, they have not forgotten your care; you have often comforted them when they have been sorrowful; you have been a kind mother to the poor girls, and have given remedies to the sick; you have done everything that a dear mother could do for her children. Now dear mother you have come back to us, and we say, "You are welcome."

Dearest benefactors; I am very sorry that I cannot suitably express our joy, our gladness, by this writing. These words and sentences cannot be in proportion to your care. Oh sun! will you not supply our deficiencies by the fulness of your shining. Say to our benefactors, "You are welcome."

Oh you Euphrates! it is time now for your forming waves to burst forth; open your depths, to bear over our friends. It is time now, be ready, quick. Meet your benefactors with murmuring salutations! They have filled their bosoms and their hands with the seeds of study and kindness, and have come to sow them in your banks, to renew their deeds.

Honorable father and mother, you who have left again your native and true country, and have come again to your second country, Armenia. Let Armenia be grateful to you forever. Let the oil of your torchlight be more abundant, more brilliant to all Armenia. We also, daughters of Armenia, cry out together, "You are welcome, you are welcome"; and our whole country cries out sympathetically with us, "You are welcome."

NAZLEE NENIGENIAN.

GLEANINGS FROM RECENT LETTERS.

From Mrs. Winsor, Sirur, India, November 4th.

We have been having most delightful services here. Our chapel has been over-crowded with quiet, earnest listeners. We do feel that we have been having what we longed for so much,—the Spirit's presence. Four from among

tors left us. Not only we and these buildings were with us, and sympathizing with us, the rain fell abundantly, a time to weep and a time to laugh, and to-day is a day of girls of Euphrates College, because our dear friends have come to us.

How fortunate I count myself to-day for such an opportunity to stand here and say, Welcome. I cannot as I would like to say such honorable persons as you are. But with the few words at my heart, I cannot be silent, and not say you are welcome is this? Are these parents who were with you, and now have come back again to them? No; that is natural love. These are two friends in Chicago, they lived on the other side of the world, and they left their friends, pleasant homes, and enlightened us, without expecting any reward. These friends have come again to us. Therefore we most gladly welcome them.

Dear girls, do you see these beautiful buildings? Perhaps you don't know with what tribulation they were built, as you have little idea about the history of this school. Let us go back to our old school of five years ago, and this together. Our schoolroom was a very small room for sleeping and study, and a very small room for the teacher.

The assistant teacher's room was a very small room with her bed and box. Twelve boys and twelve girls, oil lamps. Now, instead of that, we have a very large room, Mangaran, Gurtaran, Vartan, and sick rooms, and a very large hall for benefactors, and they have a very large place where our school is. We have a very large number of our father's and mother's, and we have a very large of love and thankfulness. We have a very large that this dust was with us. We have a very large to-day, these are our friends, and they are very welcome."

Euphrates College
shine in the
rust of gold
all Armer
fulne-
and

exempted from service by paying a substitute. Disability made that course honorable. What shall be said of those who neither go themselves nor see that their place is filled?

Should not a servant of Christ be ready to do his bidding? One may settle it in her mind beforehand that she does not wish to be a missionary, and then by a little balancing of circumstances the preponderance falls on the right side for her. The medium largely determines the character of the object. A hazy atmosphere represents a hazy landscape. Our natural inclinations, habits of thought, acquired taste, culture, indeed everything that pertains to our physical or intellectual being, assert themselves when the question of duty or choice comes before us. Shall we ignore them? Certainly not; but if we allow them to form the warp and woof of our plans, the texture will obscure everything beyond.

From Mrs. Gulick, San Sebastian, Spain:—

In conversation with a Roman Catholic friend yesterday, he told me of a scene he witnessed in a hermitage near Bilbao. He went into it to look at the architecture, as for many years he has not entered a Roman Catholic church for worship. He saw a woman going round and round the church, out one door and in at another, with a doll in her arms, which she hugged closely to her. He thought her crazy, and asked his friends about her. They laughed and told him she was not crazy, but that having been denied children after several years of married life the priest had instructed her to do this way, that God might grant her a child.

Another story I have heard to-day. A missionary in the west of Spain, when arguing with a priest, told him that the Bible prohibited the use of images in worship. "Prove it," said the priest. So the missionary opened his Bible to the twentieth chapter of Exodus, and handed it to him. After reading a few verses, coming to the words "Thou shalt not make unto thee any graven image," etc., he looked up, and compressing his lips and nodding his head in a peculiarly wise manner, he remarked, "God made a great mistake when he put *that* in the Bible."

Still another true story from another friend. A dying woman in Terill left a sum of money in the hands of a priest to be divided between the Church and the poor. He took it home and told his sister what had occurred, giving her half the money, as she was "poor," and keeping the rest for himself, as the representative of the Church.

Miss Garretson writes of her vacation experiences as follows:—

FOOCHOW, CHINA.

In the summer we went up to the mountains called Kukiang. We occupied part of a native house, which we rented and fitted up for our accommodation.

The situation is fine, twenty-two hundred feet above Foochow, and commands a fine view of Foochow, the river Min, and all the valley below. Our house stands high, and has many shade-trees about it in the woods not a dozen steps away, and we spent most of our days out under the trees. Sometimes we spread our supper outdoors, and did not come in until it was quite dark. Then, too, the perfect quiet of the place was something delightful. The people were a quiet country people, who did not intrude themselves upon us in any rude or unpleasant manner. The women have large feet, and work out of doors.

It is an extensive tea-growing district, and rice and sweet potatoes are also raised in great abundance. I have seen them prepare tea for the market for the first time there. The leaves are picked and placed in a large iron pan, very shallow, and heated over the fire, being constantly stirred up with the hands to keep the leaves from burning. When they are thoroughly heated and wilted they are then placed in a large circular bamboo disc, about four feet in diameter, and trodden with the feet. The peculiar curl given to the leaves is owing to the skillful manipulation of the feet. Then it is again placed over the fire and the same process gone through with, and then it is dried in the sun and pronounced "cured." Miss Newton prepared enough tea for our own use, but we obliged our servant to manipulate the leaves with his hands, after they had been thoroughly washed. I hope my brief description will not lessen your delight in your cup of tea.

News from the Umzumbe Home comes in the following letter from Miss Kate Houseman:—

June the 6th we welcomed a goodly number of our old girls back for the second term of the year. Their return was encouraging, as well as the condition in which they came. It is one of our trials to keep the girls in the Home long enough to receive visible good; and another, to get them here promptly when the vacation closes, and to have them return, as we are careful to have them go, with clean clothing. It seemed like a reform already begun to have Widie, a kraal girl, come promptly, with a clean dress on, and a bundle of cleanly washed clothing on her head.

This is the only term I have yet known when Widie came without being sent for. The condition of her clothing was a sample of each of the others who had been here before, with only a single exception, in cases where the girl was large enough to attend to it herself.

We have forty-four names enrolled, which is eight more than the previous term. Eighteen of our present number are twelve years old and under. If we wish to ruin these girls for heathenism we must get hold of them early.

Young People's Department.

TURKEY.

LETTER FROM A NATIVE TEACHER IN VAN.

The following remarkable letter is from the teacher of the day school in Van, Turkey, to her missionary friends in this country



DEAR MISS KIMBALL AND MISS JOHNSON: After your departure my school seemed to me like a tree blooming alone in a desert, over which the tempests passed, trying to uproot it; but they cannot if it is well grounded, and if it humbly bows its head when the winds pass over it.

On the 8th of June there began a great tempest, which was so severe that in one day it took away seven of my best pupils; and these, like myself, approached the throne of the Almighty, begging help and strength, and also that the evil intentions of others might be overthrown. And indeed he heard, for at the end of a week all except one were back again, and in the place of this one he sent four others, so that now the school numbers forty-four. If you could hear the circumstances of their return, you would wonder much. The next week Wednesday after they had been taken out of school, they came to take away their books and to bid me good-bye. O how hard it was to be separated from them? One would think that the whole school was turned into a house of mourning. It was just at the time that I was starting for the Wednesday afternoon meeting. When I was ready to go to the chapel, the poor girls came to my side and begged that I would pray for them there that God would change the thoughts and soften the hearts of their parents. Saying this, they ran away together to a small place where there was no one (that is, the stable), to pray themselves. At the same time I took a small boy aside who had come with them, and said to him, "Go and tell your brother that the girls and their teacher are praying that God will soften your heart, so that you will allow them to come back to school." This man, who had been so opposed to their school, that very evening came in laughing, and said, "Very well, if that is so, they may go back to school." Was it not wonderful that when they came to take their things away, and instead of taking them away prayed that they might stay, they were indeed enabled to return, so that one might say their prayer was instantly answered. Three times they had prayed, and three times they had thus received an answer; so that realizing this, with one accord they said to each other, "Let us go and express our gratitude to God."

Last Thursday some of the teachers from the city and from the Garden came to visit the school. Miss Ely, of Bitlis, was also here at the time. I think you remember well the teacher of the city school. He seated himself beside some of the pupils whom he knew, and while I was busy with my work and my attention was diverted, he was engaged trying to persuade them to come to his school. Although at the time I did not hear what he was saying, still I was able to imagine what was taking place; therefore after a few moments I took occasion to pass that way, and what was my surprise to find he was not there, and that he had gone without saying good-bye. This aroused my suspicions, especially when those pupils with whom he had been speaking told me what had taken place. Miss Ely had already related to me how they had successfully attempted the same thing with her school in Bitlis, and succeeded in getting away all their pupils save three. I said to myself: "This man has treated me very impolitely. I will teach him politeness, shut his mouth, and make him ashamed of himself; but I will do nothing with malice or in a spirit of revenge, but I will overcome evil with good." Thus thinking, and asking guidance of God, I went to bed, and with a quiet and peaceful heart I slept. When I arose in the morning I wrote a friendly note, and invited both of the teachers to come to the house after school. They excused themselves, but by my persistence I forced them to come; and having come, they were obliged to beg my pardon and make excuses for their impolite conduct. And this they did without my once asking them why they left without saying good-bye. As soon as they had made this concession I brought out the sherbet and fruit which I had prepared for them, which we enjoyed together, talking, laughing, and telling stories about our several schools. Then they took leave, having first invited me and my pupils to attend their examinations, which were about to take place. What do you think? Was the method I took good for dealing with these wolves in sheep's clothing who had come to steal away my poor lambs?

The other day I had a general prayer-meeting with the girls, and because this was the first time I had done so it was very hard for me; for although my heart was ready my mouth would not open, so that I shed many tears about it. It was not that another had urged me, but it was my own heart. I fought with myself all day until noon, and at last conquered, and now I am very glad that I did.

Since your departure I have encountered many difficulties, and no doubt I shall encounter many more; still, I shall try always to be faithful to my work, especially during the time of your absence, even though, like the school at Bitlis, only two pupils were to be left me. I will keep the fort until you return, if God wills that we remain alive until that time.

I am confident that God will not turn away either from this school or from me, but that it is his good will to sift and to purify by sending us difficulties and trials, even as silver and gold is tried by fire.

Tuesday an incident happened which gave me great joy, as I know it will you also. At three o'clock, when I called the first class in Bible, I saw that they were all sad and had pale faces, which surprised me, as they are usually very happy. As I was about to begin the lesson one of them said to me, "Instead of the lesson to-day we want to talk, and to have you tell us what repentance means, and how we can repent, because we all of us feel that we are sinners, and in danger of being lost." Oh, can you understand my feeling when I realized that my dear girls, who a few weeks before had been taken out of school, had been restored as by a miracle, that they might find their Saviour dear to them before going out into the world! There was a momentary silence, after which I told them to read the fifty-first Psalm, and I myself went out of the room in order that I might seek the guidance and help of God. When I returned I found them all reading the chapter which I had mentioned. I also read to them some verses from the first chapter of Isaiah, and prayed with them. Five of them also offered prayers, which, although short, were touching and heart-felt. The petition of each one was, "O Lord, cleanse our hearts, forgive our many sins for the sake of thy dear Son, and lead us in the right path." After these prayers I left them alone until it was time for them to go home; but even then they had found no peace. On reaching home they took their Bibles and went away by themselves. In the morning they came in the same condition, and I said if they wished it we would pray together again. Four of them prayed in such a manner as to move me deeply. After this I was very careful that nothing should distract them, whereby they might lose their thoughtfulness. It was decided that these six pupils should come to my room every morning for conversation and prayer. Four of the six seem to me very sincere, but the other two not so much so. God grant that every pupil in the school may turn to him, and love him with their whole heart! This is my chief endeavor and desire. I do not repent now my coming to the city, although I suffer more and more from ague. I am only sorry that at first I was so opposed to coming, as Miss Johnson alone knows. What a pity it is that only a few days remain before vacation, when they will all be scattered here and there in their summer homes in the villages. This separation from each other and from me will be very trying to them. May the Lord keep them, and establish them in the right paths. How I wish that you might have been here, so that you might help them better than I have been able to do. I am so weak and untried in such work. It was only three days before this happened that I

had had my general meeting, when it was so hard for me to begin, and I was so timid about speaking, and had such a battle with myself before I conquered, but now I am very glad that I did it. I can see now how wise your counsel was to gain the hearts of the girls first, and then to try to press home the truth, and invite them to love our dear Saviour, who loved us when we all were in darkness and did not know him.

Indeed I do not draw back, but rather I shall try to be more faithful in my work,—to be faithful until you come back, to be faithful until death, according to God's will. Good-bye, my dear friends.

Your grateful pupil,

ASME BAGHDASTRIAN.

Our Work at Home.

THE CRADLE ROLL.

BY MISS ANNA BURNHAM.

"He's a little hindering sing—and that's what he is!" said Dorothy, shaking him by his rosy feet, from which the pretty socks had been kicked to the foot of the cradle. "If only I hadn't you to take care of—"

"That sounds dreadful, Dorothy," said her mother, hastily; and the lady with the subscription-book suddenly stooped over the cradle and splashed a big tear on the little pink "pig that went to market."

"Oh," said Dorothy, looking up at the black bonnet and dress, and remembering why she had time to be a lady with a subscription-book, "I didn't mean—you know—why, I only meant if 'twasn't for taking care of Carl for mamma now, I'd resurrect our young ladies' auxiliary, and raise you lots of money for your missions. But I don't see what I can do now. Mamma can't spare me, and baby won't."

"N-n-no-o-o!" gurgled the baby, laughing, and kicking, and clutching at Dorothy's frizzes. He wasn't sensitive as to what she meant, and he didn't care a button for missions, home or foreign.

"O you little pagan!" cried Dorothy, getting out of his way. "I'll get up a Baby Auxiliary, and put you in charter member."

"Do," said the visitor, sparkling at the idea. "Call it the Cradle Roll, and get every baby under five years of age that will give five cents or five hundred dollars, or any amount between!"

"Mamma Ballard, where's that child's money-bank?" cried Dorothy, excitedly. "And how much will you give, Carl? How much can he, mamma

"Why, I don't know," said her mother, hesitating. "Count it!"

"Seven dollars and sixty-two cents," announced Dorothy, turning it all out in the foot of the cradle. "Uncle Luke's five-dollar gold piece, and the rest in dimes, and nickels, and Canada quarters. "Won't 'oo give the lady some, Carl?—for the good of the cause?"

Carl's lip quivered at this pathetic appeal. He put up his mouth for a kiss, first to Dorothy and then to the lady, and proffered his gold and silver pieces for a peace-offering.

"Five dollars!" cried Dorothy, as he gave the little gold piece generously. "Carl contributes five dollars, mamma, for his share!"

"O Mrs. Ballard, I mustn't take it!" said the visitor, shrinking back.

"Can't she, mamma?" said Dorothy, impulsively. "Let Carl head the list handsomely, and give it a good send-off! Can't Carl give his five dollars?"

"I think he may!" said her mother, slowly. "It is a good deal for us, I know, and yet—I want my Carl to grow up and preach the gospel, and this seems a sort of prophecy of it. Then if he shouldn't ever—live to—yes, he may give it, child!"

"Then you shall take charge of it yourself!" said the lady, handing it back to Dorothy. "You shall have all the labor of increasing it,—you and Carl,—and all the glory. I will go now and see what I can do with grown folks; but I am very much of the opinion that you and Carl will do more for the 'Branch' this year than I shall!"

"Why, how, I should like to know?" said Dorothy, coming back from the hall door with a bewildered face. "There's Carl's, but how am I to get any more? I thought she talked about a 'Cradle Roll,' and was going to get more names to go with his."

"She means you to do it," said her mother.

"I? Why, I don't know anybody, hardly. Yes, I do too! There's the Bonneys just got a baby, and it's a boy, too,—and they're so glad it's a boy! I'm going to ask Mr. Bonney if he isn't glad enough to give me ten dollars!"

Dorothy sprinkled in the italics vigorously in her excitement, as young ladies of seventeen are apt to do. Carl sprang up joyfully into her arms at the proposal to "get into his little carriage and go broady"; and in ten minutes or more they were out of the house and over the hill where the Bonneys lived, and where they could see Mr. Bonney that very minute, banking up his house with black, bubbly seaweed, to make it nice and warm for the new baby.

"Good morning, Mr. Bonney!" said Dorothy, cheerily. "How's the baby?"

"Fine!" said the father. "I see you've got your youngster!"

"Yes," said Dorothy, wheeling Carl back and forth. "Mamma likes to have him out, and I can take care of him best this way, too. I've come to ask you if you don't want to give somebody ten dollars this morning, Mr. Bonney!"

"Me! Ten dollars! Me?" said Mr. Bonney. "Give somebody? Seem like there'd be more sense in somebody givin' me ten dollars, seein' I've got another mouth to feed. How's that strike you?"

"O pshaw!" said Dorothy, irreverently. "I'll risk your finding enough for him if he had as many mouths as the Mississippi! I didn't start out with shiftless folks for my subscription paper, Mr. Bonney!" I shouldn't ask some folks for more than five—or two!"

"Humph!" said Mr. Bonney, leaning on his fork and smiling grimly. "It's plain to see they use blarney-stone for buildin'-timber where you came from. Honest, now, why d'you light on me?"

"Why, I happened to think you'd want to," said Dorothy, truthfully. "We've started a new auxiliary for missions—at least Carl has. He gave five dollars!" she said proudly, showing the paper. "We are going to call it the Cradle Roll. Isn't that a pretty name? All the babies under five I'm going to get,—each one give as much as he can,—and I thought I'd like your name to come next. You see I knew about the baby, about"—

"The other four boys," supplied Mr. Bonney, sadly. "Yes, we're pretty pleased, mother and me. Seem's if we might manage to raise this one,—but I don't know. I've always seemed to have the luck on boys. The girls somehow always get along—there's four on 'em—live and thrive like little pigs, whether or no. Ain't anything the matter with this one, fur's I can see, yit."

"No," said Dorothy, heartily; "and I'm so glad. And I thought maybe you'd like to help on my Cradle Roll with a kind of a thank-offering."

"That the way you put it?" said the farmer, thoughtfully. "You're a chit of a girl to be talking that way! Your mother though—it's all in the bringing-up. It's 'bout the way she tackled me last year," he chuckled. "when my new barn went up. I b'lieve I give her ten toward the new organ, or something another. She wouldn't let up a mite on her argymer that I ought to give as the Lord had prospered me. Well, I dunno! Would your mother say—would she think, do you s'pose—that 'twould be any more likely to live if I sh'd do that?"

"I don't know," said Dorothy; "I don't think she would know anything about that. But I know she would say the blessing of the Lord would go with such a gift—if you gave it right. Why, suppose the baby died, Mr.

Bonney! Wouldn't you be glad to think it had lighted other lives, and not gone out like a little flying spark, and nobody to know!"

"Yes, I would!" said Mr. Bonney, tossing his fork into the seaweed bank, where it shivered and stuck. "I'd like to think I give it a start to sunthin' good; if the Lord didn't see fit to forrard my plans, why that's his look out! I do' know's mother'll feel jest as I do about it. And then again I do' know but she will! I'll go ask her."

Which he did, leaving Dorothy in a tremor of delighted fear between her thrills of hope and suspense. She was not left long to doubt, however. "Mother" did feel just as he did, and the ten dollars slipped joyfully into Dorothy's little bead purse, while the name to be of Mr. Bonney's youngest went proudly down under Carl's on the Cradle Roll.

"Fifteen dollars, sir!" whispered Dorothy under her breath to the baby as she tucked up his carriage blanket. "A five and a ten is fifteen; do you understand that, Carlie-boy? Have you got the least mite of a 'realizing sense' of that? You and I, little boy, are just going to make the rounds of this town in our baby carriage, and see what the babies are good for!"

Carl was duly rushed home and reported to his mother, and the subscription-book shown; and then, with her mother's approval, off they went again, rosy with excitement, and full of odd delight (as to Dorothy) at their novel undertaking.

Babies were not hard to find. Dorothy knew everybody, and everybody was glad to see her; and she told outright what she wanted with such an engaging frankness, and the new idea was so "taking", no wonder the names went down, and the little purse spilled out into her pocket.

"Why, I don't give a red cent myself, nor never did, from one year's end to another!" snapped one black-eyed woman, for whose little five-year-old Dorothy was fishing. "I don't just see what I should be giving for him for!"

"Why, to begin!" said Dorothy, brightly. "Everybody has to begin sometime. It's a beginning for him, too, don't you see? Links him right in with all the big, splendid things going on in the world, and then pretty soon you can begin to tell him about them, and he will begin to care; you see, there will be the beginning of a great many things. And I don't suppose anybody will ever be able to tell the endings!" finished Dorothy, with thoughtful enthusiasm.

"I don't know anything about your missions myself," said the black-eyed woman, not quite so snappily, "so how could I tell him?"

"O, you would know," returned Dorothy, boldly. "There are missionary magazines for grown people and children, that don't cost much. It's all full of beautiful pictures and maps that you can show him; there are children's

LIFE AND LIGHT.

LEAVES FROM OUR BRANCHES.

Van Branch has been rejoicing the past year in the presence of its three missionaries who have been in this country for a year. The president writes: "Miss Kimball has come home to tell us such valuable accounts of her school and life in Van as make missionary work seem a pleasant work, and that far-off land a near one. There must be a kind of electric current running through her communications that puts us *en rapport* with Oriental life and Christianity in Eastern Turkey. Miss Lord, too, makes her school in Smyrna our school; we teach it, we know the girls, we see them through her eyes; and when we pray for them, we know for whom we are praying. It is the blessing of having one's own come back to us that warms our hearts; and the ladies in Maine, who go to meetings where these two missionaries are, have a loving look on their faces as they listen to them, and a proud and happy recognition of the fact that they belong to them,—two Maine girls transplanted into Turkish soil, bringing more fruit for the Master in a foreign land, and yet stimulating those in the home land." Miss Hamlin, the third missionary supported by this Branch, who did much efficient service during her year's stay in this country, returned to the Constantinople Home in August.

The Berkshire Branch sends word of special activity among junior auxiliaries and mission circles, there being much enthusiasm, and "boys and girls alike active." The "investment plan" has been successfully tried in our circle; sixteen cents was multiplied till it amounted to twenty dollars. The children are also "gaining very correct views of the work carried on in the various mission fields, know where the different missionaries are, and the work they are doing." The president writes: "In some of the auxiliaries there are discouragements; but as Lord Nelson at Copenhagen refused to see the signal to 'stop firing,' so these must not be allowed to move us. I think we are working more intelligently and from the highest of all motives, putting honor upon Christ's last command, and becoming co-workers with him."

The Middlesex Union Conference Association has had some specially interesting meetings; in some instances the ladies of the auxiliaries being very successful in having charge of monthly concerts and their evening services. A feature of one meeting was a "Missionary Colloquy." "Questions and answers were prepared and given out to different ones in the audience. As a question was asked by one, an answer would come from another, and so on. A great amount of information was brought out which might not have been learned by some of the participants in any other way."

As promised in the last number, we give from our Philadelphia Branch the *report of the Monday Mission Circle*, a society of young ladies in Washington.

Last year closed the fifth year of the existence of the Young Ladies' Missionary Society, now known as the "Monday Mission Circle," of the First Congregational Church in Washington, D. C. The society was started by the friends of Miss Frances Hooper, now Mrs. Davis, just after she left for Japan. During the first five years, it has raised for foreign missions \$1,580.

The energy and enthusiasm which this society has always manifested, and such success as it has achieved, is attributed in no small degree to the fact that, from the first, rotation in office has been the rule, so that, during the five years, quite a large proportion of the members of the society have had some responsibility for its management, and thus a variety of talent has been called into exercise, and new sources of interest developed.

The membership of the society during the past year has been thirty-five, the average attendance at the meetings, twenty-five. The amount of money raised, \$344.50.

Of this amount, \$148 was realized from an evening entertainment called "The Wooden Wedding" of the society, at which the room was appropriately decorated with shavings, wooden plates and hoops, and the tickets were printed on dainty wooden cards. Shadow pictures representing the rise and fall of the "Proud Miss MacBride" were given; but the two most popular features of the evening were the silhouette gallery, which kept ten people busy, and the "holder tree," which strongly resembled a wooden clothes-horse, hung with holders of every variety, from the coarsest ticking for kitchen use to the daintiest satin and silk for the parlor poker.

An investment scheme was planned and adopted at the annual "tea" held in the church parlors early in the fall; this netted \$81. About twenty-five members contributed twenty-five cents each, and by judicious, and sometimes injudicious investment, and diligent labor, quadrupled, quintupled, and in one case sixty tripled, the original amount. The ladies of the society developed most mercenary instincts, and while perfectly willing to do everything for money, they were not willing to do anything except for money. Throughout the year their friends were obliged to pay for stockings darned, cake and candy made, letters filed, receipts copied, magazines loaned, tennis racquets covered, lunches put up, and mittens knit; moreover, an ingenious variety of fancy articles were made and disposed of, including spectacle-wipers, pin-case covers, orphan pen-wipers, and nail-kegs converted into waste-baskets.

No more delightful meetings have ever been enjoyed by the society than the Thanksgiving meeting, held during Thanksgiving week, for several years past. It is well to remember sometimes how much we have to be thankful for. It is touching and inspiring to listen to heartfelt expressions of gratitude for close personal blessings, as well as for the larger benefits which have come

LEAVES FROM OUR BRANCH

OUR Maine Branch has been rejoicing the assistance of all of its three missionaries who rest. The President writes: "Miss Kimball strong, vital accounts of her school and life seem pleasant work, and that far-off land of electric current running through her *port* with Oriental life and Christianity makes her school in Smyrna our school; we see them through her eyes; and where we are praying. It is the blessing warns our hearts; and the ladies two missionaries are, have a lot and a proud and happy record. Maine girls transplanted in a foreign land, and yet in, the third missionary service during her year Home in August.

The Berkshire Brancharies and missionaries alike active." The circle: sixteen children are in our mission they are doing discouragement to stop work up

the mission field. preparing, in our dear Miss of this gift

In order to half past

Miss

we can look as hardly entered In it we have been extended, our intelligence say. Blessings on missions for

meeting of the Springfield

Springfield Branch was held November. Delegates from nearly every A bright day cheered all hearts, the spirit of the occasion.

Delegates of the last meeting, Mrs. She gave us glimpses of Mrs. of the extra burden borne and Mrs. Wheeler were in this great for their strength, made by

had been received,—about reports of the various auxiliaries, all breathing a spirit of zeal. Dr. Buckingham, and his associates greeting and encouragement. were resumed with a brief Bible-eries pertinent to the life of years has served the Branch secretary, felt obliged to resign, that her resignation must be of the assembly.

greetings and salutations extended and Lycæonia to the women

of the dull and degraded condition of Turkish women,
 's word gives light and purpose to their lives, and of
 Talas school and by Miss Bartlett's kindergarten.
 ould we keep up our Auxiliaries?" by Mrs.
 etics, dwelt upon the necessity of organized

more workers in the field which she
 f Mr. Kilbon's letters to show the
 and song the exercises closed.

E. W. W.

RD OF MISSIONS.

Nov 16 to Dec. 18, 1888.

LEN CARRUTH, Treasurer.

1. Treas.	
High St.	
const. L. M.	
Bath, Central	
Winter St. and	
For'n Miss'y Soc'y,	
Winter St., S. S., 16;	
St. Ch., M. B., 30, Thomas-	
Stars, 10,	267 00
Desert Palm Soc'y,	30 00
Total,	297 00

NEW HAMPSHIRE.

Hampshire Branch. —Miss A. E.	
tre, Treas. Amherst, Aux., 21,	
er Doves, 5; Concord, Aux., 22,	
der Circle, 75, Miss Charlotte	
son, const. self. L. M., 25; Hamp-	
, Aux., 1; Hooksett, Mrs. J. P. De-	
st, 5; New Ipswich, Aux., 12, Hul-	
leaners, of wh. 25 const. L. M. Miss	
H. Wilson, 23; Pembroke, Friends,	
Portsmouth, Mizpah Circle, 5; Ray-	
, Aux., 5; West Lebanon, Aux., 6,	213 50
Total,	213 50

VERMONT.

of Branch. —Mrs. T. M. Howard,	
, East Corinth, Aux., 13; North	
bury, Aux., prev. contri. const. L.	
rs. Bartlett Williams, 3; Hartford,	
55.50; Middlebury, Aux., 93.80;	
ry, Aux., A friend, 20; New Haven,	
er Band, 5; St. Albans, Aux., of	
by Mrs. J. Bosland, 22; St. John's	
North Ch., Aux., of wh. S. 15, in	
of gratitude, 20; Waterbury, Aux.,	
contri. const. L. M. Mrs. Laura	
5.00; Lower Waterford, Aux., 8;	
ord, Mite-boxes, 5; Montpelier,	
Bees, 1.45,	252 35
Total,	252 35

MASSACHUSETTS.

and Woburn Branch.—Miss E. F.
 , Treas. Andover, Aux., 243.50;

Lowell, Union Aux., High St. Ch., 75,	
Elliot Ch., 57.17, John St. Ch., 52.83; Lex-	
ington, Aux., 17; Malden, Aux., 30;	
Methuen, Aux., 30; Stoneham, Ladies'	
Prayer and Mission Circle, prev. contri.	
const. L. M's Mrs. Ellen Stevens, Mrs.	
Rebecca V. Abbott, Mrs. Mary W.	
Cowdrey, Mrs. Abigail Hayes, 90; Wo-	
burn, Aux., 107, Woburn Workers, 30,	742 50
Berkshire Branch. —Mrs. C. E. West, Treas.	
Dalton, Young Ladies' Aux., 22; Lee,	
Junior Aux., 89.50; Monterey, Aux., 20;	
Pittsfield, First Ch., Aux., prev. contri.	
const. L. M. Mrs. W. A. Whittlesey, 6.80,	138 39
Essex North Branch. —Miss C. A. Osgood,	
Treas. Newburyport, Aux., 50; George-	
town, Aux., 25,	75 00
Essex South Branch. —Miss S. W. Clark,	
Treas. Beverly, Dane St. Ch., Aux., 150,	
Ivy Leaves, 30,	180 00
Franklin Co. Branch. —Miss L. A. Spar-	
hawk, Treas. Conway, Aux.,	31 50
A Friend in Hampshire Co.,	56 00
Hampshire Co. Branch. —Miss I. G. Clarke,	
Treas. Northampton, Aux., Edwards	
Ch., div., 38, First Ch., div., 68, Junior	
Aux., 55, M. C., 35; Southampton, Aux.,	
32.54,	236 54
Huntington. —First Ch.,	5 00
Middlesex Union Conf. Asso. —Mrs. A. B.	
Wheeler, Treas. Concord, Aux., 39, S.	
S., M. C., 40; Ayer, Aux., 18.55; Acton,	
Aux., 10,	107 55
Norfolk and Pilgrim Branch. —Mrs. F.	
Shaw, Treas. Wollaston, Aux., 15; Hall-	
fax, Aux., 9; Plymouth, Mary Allerton's,	
30, Pilgrim Stepping-Stones, 86, South	
Weymouth, Marden Circle, 9, Union Ch.,	
Aux., 100; Randolph, Memorial M. C., 60;	
Holbrook, Little Lights, 40; Weymouth	
and Braintree, Aux., 15, North Wey-	
mouth, Wide-Awakes, 6.88; North Car-	
ver, Ladies of Cong. Ch., 5; Kingston,	
Faith and Amelia Crowell, 5; Braintree,	
Aux., 4.75,	385 63
Springfield Branch. —Miss H. T. Buck-	
ingham, Treas. Hampden, Aux., 15.37;	
Springfield. So. Ch., Aux., Free-will off.,	
40; South Hadley Falls, Aux., 30.62; In-	
dian Orchard, Aux., 1.50,	57 49

Suffolk Branch. —Miss M. B. Child, Treas. Boston, Union Ch., Aux., 227, Y. L. Aux., 200; Cambridgeport, Pilgrim Ch., Y. L. M. C., 48.41; Charlestown, Winthrop Ch., Aux., 150; Chelsea, First Ch., Aux., 147.35; Dedham, Asylum Dine Soc'y, 1.50; Dorchester, Mrs. Frank Wood, 200, Harvard Cong. Ch., 20, Aux., 20, Junior Aux., 50, Second Ch., Aux., 7, Village Ch., Aux., 34; Newton, Aux., 55, Y. L. Soc'y, Elliot Ch., 100; South Boston, Phillips Ch., S. S., 50; West Roxbury, Emily J. Hazleton, 5, Aux., 15, Y. L. M. C., 25.17,	1,355 43
West Berlin. —Miss S. C. Larkin,	1 40
West Granville. —Mrs. T. O. Rice,	10 00
Wellesley. —College Christian Asso.,	112 50
Worcester Co. Branch. —Mrs. S. N. Russell, Ass't Treas. North Brookfield, Aux., 12.44; Westminster, Aux., 25, Cheerful Givers, 5; Millbury, First Ch., Aux., of wh. 50 const. L. M's Mrs. Osgood H. Waters, Miss Eliza Lilley, 51.65; North Winchendon, Cong. S. S., 20; Fitchburg, Rollstone Ch., Aux., 104; Barre, Y. L. M. C., 5.50; Uxbridge, Aux., 2.50; Worcester, Union Ch., Aux., 63.75, Willing Workers, 54, Central Ch., Aux., 21.95, Summer St. Ch., Aux., 10, Pilgrim Ch., Aux., 15, Plymouth Ch., Aux., 137.86, Piedmont Ch., Aux., 2, Infant Dept., S. S., 25; South Worcester, Miss'y Soc'y, 2,	557 65
Total,	4,082 58

LEGACY.

Boston. —Legacy of Mrs. Direxa C. Southwick,	4,000 00
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CONNECTICUT.

East Conn. Branch. —Miss M. I. Lockwood, Treas. Thompson, Aux., 6, Y. L. M. C., 5; New London, First Ch., Aux., 55.69, Second Ch., Aux., of wh. 25 const. L. M. Miss Christine S. Wetmore, 31; Scotland, Woman's Miss'y Soc'y, 13; Pomfret, Aux., 58, Little Women, 15; Ledyard, Newell Soc'y, 6.12; Willimantic, Aux., 2,	191 81
Hartford Branch. —Mrs. G. R. Shepherd, Treas. Columbia, Aux., 41.50; Hartford, Centre Ch., M. C., 5, Miss Emma R. Hyde, 5, Windsor Ave., S. S. Class, 3.20, Pearl St. Ch., Aux., of wh. 100 const. L. M. Marie Hale Lowe, 25 by Mrs. W. P. Williams, const. L. M. Miss Nettie Davis, 156, South Ch., Aux., 100, S. S., 50; Wethersfield, Aux., 1,	378 50
Hartford. —A friend,	5 00
Kensington. —Cong. Ch., Mayflowers,	3 00
Wapping. —A friend,	80
West Hartford. —A friend,	40
New Haven Branch. —Miss J. Twining, Treas. Brookfield Centre, Aux., 9.75; Chester, Aux., 21; Danbury, Aux., 127.30; East Haven, M. W., 10; Essex, W. W. D. S., 5, Haddam, Aux., 16.25; Higganum, Y. L. M. C., 20, Coral Builders, 5; Kent, Aux., 30; New Britain, South Ch., Aux., of wh. 25 by Miss Jane E. Case, const. L. M. Mrs. C. K. Dunham, 101.33; Northford, Aux., Miss J. A. Maltby, const. L. M. Mrs. Sophia E. Maltby, 25; Millington, Aux., 5; North Kent, S. S., 5; Plymouth, Aux., prev. contri. const. L. M. Miss Margaret Leach, 19; Salisbury, Aux., 32.20; Saybrook, Aux., const. L. M's Mrs.	

Joseph L. Hayden, Mrs. Thomas C. Acton, Jr., 50; South Canaan, Aux., 10, King's Daughters, 5; Stratford, Alpha Band, 18; Torrington, H. W., 40; Torrington, First Ch., Aux., 15; West Haven, M. S. P., 20; Westport, Aux., 4; Westville, Jr. Circle, 20; Winchester, Y. P. S. C. E., 5.52; Woodbridge, Aux., 20; Woodbury, V. G., 5,	644 25
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Total, 1,223 83

NEW YORK.

New York State Branch. —Miss C. A. Holmes, Treas. Brooklyn, Central Ch., Aux., 157; Canandaigua, Aux., 50; Fairport, Mr. and Mrs. J. E. Howard, const. L. M's Mrs. G. F. Waters, Mrs. Allen Benedict, 50, Aux., 25, Pine-Needles, from Mr. and Mrs. C. D. Case, in memory of Emma Constance Case, 94.92; Mt. Vernon, Y. W. C. M. A., 10; New York, Pilgrim Ch., Aux., 50; Spencerport, Ladies' Ben. Soc'y, 3; Clifton Springs, Mrs. W. W. Warner, 2. Ex., 39.92,	402 00
Wellsville. —Ladies' Miss'y Union, Cong. Ch.,	5 00
Total,	407 00

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J., Montclair, Children's Miss'y Soc'y,	300 00
Total,	300 00

UTAH.

Salt Lake City. —Phillips Cong. Ch.,	8 00
Total,	8 00

CANADA.

Montreal. —Emmanuel Ch., Young Ladies' Soc'y,	606 00
Total,	606 00

MEXICO.

La Barca. —Little Pilgrims,	5 00
Total,	5 00

TURKEY.

Monastir. —Sympathy M. C.,	1 40
Total,	1 40

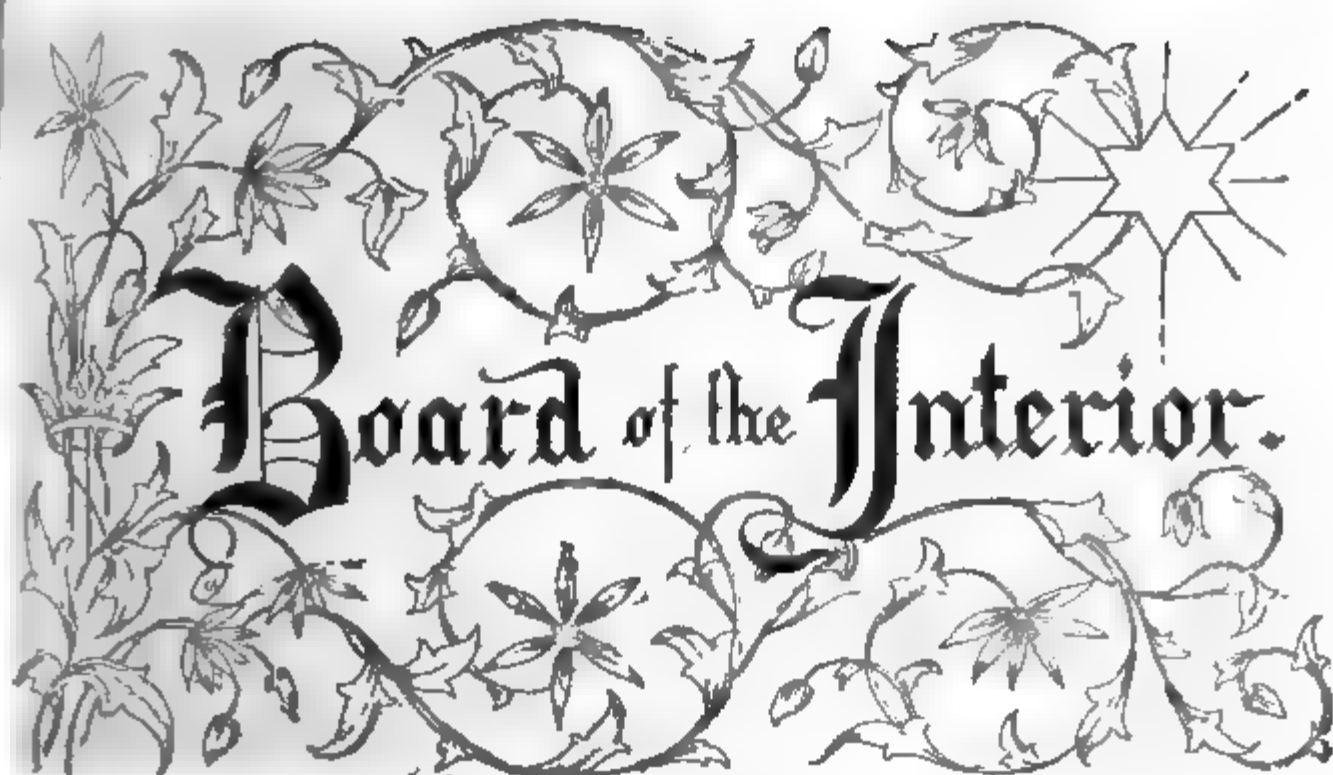
SOUTH AFRICA.

Huguenot Sem'y. —Miss M. E. Landfear,	5 00
Total,	5 00

General Funds,	7,403 00
Leaflets,	37 31
Legacy,	4,000 00

Total, \$11,531 00

MISS HARRIET W. MAY,
Ass't Treas.



AFRICA.

WORK IN THE UMZUMBI HOME.

UMZUMBI, Sept. 4, 1888.

MY DEAR FRIEND: First impressions are not always reliable, especially in such a strange part of the earth, where one with difficulty recognizes an intimate acquaintance. We have just entered upon our short vacation of a fortnight, and we hail the respite it promises with pleasure.

On Tuesday morning, August 28th, our girls tied up their little bundles, in readiness for home. In reality the school adjourned on Monday, but we took the girls with us for a little outing; consequently they were not off for home until Tuesday.

The Galweni school building was just completed; and as Mr. Bridgman wished, as far as possible, to interest the heathen in the neighborhood, we—that is, the schoolgirls and teachers—joined the Bridgmans and the station people in the opening of the little wattle and daub structure, and afterward picnicked awhile. The school, which is soon to begin there, will be a little light in a dark, dark place.

There is no regularly laid-out road leading to Galweni; however, we had no serious adventures. Mr. Bridgman and Miss Welch led the way on horseback; Mrs. Bridgman, I, and the baskets followed in an open carriage, drawn by six oxen. On all sides of us were the footmen, women, boys and girls, hieing over the hills as happy as birds. The number of oxen must not suggest to you many heavily loaded baskets, but many rough hills to climb; each hill leading us higher and higher until we reach a table-land, elevated I do not know how many feet above the sea-level. As we stand on the highest

hill adjacent to it, we look down over an immense hilly bay to the great highway home,—the lovely Indian Ocean. On the hill in the basin bears the honor of being crowned by the light-house for which we were bound.

I am not even yet used to this fashion of riding; the oxen galloping down hill as fast as oxen can, the leader in each hand to the very end of a rope fastened to the lead of the other extremity, lying back full weight into the rear axle of the buggy; Mrs. Bridgman and I each with a foot on the brake, calling out, "Went gently; the driver flourishing a great whip, and apparently more to appease Mrs. Bridgman than to drive the oxen. However, we reached home with the feeling that we do not know, there are two things which we must drive over, and just which to drive around.

Heathenism,—the bequest of ages,—the way, and a bit of heathen news which saddens this otherwise pleasant occasion: thus: A girl had been compelled by her father again and again refused to marry. On the eve of her wedding day it had passed. Her friends had been around, but no trace of the missionaries, especially in this colony, heathen state. "Let them suggest happiness. Forcible suggestions do not end tragically, but

Now our girls are quietness in which which cling more anxiety and then first. Four or more or less to call for of keeping they will give to

On

the keeping
one life.

had been speak
lead others into th
witnessed to th
excuse girls just passin
we continue to labor an
not for ourselves, that w
and native land are in m
more—"A sti
work.

KATE HOUSEMAN.

BRISBANE, Oct. 16, 1888.

we gathered on decl
and then J. led us in

her own part she was satisfied that her children were in the school; she could choose nothing better for them; indeed, she had always desired it. But the friends of her deceased husband were displeased about it, and were blaming her for sending them. Now, could they not go along home with her, just to prove to their father's friends that she had not sent them away? They knew that they could come back again; but we knew from former experience that they would not come back again.

In the mother's absence we told the girls: "If you want to go home with your mother, do not be afraid to say so. We are here to teach and make a home for you, but we do not wish to keep you against your will." With these words they went to speak with their mother, who had stopped at the beer drinks along the way and was half intoxicated. "I want to learn," "I want to learn," was the only reply repeated by the girls, as their mother continued to persuade them to go home with her. At the ringing of the bell they ran off to school, leaving the mother seated on the earth floor of the veranda. She went swaggering off, half angry because we refused to send them away with her, "when she needed them so much," as she finally acknowledged. The victory was won, and we trust the girls made stronger by the part they took in it.

During the vacation the runaway girls found homes on the station with Christian families. Poza, our most persistent little runaway, and only eight years old, gave her friends the slip twice before she succeeded in getting here. Near the close of the term her mother gave her a more kindly visit, bringing word that the father had gone to the gold fields. With his consent she was coming with the other children to the station to live. On the father's return from the fields he also would come. So it often turns out, if a girl is persistent, she is the means of leading, if not her whole family, some member of it to the station, and thus on to a higher and better life. Heathenish and dissipated mothers have been led to the station through the influence of a daughter in the school. Nineteen of our forty-three girls in the Home are twelve years old and under. These are regarded as the most hopeful members of our household; some of them suffering persecution and cruel treatment at the hands of their friends, rather than trespass against the blue-ribbon pledge, which they have taken. One of them told me: "My father she tell me to grind, and I refuse; then my father she whip me. I cry; then she let me alone." Grinding to make beer is forbidden by the pledge. I find these little Zulu children very interesting, and I love them without trying. When I think of the utter disregard parents living within hearing of our chapel bell have for the needs of their own flesh and blood, I wonder how full of patience and long-suffering is our Lord! We consider it a part of our duty to urge

firmly, requested to leave. I must say for C.'s benefit that I have seen, besides, one lizard, two thousand mosquitoes, and two spiders. I will say one thing for the mosquitoes, and that is, they are a very tame lot compared with the Nebraska ones.

[After speaking of satisfactory visits to the Normal School, the Sunday-school, the Boys' and Girls' Society meeting, and a detailed account of a most cordial reception given by the Bombay church, where speeches of welcome were made, she says :—]

I like the looks of things very much. The Humes have done splendid work. Everything has been done for my comfort and happiness, and I am full of gratitude for all the mercies heaped upon me.

CHINA.

ONE AFTERNOON.

BY MRS. H. P. BEACH.

“THE bearers are here,” said my cook. So I threw down the book I had taken up for a few minutes after dinner, and finished putting on warm wraps for the afternoon's chair-ride to a near village. Hymn-book, Testament, and catechism, a large picture illustrating a Bible story, and a dozen or so bright advertisement cards, to be used in coaxing little girls to read a few lines of a hymn or the catechism, were all prepared before, and in a few minutes I was in the chair ready for the start. This time there were sundry other packages to be taken along, as I was going to see one woman who was sick, and another who was blind, both of whom were very poor. So I had rice for each of them, and a few grapes, apples, and oranges for the sick woman.

My chair is a sort of arm-chair of bamboo with two poles, and the two men who carry it on their shoulders walk off as if they had no load at all. When I am in it, it is not as heavy as the two buckets of water they carry about most of the day. That afternoon, as the men carried me up the street toward the West gate of the city, we passed now and then groups of women and girls standing in the doorways of their courts. Some of them would only scowl and look the other way. But others would smile and ask the polite question, “Where are you going?” to which I would reply, “To Yao Chuang'rh.” “Oh!” they would say; “won't you come in and rest awhile?”—an invitation which it would have disconcerted them greatly to have me accept. To other women who only smiled at me and said nothing, I would say, “Have you eaten your rice?” and they would reply, “Yes; have you eaten yours?” this being a polite salutation, and meaning, have you had your breakfast or not?

After going out the city gate we turned north, toward the canal on which all

the grain which goes to Peking travels in the summer. It had been frozen solid for two months now, and we crossed on the ice. From there we struck across the country for about a mile and a half, until we came to the village I had started for. I went first to see the sick woman. She was in consumption, and partially paralyzed; had not been able to sit up for three years. Lately she had been failing, and once when the Bible-woman stopped before her house a brother-in-law, who has no love for foreigners or their helpers, came out and said she was dead, and the reader need not come in. There was no truth in his words; we had all been to see her since. But this afternoon as I stopped, one of the neighbors came up and said, "There is no use in your going there; she's dead." I didn't believe it at first, and felt inclined to go in still. But in a moment a little girl came out and said, "My mother is dead. You can come in if you want to, but the room is empty. Don't you see my white shoes?"

As she had the signs of mourning on, the white shoes and the white hair-string around her braid of black hair, I did not go in, as no one of the family but the poor woman ever seemed glad to see us. I thought sadly that I had come too late with the few little things I hoped would tempt her appetite, and wished I could have come with them before. But no one could wish that her weak, suffering life had been prolonged, since for months her one desire had been to go. We shall never know from her heathen relations whether there was light in the dark valley, but I shall look for that poor woman's face on the other side. Again and again she has said, "I am not afraid to die, not afraid. You have taught me the way to heaven. I trust in Jesus."

From there I went to the old blind woman's. She, poor old soul, was sitting, as she always is when I go there, crossed-legged on the corner of the kang. In one little dingy room she and her son, with his wife and his two children, live together. She gave me her usual cordial greeting, and wanted me to sing for her, and tell her how everyone was at Tung-cho. Soon women and children began to come in, ready to hear a Bible story or be taught a verse of a hymn. Two or three little girls had learned part of "Jesus Loves Me," so we sang that first. Then I showed them a picture of Jesus in the Temple, and told them what an example he set to all the children in the wide world, and that he wished them to imitate it; and I reminded them of the hymn we had sung, and told them that the Jesus who loves little children is pleased when they try to do right, and grieved when they do wrong. Then I talked to the women of the old, simple truths that never lose their freshness when one tries to make them fit into the need of individual lives. The old blind woman loves the Saviour, we trust, and we believe the Lord has taken home the one just gone; but how I long to see other of these

cott said, could not make us vain. On the little veranda was a stool with a rough pottery basin. That was luxury, for it meant privacy when we wished to make our toilets in the morning.

I was making all kinds of comments, when O Komi San informed us **that** a foreigner had been quartered the other side of the sliding paper screen, **and** we lowered our voices.

From Hamamatsu, the present terminus of the railroad, we took jinrikishas for a twenty-seven-mile run to our stopping-place for the night.

Our men have run twenty-seven miles in five hours; a horse in America would hardly do better. It is great fun to watch them when we enter a town they start up and tear through the streets like mad—to make an impression I suppose.

MISSIONS AS SEEN BY A TOURIST.

[From Prof. Henry Drummond's "Tropical Africa."]

THE bright spot on Lake Nyassa is Bandawé, the present headquarters of the Scotch Livingstonia Mission. Bandawé is only a lodge or two in a vast wilderness, and the swarthy worshipers flock to the seatless chapel on M'lunga's day dressed mostly in bows and arrows. But in reality no words can be a fit witness here to the impression made by Dr. Laws, Mrs. Laws, and their few helpers upon this apparently intractable material. I cherish no more sacred memory of my life than that of a communion service in the little Bandawé chapel, when the sacramental cup was handed to me by the bare, black arm of a native communicant; one whose life, tested afterward on the Tanganyika plateau, gave him, perhaps, a better right to be there than any of us.

Of these later experiences Professor D. says:—

Held the usual service Sunday evening. Moolu, who had learned much from Dr. Laws, undertook the sermon, and discoursed with great eloquence on the Tower of Babel. The preceding Sunday he had waxed equally warm over the rich man and Lazarus. His description of the rich man, "plenty of calico and plenty of beads," was a thing to remember. "Mission blacks" in Natal are a by-word among the unsympathetic; but I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English; but I could trust him with every thing I had. He was not "pious;" he was neither bright nor clever; but he did his duty, and never told a lie. The first night of our camp, after all had gone to rest, I was roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest, and there, kneeling on the ground, was a little group of natives, and Moolu in the centre conducting evening prayers. I make no comment; but this I will say: Moolu's life gave him the right to do it. I *believe in missions* for one thing, because I believe in Moolu.

Home Department.

STUDIES IN MISSIONARY HISTORY.

EAST CENTRAL AFRICAN MISSION.

Missionaries: Give names and stations. Who attempted to explore for this mission? Have any others been in the service at this point except those now on the ground? See Am. Board Almanac and Annual Reports.

Makodweni: What improvements have been made at this station? What violence once done to the mission-house?

Mongwe: See *Herald*, June and September, '88, and LIFE AND LIGHT, July, '88, for news of this station.

Kambini: See Annual Report W. B. M. I., and *Herald*, February, June, and September, '88.

Printing and Translation: How much of the New Testament translated? What other helps? *Herald*, August, '88, tells of printing.

Day Schools: See *Mission Studies*, February, '89.

Training School.

Zulu Helpers: Lucy, Dalita. From whence did they come? What work does each do? Did the other helpers stand as faithfully to their post?

Needs and Outlook of this Mission: What population immediately accessible to the three stations? How many families could be well used for the vast spaces reaching inland? *Herald*, November, '88, and December, '88. Why are the men ready for work not employed?

The Annual Report of the American Board for 1887 gives information on several of these topics, also *Mission Studies*, February, '89, and May, '87.

For the Bridge Builders.

MRS. GULICK'S NEW HOME.

Mrs. O. H. Gulick writes from Kumamoto:—

WE have permission from Boston to build three mission houses, but it is very difficult to buy enough land. We have only partly enough. Then we cannot build until we have permission to live here five years. The way to get it is to make a contract with some Japanese to teach in a school, and then the Government gives permission to reside in the place.

LIFE AND LIGHT.

We are now staying here on what are called traveling passports, given for visiting certain places for a period of six months. The Clarks are now staying in Kyoto, trying to get a teachers' contract for five years. The contract is with Mr. Ebina, to teach in his boys' school, and Mr. Ebina has been trying for the last two months to get it ratified by the Government; but one excuse after another has been found for not sending the request on to the Central Government, and we begin to think we shall not see the Clarks down before New Year's.

A WORD FROM MISS SHATTUCK.

MARASH, TURKEY, October 19th.

I DESIRE to add a word about our new teacher expected this autumn.* We are indeed disappointed, for having written last November for one, we fully expected she would be on her way by this time. However, we would have given one of our number, had we been three, to poor Mrs. Coffing, who comes back alone. What can it mean that no young ladies are found for our field? Miss West in Oorfa alone, too; we here can better wait than those two. And we will wait till the right one is found for us. Meantime our prayers for her continue, for we believe the Lord has chosen for us.

Miss Shattuck sends a prospectus of Marash College, from which we copy some portions.

The full price of board for the year is five Turkish pounds. Reduction of rates in case of poor students is arranged by the Board of Managers, no pupil being received for less than one half Turkish pound a year. Each student is required to bring a complete Bible. Other books are furnished at the College, the rent of which, and various little incidental expenses of school, are covered by one half to one mejedieh a year.

The dormitory being completely furnished with bedsteads and bedding, nothing is required of pupils in that line. To each pupil is also assigned a well-lighted closet for private devotions and dressing.

STUDIES OF THE COLLEGE COURSE.

First year: 1. English Third Reader; 2. General History (to Roman History); 3. Continuance of modern, and beginning of ancient Armenian; 4. Physical geography; 5. Turkish grammar and Arabo-Turkish writing; 6. Bible geography of Palestine, Acts and Epistles; 7. Theory and practice of teaching. Second year: 1. Algebra; 2. General history, continued; 3. Arabo-Turkish (Telemaque, or its equivalent); 4. Bible; 5. Geology; 6. Zoölogy; 7. Ancient Armenian; 8. Bible Handbook in Armenian.

*She is not yet found.—ED.

Third year: 1. Geometry; 2. Evidences of Christianity; 3. Moral Philosophy; 4. Astronomy; 5. Natural Philosophy; 6. Botany; 7. Bible.

With the exception of lessons in Armenian and Arabo-Turkish, all lessons of the second and third years are from English text-books.

For the Coral Workers.

DEAR CHILDREN: Some of you have been rejoicing in letters sent to your own band from the Rooms in Chicago. But will you not be surprised when I tell you that to every one of the bands has been sent a personal letter with the "Plan of Work!" How busy you are all beginning to be. Some of you have an investment of a penny each, and such problems are being worked out in your little heads as would make larger ones ache. Here are some of them.

If one penny will buy half a yeast-cake, which will make two dozen buns, for what can I sell the buns after deducting the price of the flour (five cents).

(Mothers are expected to act as special partners in this business, and we think the penny should become ten or fifteen cents.)

If one penny will buy one sheet of yellow tissue-paper, which will make three dozen chrysanthemums, what will my penny bring if I sell my flowers at four cents a dozen?

If one penny will buy one third of a pound of modeling clay, how many vases or tiles at ten cents apiece can I sell from it?

If one penny will pay me for getting up early one morning, how many pennies can I earn in that way in one year?

If one penny will buy one sheet of tissue-paper, which will make four dozen lamp-lighters, worth three cents a dozen, how much will my penny bring? If I invest the proceeds a second time in tissue-paper, what will be my returns?

(A hard problem, but our wise little heads will solve it.)

If one penny will buy an egg to put under papa's old hen, and the result is one chicken how many more chickens may I hope to raise in a year?

Ah, dear children, may you have wise and persevering leaders, who will add their discretion to your enthusiasm, and a large return will be made to the dear Lord when he cometh and reckoneth with us at the end of the year.

THE SMALL BOY IN CHINA.

We copy from a letter from Miss Dr. Murdock, of Kalgan, in *Mission Studies*, a bit of her experience in traveling, which will interest the children.

September 15th, left Kalgan. As there had been no rain, the mountains

were quite brown. The only flowers to be seen were clumps here and there of fine large daisies. On the mountain-top sat a boy watching his herd of goats. He recognized me as a foreigner in spite of my Chinese dress, and called me "foreign devil" as long as I was in sight. Nothing can escape the eyes of the small boy, and diversion is very welcome. . . . In the fields women were creeping about on their knees, pulling up grain by the roots, or sitting near piles of grain pulling the heads from the stalks. Their feet are bound so small they cannot walk about the fields, but move around on their knees, having pads fastened below their knees to protect their clothes.

A WORD TO AUXILIARIES.

DEAR AUXILIARIES: As we enter upon our new year of service, we cannot forbear to urge you to try faithfully a method of work which has contributed greatly to the strength of the Juniors; viz., that of pledges,—both individual and society pledges. The blue pledge-card of the Juniors (Bridge Builders) and the more recent pink pledge-card of the Juveniles (Corner Workers), as they lie on our table, give us a lesson that he who runs may read. The rapid advance of the Juniors from \$4,400 to \$5,000, then to \$6,000, \$7,500, and at last to \$8,500; and the fact that the Juveniles last year gave more than we asked, and really saved us from debt,—show the value of pledges.

We beg you, dear Seniors, to begin the year by visiting every woman in your respective churches, and securing from every one, if possible, the promise of a definite sum for foreign missions, to be paid monthly or quarterly, as may be convenient; and then to adopt a pledge, or, at least, a definite aim for your society.

There are especially strong reasons for making individual pledges, which we cannot consider too often.

1. Pledge-giving is the Bible plan. From the rules for tithes and offerings given by Moses, to the Apostle's direction that every one should lay by on the first day of the week "as God hath prospered him," the Bible plan is everywhere one and the same,—a specified sum pledged and given regularly.

2. Pledge-givers give more in proportion to their means than others. "Thanksgiving Ann" has enforced this truth by a quaint example. Look over the whole ground at the opening of the year and realize just what you have to spend, and you will divide your means more justly than if you first supply your own wants and give what is left to God. Your own wants seem less important when weighed in the balance with the possibility of securing the gospel to women who know not even the meaning of the words *holiness and love*.

3. Pledged givers are necessary to the prosecution of any continuous and growing work. A contributor who has made no pledge will give once under the impulse of a missionary address, perhaps, and forget to give the next, or even divert her gift into quite another channel; but one who is pledged to give one, or five, or ten dollars quarterly, will plan to meet her pledge with as much care and accuracy as she gives to her personal accounts and expenditures. Instead of greeting the collector with, "So soon again? I have only just paid you my dues," her words of welcome will be heartfelt, and her money will be ready, with often a thank-offering in addition. And when every Christian woman vows and pays in this way, then, the individual pledge being paid, the auxiliary will not fail in its pledge to the Branch; the Branch will make good its pledge to the Board; the Board will pay promptly the salaries pledged to the missionaries; and those dreadful words debt and retrenchment will be no more heard in our missionary counsels.

Pledge-giving promotes growth in grace. A pledge made to our Lord in secret is a continual well-spring of help in Christian living. We all have moments of inspiration, of spiritual uplift, and it is one of our saddest regrets that these experiences are so fleeting. Why do we so soon come down from the mount? Giving by pledges goes far to keep us up to the height of these best moments. To give with self-denial and regularity for the sake of Him who gave himself for us, keeping in mind the prayer and consecration with which the pledge was made, lifts us above the selfish level of our everyday lives. Every consecrated, prayerful gift is a round in the ladder on which angels are ascending and descending, and at the top of which stands our Lord himself, making the place to be to us the house of God,—the very "gate of heaven."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM NOV. 18 TO DEC. 18, 1888.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Blue Island*, 8.70; *Chicago*, A friend, 1, First Ch., 40, Union Park Ch., Mrs. O. Ward Hinckley, to const. self. L. M., 25, A friend, 10, Gold dollar, 1; *Danvers*, 14; *Kewanee*, 15; *Oak Park*, 24.55; *Rantoul*, 10; *Sycamore*, 10.69; *Springfield*, 22, Mrs. C. H. P., of wh. 3.65; Baby Helen's pennies, Memorial, 8.65; *Thawville*, 5; *Wythe*, 16, 213 69
JUNIOR: *Chicago*, First Ch., 170; *Galesburg*, The Philurgians, 12.20; *Granville*, 14.50; *Geneva*, 20; *Hinsdale*, to const. L. M. Miss Minnie Amelia Carlisle, 25; *Ravenwood*, 20, 263 70

JUVENILE: *Danvers*, Busy Bees, 5; *Greenville*, Busy Bees, 10; *Princeton*, Samaritan Band, 10; *Providence*, Workers and Gleaners 34.72; *Rantoul*, 5; *Rockford*, First Ch., 9; *Sandwich*, The Invincibles, 3.15, 76 87
THANK-OFFERINGS: *Galva*, 23.47; *Sycamore*, add'l, 1, 24 47
JUNIOR, THANK-OFFERINGS: *Chicago*, First Ch., 21.86; *Galesburg*, The Philurgians, 13.80, First Ch. of Christ, 1.15, 36 81
SUNDAY-SCHOOLS: *Chicago*, Plymouth Ch., 14.80; *Dundee*, 6; *Farmington*, 5, 25 80
Total, 641 34

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Ames, 8.50; Bear Grove, 2.50; Berwick, 5; Cherokee, 20; Cromwell, 8.37; Des Moines, 17.98; Fairfield, 3.15; Genoa Bluffs, 5; Quasqueton, 1.93; Shenandoah, 4.20,	73 60
JUNIOR: Chester Centre, 4.57; Council Bluffs, 30; Mason City, 6.75,	41 29
JUVENILE: Muscatine, 5; New Hampton, 5; Preston, S. S., 52 cts.,	10 52
THANK-OFFERINGS: Council Bluffs, Juniors, 10; Preston, 3; Quasqueton, 5.47,	18 47
Total,	143 88

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Carthage, 36; St. Joseph, 8.40; St. Louis, Pilgrim Ch., 8,	52 40
JUVENILE: Springfield, First Ch., Children of the King, 15; St. Louis, Hyde Park Ch., Mission Band, 5.83,	20 83
THANK-OFFERING: St. Louis, First Ch., 2, Pilgrim Ch., 9,	11 00
Total,	84 23

MONTANA.

Billings.—Mission Band,	2 07
Total,	2 07

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Cincinnati, Columbia Ch., 20; Cleveland, Euclid Ave. Ch., 150; Edinburg, 5; Ravenna, of wh. 25 to const. L. M. Mrs. J. C. Hart, 40,	215 00
JUNIOR: Cleveland, First Ch., Y. P. S. C. E., 10, Euclid Ave. Ch., Y. L. S., 10; Mansfield, Y. P. S., 5,	25 00
JUVENILE: Elyria, Little Helpers, 25; Ravenna, M. B., 10.50; Ruggles, M. C., 11.36,	46 86
Total,	286 86

Omitted from December LIFE AND LIGHT, Berea, 12. Total correct.

NORTH DAKOTA.

Grand Forks.—Mr. C. E. Teel, const. L. M. Mrs. C. E. Teel, 25; Jamestown, Mrs. M. S. Wells, 5,	30 00
Total,	30 00

MASSACHUSETTS.

Dorchester.—L. C. P.,	10 00
Total,	10 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 22.95; Clare, 5; Detroit, Fort Wayne, 3.30; Dowagiac, 5.37; Greenville, 17.35; Mecosta, 1.25; Portland, 10; Webster, for Kobe Home, 9.50,	74 72
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JUNIOR: Reed City, 2,	2 00
JUVENILE: Grand Blanc, Willing Workers, 1.87; Manistee, Willing Helpers, 10; Traverse City, Children's M. S., Light-Bearers, 5.25,	17 12
Total,	19 12
Anon., by mail, 10, A friend, const. L. M. Miss Beulah Logan, 25,	35 00
Total,	125 84

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. Duluth, 22; Faribault, 33.25; Minneapolis, Plymouth Ch. (not Aux.), 200, James Edmund Bell Memorial Fund, 162.50; Northfield, 8.20; Springfield, 1.50,	427 45
JUNIOR: Minneapolis, Plymouth Ch., Y. L. M. S., 28; Northfield, Carleton College, Aux., 27,	55 00
JUVENILE: Faribault, Coral Builders, 6.75; Lakeland, Wide-Awakes, 3.40; Minneapolis, First Ch., S. S., 25,	35 15
Total,	517 00

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. Columbia, 4.54; Henry, 9.82; Huron, 6,	20 22
JUVENILE: Iroquois, Young Helpers,	2 00
Total,	22 22

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, 2.90; Elkhorn, 61, Leeds, 9; Milwaukee, Grand Ave. Ch., 25.25; Sparta, 12; Shopiere, 4; Viroqua, 4; Whitewater, 4.50,	122 05
JUNIOR: Burlington, Y. L.,	3 75
JUVENILE: Eau Claire, Cheerful Givers,	6 75
Less expenses,	133 15
Total,	120 57

FLORIDA.

West Tampa.—Sunday-school,	7 00
Total,	7 00

GEORGIA.

Atlanta.—Church of the Redeemer,	10 00
Total,	10 00

MISCELLANEOUS.

Sale of leaflets, envelopes, etc., 38.65; Adv., 10,	48 65
Total,	48 65
Receipts for month,	2,059 20
Previously acknowledged,	1,801 54
Total since October 22d,	\$3,860 74



WOMAN'S WORK FOR WOMAN.

Paper of the Home Secretary, Mrs. I. E. Dwinell, read at the fifteenth anniversary of the Woman's Board of the Pacific at Alameda.

In an article written several months ago by Mrs. Goodell, of St. Louis, reference was made to two young girls who stood by the side of their father, a ruler of half the district of Jerusalem, and helped repair the walls of the city.

We all remember the story how Nehemiah heard of it when he was a captive in Babylon; how he mourned because the walls were broken down; how he went in before the king and procured leave of absence and a permit to rebuild them; how Sanballat resisted him; how the people, led on by the faith and courage of Nehemiah, rallied to his support, even although they were obliged to work with one hand and hold a weapon of defense in the other. And there, among the bravest, stood these girls—these daughters of Shallum, counting it all joy to share their father's perils and sacrifices.

All through the centuries, here and there, a woman has risen up and made herself famous. But there never has been a time when woman has reached out in so many directions, and helped in the onward movement of the world's history as they do to-day; never were there so many organizations, all of which mean redemption for the race.

First among these is the temperance movement, wonderfully planned and more wonderfully executed. Then there is the King's Daughters. This society is hardly three years old, and yet it numbers more than twenty thousand. It originated in New York City, and has for its motto, "In His Name." They only pledge themselves to do some little thing each day to make some one else happier or better. Their emblem is a little Maltese cross of silver, engraved with the letters I. H. N., tied with some narrow purple ribbon to show the royalty of their service. A lady alighted from a handsome carriage in New York, went into a dry-goods store, and saw in the saleswoman one of the King's Daughters. She touched the tiny silver cross, and said, "I see we are sisters." This work for Christ! how it levels dis-

tinctions, and binds all hearts in a loving sisterhood! I read a story a short time ago of the Queen of Sweden. Having become a follower of Christ, she heard that in a certain place in Stockholm there was a woman's prayer-meeting. She went to the place, and when she entered the women all rose. She quietly remarked, "I have left the Queen at the door," and joined with the others in the sweet, simple worship of the King of kings.

We do not forget, among other organizations for woman's work, the Shut-Ins, the countless hospitals, kindergartens, orphan asylums, flower missions, and fresh-air funds. These are all beautiful charities, yet our woman's work for woman suffers nothing by comparison. We are trying to lift immortal souls from the darkness of heathenism up to God, trying to reach women in heathen lands, thus purifying the homes and making them centres of light and salvation.

In October, 1887, about the time of our last annual meeting, there was a Woman's State Home Missionary Society formed. We rejoiced in the movement, although we thought it meant division of funds. It was high time for California to take this step, and we want to congratulate the Home Missionary Society on securing such a valuable ally. We are glad for the little churches, for we know that as soon as they are able they will do grand things in the foreign work. Many of them are doing it now. I hope there is not a woman in California who will say, when she is asked to give for foreign missions, that she is only interested in home missions; or when she is asked to give for home missions, that she is only interested in foreign. The work is one. Let us enter heartily into it, and feel that we have twice as much to do as we had before. This work of Christ broadens and deepens.

In reporting our work for this year, I am very happy to say that the interest in missions is certainly increasing.

We have cheering reports from both of our Branches. The one composed of the churches in Oregon and Washington Territory is so much encouraged by the results of this year's work that they have voluntarily assumed two hundred dollars of Miss Denton's salary in addition to what they have already pledged. The Young Ladies' Branch, also, after paying six hundred and fifty dollars for Miss Gunnison's support in Japan, has provided for a scholarship in Broosa; and I have no doubt these girls will be asking for more work in '89. We will have it all ready for them.

We have fifty-three auxiliaries, several new ones this year, and some mission bands. Two have been reported to me—one in East Oakland and one in Rio Vista. All hail to these little workers for Christ!

I would not fail to mention the important part which the Sabbath-schools all over the State, have taken in our "Morning Star work."

It is very delightful to see the interest the children manifest in paying for the running expenses of their own ship.

And now the end of the year has come, and we all promise ourselves that next year we will begin earlier and work harder; but we will have the same old cares about other things, and the work that is nearest, although it may not be so important, generally takes the precedence.

When we remember that the mainspring of this movement in almost every city and town in the State is some overburdened wife and mother, often a pastor's wife, too, we wonder where the energy comes from that accomplishes so much.

The Secretaries have been in constant communication with the auxiliaries during the year, and have known so much of their struggles and successes, or failures, that they have become personally interested in them all, from the little church that can barely make itself an auxiliary to the larger one that sends hundreds into our treasury.

This woman's work for woman not only brings joy and gladness to heathen homes, but it blesses our own. Mothers talk of it at the fireside, sons and daughters catch the inspiration, and as they go into our seminaries and colleges, a little spark ignites the slumbering flame, and the question comes to them, Why may I not go?

May this not, in some measure, account for the fact that fifteen hundred of our young men and girls, during the present year, have expressed the desire to enter the foreign service?

This nineteenth century is a grand time for royal work. Let us go on in full faith that the millennium will be hastened, perhaps, thousands of years by woman's work for woman.

TREASURER'S REPORT.

Fifteenth Annual Report of the Treasurer of the W. B. M. P., for the year ending September 1, 1888.

<i>Received from</i>			
Antioch,	\$33 00	Lodi,	\$6 00
Alameda, Auxiliary Society, 17.40; Sunday-school, for Morning Star, 10,	27 40	Lugonia,	20 00
Berkeley,	55 25	Los Angeles, Auxiliary Society of First Church, 83.60; Acorn Band, 35,	118 60
Benicia, Mrs. Willey and daughters, 3.60; Auxiliary Society, 3.50; Sunday-school, for Morning Star, 8.30,	15 40	Little Shasta, Church, 20; Sunday-school, for Morning Star, 9,	29 00
Cloverdale, Auxiliary,	34 75	Oroville, Missionary Society, 18; Sunday-school, for Morning Star, 6,	24 20
Clayton, Church, 5.50; Sunday-school, for Morning Star, 4.66,	10 16	Oregon and Washington Branch, for salary of Mrs. Holbrook,	276 10
Grass Valley, Auxiliary,	38 00	Petaluma,	21 00
Green Valley, Church,	29 40	Pasadena,	46 25
		Riverside,	40 00

Redwood, Church, 32; Birthday Society, 2; Sunday-school, for Morning Star, 1.50,	\$35 50
Rio Vista, Auxiliary Society, 36; Thoburn Memorial Band, 14; Sunday-school, for building in Ruk, 5,	55 00
San Jose,	35 00
Saratoga,	31 00
Santa Cruz, Auxiliary, 41; Little Helpers, 2; Cheerful Workers, 40; Sunday-school, for Morning Star, 7,	90 00
San Bernardino, Woman's Missionary Society,	42 50
Sonoma, Mission Band, the "Cheerful Hearts and Willing Hands," for India, 6.85, and for Morning Star, 6.40; Auxiliary, 21.25; Sunday-school, for Morning Star, 3,	37 00
Santa Barbara, 137.31; Sunday-school, 25,	162 31
Stockton, Auxiliary, 46.50; Sunday-school, 5,	51 50
San Diego,	78 00
Sacramento, Auxiliary, 75.50; Sunday-school, for Morning Star, 75; Birthday Society, 25; Ijurans, 5,	180 50
Ventura, Woman's Missionary Society,	46 15
Vacaville, Auxiliary, 15; Sunday-school, for Morning Star, 5,	20 00
Woodland, Auxiliary, 26.80; Sunday-school, for Morning Star, 10,	36 80
Oakland, First Church, of wh. 25 fr. Mrs. J. K. McLean, to const. Miss Laura E. Christenson L. M.,	596 45
Oakland, Market Street Branch, 35; Sunday-school, 3.70,	38 70
Oakland, Golden Gate Church, 35; Live Oak Society, 5; Sunday-school, for Morning Star, 12.50,	52 50
Oakland, Plymouth Avenue Church, 173.40; Sunday-school, 25,	198 40
West Oakland, Second Church,	6 00
East Oakland, Eighth Avenue Church, 32; Sunday-school, for Morning Star, 10; Infant Class, 8,	50 00
San Francisco, Cephas Society, First Church, of wh. 125 fr. Miss Fay, 25 fr. Mrs. Sarah F. Sanborn, to const. Mrs. L. Curran Clark L. M., and 25 fr. Mrs. L. E. Redington, to const. self L. M.,	542 45
San Francisco, Plymouth Church, of wh. 25 fr. a friend, to const. Miss Lucy M. Fay L. M., 166; Sunday-school, for Morning Star, 10,	176 00
San Francisco, Bethany Church, Earnest Workers,	75 00
San Francisco, Third Church, 50; Sunday-school, for Morning Star, 15,	65 00

Additional Sunday-schools contributing to Morning Star:—

Auburn,	\$4 00
Bethany, San Joaquin County	2 50
Byron,	2 50
Gilroy,	6 20
Modesto, German Sunday-school,	2 50
Marysville, Miss Flint's Chinese Class,	3 90
Haywards,	5 00
Galt,	5 00
Crockett,	2 50
Pescadero,	4 50
Rocklin,	5 00
Reno,	2 00
Pomona, Pilgrim Sunday-school,	10 00
South San Juan,	5 00
Murphys,	4 00
Corvallis, Busy Bee Circle, for building in Ruk,	1 50

Fort Bidwell,
Martinez,
Tulare,
Soquel,

Miscellaneous Contributions:—

Collection at Sacramento,
Walter Baxter Dexter (chain fund),
Rev. W. Frear, to const. his daughter
Eva Maurice,
Mills Seminary, Tolman Band,
Mrs. Nelson Merced,
Prescott, A. T., Rev. and Mrs. Horac
Haulding,
Mrs. I. F. Tobey,
Miss Smith,
"A Thank-offering" from Lockford,
Young Ladies' Branch,

Received since Sept. 1, 1887,
Amount brought forward,

Total cash,

Disbursements:

Paid Pacific Press for programmes,
Paid Dutton & Partridge for 24,000 envelopes,
Secretary, for stationery,
Sent to Langdon S. Ward, Treasurer.
C. F. M.,

Total expenses for year,

Cash to carry forward,
Mrs. R. E. COLE,
Treas. W. B.

OAKLAND, Sept. 1, 1888.

The following is the third annual report of the Treasurer of the Young Ladies' Branch, year ending August 18, 1888:—

Received from
Alameda, Congregational Church,
Benicia, Mrs. Maria M. Willey,
Benicia, Young Ladies,
Berkeley, Congregational Church, K Seed-Sowers,
Cloverdale, Gleaners,
Haywards, Christian Endeavor Society,
Los Angeles, Southern Gleaners,
Los Angeles, First Cong'l Church, Y Ladies' Missionary Society,
Martinez, Young Ladies' Society,
Oakland, Plymouth Avenue Church,
Oakland, First Cong'l Church, Y Ladies' Mission Circle,
Santa Cruz, Cheerful Workers,
San Francisco, First Cong'l Church, Y Ladies' Society,
San Francisco, Plymouth Church, Y Ladies' Mission Circle,
San Francisco, Third Cong'l Church, Alpha Kappa Society,
San Francisco, Bethany Church, Bet Gleaners,
San Francisco, Bethany Church, Bet Sunbeams,

Total receipts for the year,
Our pledge for this year was 700,
the treasury, 2.40.

GRACE E. GOODHUE, T



VOL. XIX.

MARCH, 1889.

No. 3.

INDIA.

BEAUTY FOR ASHES.

No. III.

BY MRS. W. B. CAPRON.

MADURA, Aug. 31, 1880.

On the first Sabbath in August, instead of going to the monthly concert in our church, I made my way to the house of my friend. She has come to depend upon it, now that she knows that I then have no Bible class. When I have been there before I have advised the front door being left open, so that all could come in. I noticed that at this time she ordered it closed, and admitted only a few who were more intelligent. I thought I would let her have her own way. When we were seated she said to me: "I want to ask you something. When I pray to Jesus, may I pray to somebody bright and real?"

"Yes," I said; "any way that helps you think how holy, bright and kind He is to you. He is majestic, sweetly winning, and eager to have you find him so."

She replied: "Sometimes I feel a shining all about me, and it is good—I wish it would never go away; and then something like fog seems to shut all over me, and it is just as it was before."

Do you wonder that I dared not answer her, so afraid was I of marring Jesus' work in her heart.

She continued, "Do you think it will always be so?"

Redwood, Church, 33; Birthday Society, 2; Sunday-school, for Morning Star, 1.50,	\$25 50	Fort Bidwell
Rio Vista, Auxiliary Society, 36; Theburn Memorial Band, 14; Sunday-school, for building in Buk, 5,	55 00	Martinez,
San Jose,	35 00	Tulare,
Saratoga,	31 00	Soquel,
Santa Cruz, Auxiliary, 41; Little Helpers, 2; Cheerful Workers, 40; Sunday-school, for Morning Star, 7,	90 00	Mile
San Bernardino, Woman's Missionary So- ciety,	42 50	Colle
Sonoma, Mission Band, the "Cheerful Hearts and Willing Hands," for India, 6.35, and for Morning Star, 8.40; Auxili- ary, 21.25; Sunday-school, for Morning Star, 3,	37 00	Wa
Santa Barbara, 137.31; Sunday-school, 25,	162 31	Re
Stockton, Auxiliary, 46.50; Sunday-school, 5,	51 50	Ev
San Diego,	75 00	M
Sacramento, Auxiliary, 75.50; Sunday- school, for Morning Star, 75; Birthday Society, 25; Ijrans, 5,		T
Ventura, Woman's Missionary Society, Vacaville, Auxiliary, 15; Sunday-school for Morning Star, 5,		
Woodland, Auxiliary, 20.50; Sunday-sch- for Morning Star, 10,		
Oakland, First Church, of wh. 25 fr J. K. McLean, to const. Miss Lau- Christenson L. M.,		
Oakland, Market Street Branch, 35, day-school, 3.75,		
Oakland, Golden Gate Church. Oak Society, 5; Sunday- Morning Star, 12.50,		
Oakland, Plymouth Avenue 173.40; Sunday-school, 25, West Oakland, Second Chn East Oakland, Eighth Avenue Sunday-school, for Mo Infant Class, 5,		
San Francisco, Capt. Church, of wh. 125 fr Mrs. Sarah F. Sa Curran (Chap I Redington I San Francisco 26 fr a fr Fay I Morning		
San Francisco W. A. I San Francisco		

1887
V

"I must not omit, and we w
the fearful words. "But God said unto
I spoke of the dreadful r
tortured, terrified soul called upo

firmness of belief on their fa
some of God's dear saints as the ange
to lead them along the heavenly jou
of departure." Intense was the

over them. Surely it was good to be there, and drop into the still air such words as these.

One said, "Lord Jesus, receive my spirit;" another, "Into thy hands I commit my spirit;" another, "The glorious will of God be done in me;" and still another, "Blessed Jesus! now, at last, mine eyes shall behold thee in thy beauty, and I am coming to the land that is not very far off."

This last was better fitted to this dear child of my prayers than I then knew. Her eyes filled with tears: "That is not death," she said. Having added, "These are they who are rich toward God," I ended my message.

The Bible-woman followed me in a day or two, and while they were telling her what I had said, a woman came in. Said this neighbor: "Why, when the lady came in, did you keep the door shut and keep us all out? You would open the door to only a few."

This was the reply: "When everybody comes she will talk so everybody will understand. I know all these things. I wanted to hear her tell some of the best, and brightest, and new things."

What could I ask more or better from a Hindu woman! One day when the Bible-woman was reading from Acts, she stopped her, and said, "I want you to leave that, and find something new for me about Jesus being brightness and light." So the Bible-woman turned to the first chapter of The Revelation. She will be sure to ask me some question that will turn me toward the Holy Spirit, to know in that hour how or what I ought to speak.

Thinking that the time had now come to do so, I sent her a copy of the Psalms. She sent me, in return, the message that the first Psalm only would have been enough.

September 4th.—The Bible-woman said in our meeting last evening that one of our Christian women wished to go to this house with her, and one day did so. Well, the woman wished to do her duty, of course, and gave quite a discourse on the folly of idolatry and rubbing ashes. My dear woman's face grew clouded, and the Bible-woman unconsciously showed her own progress in soul work by her account of this visit. "There was no way," said she, "but to be still and wait; but our friend was not being fed, I could see. When the address was ended, she turned to me and said: 'This makes my mind clouded. Light is what I want. Nobody cares about ashes and swamies when something good can be had. When we buy jewels, the question is, 'Is it gold? Is it pure gold?' We don't ask about the carving and shape first, do we? I am sure that it is the pure gold that I want.'"

What a lesson to worldly Christians who try to handle the deep things of God as if they were familiar themes.

Two days after this the Bible-woman went again. "Now," said our

learner, "we will talk about how the Lord's people die. I have been thinking I wish I could die like this. I would call all my children, and say, 'I am, and have been, a great sinner, but the Lord Jesus is going to save me, and I am going where he is ;' and then I should just wait till he came."

"And," said the Bible-woman, "when she asked me if that was not right, the only reply I could make to her was to tell her what you had told us about Dr. Anderson, and how everybody said, 'He has gone home to-day' ; and then I added : 'They said so because he had lived such a life. It is the life that we live that makes such dying.' "

Nov. 11, 1882, was to be her dying day. The record of this will be found in LIFE AND LIGHT for June, 1883.

BULGARIA.

TOURING NOTES.

BY MISS E. M. STONE.

We are permitted to make the following extracts from private letters from Miss Stone, giving an account of a tour among some of the outlying villages, in company with Rev. J. F. Clarke, of Samokov, and a native helper.

Sabbath night, November 11, Bansko.—We stayed all day Wednesday in Djumaya,—a rainy day, which I devoted largely to writing letters, although we visited the only Protestant family in the place in the morning, and at sunset went again to their humble home and held a prayer-meeting in their kitchen ; there being present beside our host and his wife and little eight-year-old son, Yordan, two men, who are still too much like Nicodemus to openly show that they have any interest in the truth.

On Thursday morning we were to start two hours before light, and accordingly I was up at 3 A. M., that my packing should be done before the horse which had been engaged for me should come. The rain fell most abundantly, and I was thankful enough that the man did not come early, for it was daylight before we started, and the rain had nearly ceased. We were thankful for the degree of comfort which we had had at the Greek khan, where we had had a rude table and chairs, a fire of coals in a large earthen brazier, and a straw bed on the floor ; but we had been in peace,—a very different condition from that in which I was last year, when we stopped at another khan, just across the river, kept by a disorderly, drunken fellow, the resort of highway-men and refugees from Bulgaria.

During our Thursday's ride we had cold, and rain, and fog, and snow again ; but we found warm hearts and a warm fire and food here, and were soon comfortable.

'akarooda, Macedonia, Nov. 17, 1888.—I am writing, this Saturday evening, here in Mr. Krustu's sitting-room, with his young daughter-in-law, Eterinka, and her year-old baby—Katerinka toasting by the fire, and a young daughter of the family, and two little people from two neighboring villages, visiting the baby. This is the same family from which a bride went during our visit last year, Mr. Clarke marrying her to her Mr. Eftim. Then at Easter, our dear Elenka Petkanchena came over from Bansko, and she married to George, a noble young man, one of the three sons of the family. Her marriage was made, under God, the occasion of the conversion of the whole family to the evangelical faith, and all her married life here has been full of blessed, sweetening influences upon this family of her father-in-law. Her husband has learned the trade of a shoemaker; but he now desires to become a preacher, and we are hoping that the people here will open their hearts enough to raise the proportion of the very meagre salary with which George and Elenka will be content, so that they may not lose the blessing of their married lives. God has a place for them somewhere, we know, but we would be glad, as would the family here and all the friends, if they can remain here. The work here began only about eight years ago, and to give £8 this year toward their preacher's salary, seems to them most generous giving. God will enlarge their hearts, I am sure. . . . I often wonder if this consecrated, God-fearing, whole-souled young man is to be the Moody of Bulgaria. There is another in Dubnitzza, of whom I think I wrote you from that place, who also is blessed with a whole-souled, humble-spirited wife, who seems called of God from the shoemaker's bench to become a minister of the Word. . . . I wish I could stop to write you the story of Mrs. Milka, who for several months and more has been a wanderer in this village, because she is following Christ, and her husband has cast her out from her home, locked the house, and gone away upon his travels. With her are her four beautiful daughters, the oldest fourteen, the youngest four. The father will do nothing for any of them; but the mother is hoping and praying that God will meet him somewhere in the way, and soften his heart, so that when he returns about Christmas he will gather them all home. You will join her in praying for this, I am sure. Though cast out, and in need of all things, she is the most joyful among all the sisters in this village. Her face is full of a steadfast faith, which irradiates it with a wonderful beauty. Every time I caught her in the general, and in the women's meetings, yesterday, her face broke into a bright, responsive smile. One of the sisters, Mrs. Panka, who was for some years a servant in Mr. Clarke's home, and who this year has come into the village as the second wife of a poor but excellent brother, has gathered the persecuted family under her roof: and the friends have given them a few

articles of clothing and household utensils, so that she contrives to live with a degree of comfort, and her faith in God bears her up above the reach of despondency. The way in which this ignorant woman takes hold by faith of the promises of God, and lives by them, puts me to shame and confusion of face. Our Woman's Benevolent Society in Philippopolis has sent half a pound for the help of Mrs. Milka, and Miss Maltbie collected in the school about two dollars, half a Napoleon more, and one of the sisters in Yamboul sent her twenty cents, and all are praying for her,—and so she is passing the days of her trial. Other women, as yet undecided, are watching her, saying that if she can hold out they will become Christians, too.

Our meeting yesterday was attended by about twenty women, besides a number of children. We gathered about the fire in the fireplace, in a home which has become very joyful since last Easter. The mother became a Christian several years ago, and endured expulsion from her home, and beatings, and threats of death even most joyfully, praying all the time for the conversion of her husband and children; and now that God has answered her prayers, she is such a joyful woman! Is not God's work sure to go forward in such a village? Our Bible-women here have been truly consecrated girls, and their influence is clearly seen in the lives of these sisters and brethren, too. There has been little regular preaching here, except by the brethren themselves.

Neurokope, Nov. 21.—We stopped at a very humble Bulgarian village, which I visited for the first time, and which I was the first foreign woman ever to visit. We arrived two hours after sunset, when it was quite dark. The only friends there are two men, one Kostadine and the other Hristo. We were admitted to the home of the first, and were there entertained. After evening prayers we separated for the night, leaving Mr. Clarke and our host downstairs in a little room with a fire both in the fireplace and in the little stove. Our hostess and the bride went with me to the upper room, which is used by the bride and her husband. This son of the house follows his father's trade, a carpenter, and has gone farther down into Macedonia for the winter, to find work in one of the larger towns. These two sisters were so sweet and tractable in spirit that it was refreshing to be alone with them, for a little talk before the fire, before retiring. This mother is a step-mother in this family, and all of her five children have died while young. She questioned why, when she had done everything she could to save them, and other people's children lived. She could not speak of them without tears, so her tender heart was prepared soil into which to drop the good seed of the kingdom, as I told her of the tender Shepherd who had gathered her lambs into his arms, and through them was *calling her to follow him*. Then we had a few words concerning the beau-

ful home which Christ has prepared "for all who are washed and forgiven," the mother felt that she wanted to find her little ones there, if only she could find the way. . . . In their simplicity of heart they marveled very much. I insisted that we should make a bed large enough for us all. The mother: "We don't know how to make a bed; we lie down as we do like pigs." They yielded to my urging, however, and brought up a bundle of hay, which I spread down upon the earth floor at one side of the room; then a large linen rug and a woolen one over that composed our mattress, and a long, straw-filled pillow, and a heavy, wide, and long woolen coverlid completed the bed. . . .

One thing touched me very much, although we had no words about it. The mother had demurred about lying in the bed which I had prepared, saying that she was dirty and ragged. I made little answer, and was surprised to see that the bride came back—having gone out for a little while we were talking—dressed in a completely fresh suit of underclothing, and with her best and gayest outer garments and some of her silver bridal ornaments. Her stockings were a marvel of intricate fancy knitting, suggesting those knit and worn by Servian women. In all this finery she laid herself down by me to sleep. As her mother said the next morning to a neighbor, "They who had never seen each other before, and who were from such distant parts of the earth, lay down together like sisters." Just before falling asleep, I saw that the mother, too, was making herself fresh and clean before laying herself down by her daughter-in-law. In the morning both of them combed the hair which usually receives no such attention except from Sunday to Sunday, and this without a word from me. It was only on their part an appreciation of the fitness of things, and indicates a sensitiveness and a delicacy in their natures which makes me very hopeful concerning their future. I shall be greatly interested in watching their development, and expect to hear that they have become true Christians. Their hearts are certainly unfolding under Christian influences.

CHINA.

WOMAN'S MEETING IN FOOCHOW.

BY MISS ELSIE M. GARRETSON.

Miss Garretson sends the following account of a woman's meeting held in Foochow, in connection with the annual meeting of the mission:—

As our woman's meetings proved such a success last year, we arranged a somewhat fuller programme for this year, and invited a larger number of our Christian women to prepare papers to read. The subjects were selected and assigned by us foreign ladies, in June, before we scattered for our summer

articles of clothing and household utensils, a degree of comfort, and her faith in God's providency. The way in which this woman lives by the promises of God, and lives by the face. Our Woman's Benevolent Society has sent her twenty cents, and all are glad that if she can hold out they will.

Our meeting yesterday was attended by a large number of children. We gathered in the hall which has become very joyful since the Christian several years ago. Her trials, and threats of death, and the conversion of her husband. Her prayers, she is such a joy to all in such a village? Our meetings are held on Thursdays and their influence is clear to all too. There has been much work done for themselves.

Neurokope, Nov. 21—I visited for the first time on Saturday forenoon it met with a glad response, We arrived two hours before the best of all. We had reports from the work there are two men, and the different country stations, and had opportunity to the home of the five, every success, and to sympathize with them in every separated for the years in bringing the gospel to the acceptance of their room with a fire, and a large number of Christian sisters. They are so lonely in the places the bride went with a husband. They are sometimes there are no other Christian families in the place), has gone far beyond what was expected. It is indeed a joyful occasion to them to get to the larger room, and though they must bring their babies, and babies will it was refreshing to the meeting, we are glad to have all the babies for the good retiring. It pays well. I only wish we all had ten times the strength of our children have, and we might put it all in the work which is always here for us. thing of

and plenty of time to make the first day, choosing very beautifully to the subject, "Be ye not as the world is, but be ye transformed by the renewing of the mind; that whatever ye do, ye do it as unto the Lord, and our Father in heaven." Her essay filled the hall, and only occupied ten or fifteen minutes. Secret Prayer, Public Prayer, Teach Children to Pray, How to Answer to Prayer, What should Christian Women of Other Lands? What should Christian Women of China derived from the Bible? What should Christian Women of America derived from the Bible? How should Christians Study the Bible to Children, How to Teach those who are not Christians, What Attitude should Christian Women of America take towards those which Conflict with Bible Teaching?

Two sessions, namely, Thursday and Friday forenoons, and come to conclude our meetings it was evident

time; so when the proposal was made for a praise

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WHAT'S FOR OUR WORK-BASKET.

Do not wish for Christ's kingdom, do not pray for it. If you do you must work for it.—*Ruskin*.

A Chinese Christian lady brought her jewels to her husband, one morning, to a opium refuge; and when he expressed surprise she said, "I have no other my adornment, and surely that is enough for any Christian."—*Daily Link*.

The selfishness exhibited by the Japanese is well illustrated by a scene in Tokyo of a foreigner who saluted a jinrikisha coolie, as he pushed his vehicle on a bitterly cold night, and, by the light of a lantern, was holding some paper before him. "What are you reading?" "The Bible?" The answer came in cheerful tones, "I am trying to learn English."

A Chinese Christian, on his examination for membership on experience before one of the Baptist churches, San Francisco, in response to the question, "How he found Jesus?" answered, "I no find Jesus at all; he find me."—*Zion's Herald*.

The Hindus are not disposed to allow Christianity to win a victory in India without a struggle. Publications in defense of Brahmanism are scattered widely over the country. Just now we hear of a Hindu Tract Society started in Madras, which is issuing large editions of hand-bills monthly, in which the Christian religion is furiously attacked. The English missionaries report that all this is working for good, and that "the Tamil country is being stirred as never before." These conflicts are rousing men from their indifference, and will lead to decision either for Christ or against him.—*Ex*.

The *London Methodist Recorder*, in response to a plea that criticism of missionary authorities may cease for three years, says: "He pleads that for three years criticism may cease. This, in an age which is essentially critical, if it is anything, is an impossibility. If all the mission-house officials down to the hall-porter worked for nothing, and killed themselves by sheer overwork at the rate of a man a month, the Church, as well as the world, would go on criticising. And it is well it should criticise. The Missionary Society has less to fear from criticism—even though criticism 'talks down' the work—than from the indifference which will not talk either 'up' or 'down,' will not work, will not see duty, will not hear Christ's call or the wail of untold millions rushing—whither?"

We are glad to learn from the *Bombay Gazette* that Rukmabai, whose case has excited so much interest, and who has been freed from an unworthy husband, to whom she was married when a child, by the payment of a large sum of money, has had the offer of a further sum to enable her to secure a medical education. This is through the kindness of English friends, one of whom has offered her a home in her own house in England for the ~~first year~~.

It is with great sorrow that we notice the announcement of the death of the Dowager Lady Kinnaid, President of the Indian Female Normal School and Instruction Society. The *Indian Female Evangelist*, the organ of the Society, says of her: "Who that has come in contact with her has not felt the power of her energy and zeal, ever directed to the furthering of the Redeemer's kingdom. For that cause there was no exertion too great, no self-denial deemed unneedful. . . . The women of India were specially dear to her, and she used sometimes smilingly to say that when she was gone, India would be found engraven on her heart." "In the schemes, both missionary and benevolent, which she set agoing, and labored so unremittingly to carry out, she imposed upon herself a task that at last fairly broke down her health, though she worked on to the last, with occasional periods of rest and recruiting." Many delegates to the London Conference will bear testimony to the inspiration received from her large-hearted hospitality, and the contagious enthusiasm in missionary work which was felt by all who came under her influence, even for an hour.

Young People's Department.

AINTAB SEMINARY.

Many of our readers will have heard of the burning of Aintab Seminary before this reaches them, from those who were at the annual meeting of the Board, and through the weekly and daily papers. All, however, will be glad to hear particulars of the fire received from two gentlemen of the mission. Mr. Riggs writes:—

THE Girls' Seminary was burned on Saturday last, December 8th. The loss is not far from \$6,000. The cause of the fire seems to have been a defective flue. But whatever may be surmised about the cause of the fire, it began in the roof, just over the sick-room, in the east end of the building. The fire was first discovered about eleven o'clock Saturday morning. Word was at once sent to Dr. Shepard's house, and the girls were sent to the hospital for safety. The news soon reached the college, and some of the boys had started to go to the Seminary to help in any way they could, when our faculty meeting broke up. As we were scattering, some one, I do not know who, brought the news. Then Mr. Fuller went out to the porch to see. The distance from our house to the Seminary in a straight line is about 760 yards; and as he turned back into our house, he said, "I am afraid that the Seminary is gone."

~~and~~ also reached the City Government, and they sent *gendarmes* to keep



order ; and it was well that they did so, for there was a very great crowd in the street outside, who might have stolen many things but that they were not permitted to come on the Seminary grounds. We were very thankful at this juncture that the Seminary grounds were enclosed by a good high wall. The college students worked well, and almost everything was carried out of the burning building. Mr. Shepard, Dr. Shepard's brother, worked at great personal risk to put out the fire, and others, gentlemen from the city and college students, helped him. There was plenty of water, but the lack of the necessary hose made the water of little avail. At last, however, they got the fire under control. This was about four o'clock in the afternoon. All that was saved besides the walls, which are built of stone, were the floors of the parlors, Miss Pierce's rooms, and the dining-room. The stairs in the west wing were also saved, but they are much damaged, and will need to be rebuilt. In the eastern part of the building the walls will have to be pulled down, though much of the stone can be used again. Of course it is desirable to protect from the weather such portions of the building as are still standing, so Mr. Fuller, after consultation with Miss Pierce and me, has authorized an expenditure of about \$75 for pulling down dangerous parts of the wall, and putting a temporary roof over the west wing. The school will soon be opened in the house which was occupied by Mr. Sanders and Dr. Graham, before they went to Aleppo. It is very providential that there is a place where they can find a temporary home.

Of course the school will be very crowded, but it is far better than nothing. The chief lack is for a suitable schoolroom. Another trouble is the lack of water ; but if a roof is put on the western part of the old Seminary building, they can have their washing done there.

Mr. Fuller writes :—

Our beautiful Seminary is burned. Mr. Riggs has written you particulars. I am now in the rush of annual accounts, and have only time to say that it seems to me certain that it ought to be, and must be rebuilt. Can it not be done at once? Everything is cheap now ; and if we could have 300 liras in six weeks from now, to buy and prepare materials and clear away rubbish, it would materially reduce the cost of the work, and would, I think, enable us to forestall Government opposition. There is enough of the building remaining and available to fix the plan and size of it (the new one). It must be a simple rebuilding. I judge it could be done now for about 1,200 liras. Will not the Woman's Board take this up in earnest, and authorize us to begin at once? If you will send me telegram "Build," I shall understand it to mean that we may make preparations for rebuilding the Seminary to the extent of 300 liras.

Miss Pierce writes, December 30th :—

You will have heard, most likely, by a letter written last week, of our great loss in the burning of our beautiful new school building. I suppose you were informed that the fire took from a chimney in the roof, and where access was extremely difficult. Our wells are very deep, and we draw water only by buckets, so the process of furnishing water was slow. Much effective work



AINTAB.

was done by a hand-engine from the city. The floors of our parlor and the room above, and the girls' dining-room floor and all the cupboards in my room were saved, except, of course, much damage was done to parts. The lower story is almost entirely saved: that is, the stonework and much of the woodwork. *All our outhouses were untouched.*

Of course we want friends at home to respond, and put up our building at once. Stone is very cheap, and so is labor now. If it is put up quickly the Government will be less likely to interfere, and it can with ease be ready for our school another fall. We will try from our side to raise as much of the money as possible. I do hope you will send us word by telegram to begin work on the building. By the time it reaches us preparation work should be commenced—the preparation of stone and clearing away the rubbish. Hundreds of men are out of work, and would be glad to do the most menial labor on the building at small pay. The churches are much crippled in all this region, and are unable to carry on their own work, and we cannot expect to raise money from them for our building. I hope you will have faith to believe that the money needed will come from friends interested outside the regular contributions of the Board.

Our school is larger than it has been for years, and we were going on most happily when this catastrophe overtook us.

When I came here, in 1874, Miss Proctor was making earnest effort to enlarge the premises, whose erection had so rejoiced her heart eight years before; a great improvement was made at that time, but, as you very well know, we have not found that meeting present needs. It is not necessary to recite again what have been our various trials for the past three or four years since the question came up of erecting a more commodious building, in a more healthy locality, with a special reference also to having greatly enlarged grounds. The vali from the first showed great friendliness to the missionaries, and without demurring gave the necessary permission,—not a regular firman, which could only come from the Sultan, but all that was necessary for our purpose. On the 27th, early in the morning, I had the honor of meeting with our Board of Managers on the site selected, and together with them locating the place of building, and turning up the first earth of the foundations. The walls around the lot, which contains about two acres, have been in process of erection for some time. Some seventy years ago there was a large palace on this spot, and several thousand men were stationed here, it is said. Those were barbarous, bloody times, and many lives were sacrificed from time to time, both in besieging this palace and in attacks made from it. The last pasha was compelled to surrender by having his water supply cut off, and we are just now opening those water aqueducts. The entire skeleton of a man was found while digging for the foundations.

The large and fine college building for Central Turkey has been erected since I came here, and great success has attended the work in it since. Our new seminary building is on a hill directly opposite, and the two buildings *will be face to face*, and about eight minutes' walk apart. Two good houses



• AINTAB SEMINARY.

have been erected on the college grounds for missionaries, and one on the hospital grounds. The hospital was erected soon after the college, and so great has been the success of its work that a large wing has been added to this summer, with money given by a lady in London.

Our readers will be glad to know that the desired telegram was sent to Aintab, January 22d, and now we wish to propose that the money needed for rebuilding the Seminary be raised by the young ladies' and children's societies during the year. As soon as we can hear from Aintab we shall hope to have a schedule of the cost of windows, doors, etc., so that the work may be subdivided so as to come within the reach of all. As is said on another page \$575 was raised at the annual meeting in contributions and pledges. It is very delightful to be able to record also the promise of \$1,000 for the building from one who is now in his fifty-eighth year of service for the American Board; who is now over eighty years old, and who says he wishes to be his own executor.

To this we add just a word as to the work suggested for young ladies and children for last year for Bombay. For the first time we did not receive the amount asked. Our request was for \$4,000, and we received a little over \$2,600. May we have the remaining \$1,400 this year? The need for the land and the building is very great, and we feel as if the pledge must surely be fulfilled during the year. Please remember Bombay as well as Aintab.

The receipts for Bombay and Aintab will be acknowledged separately in the *Mission Dayspring*.

If each young ladies' society would send us five dollars and each mission circle two, the amount would soon be made up. We have prepared some deeds for the children, to be used like the certificates of stock in the Morning Star; one for every child that sends the amount for two feet of land—twenty-five cents. We hope our Bombay Land Company will have many members.

ARRIVALS IN JAPAN.

MISS ADELAIDE DAUGHADAY and Miss Ida V. Smith, who sailed from San Francisco, November 28th, arrived at their stations Dec. 24, 1888. Miss Daughaday has again taken up her work in the girls' school at Osaka, and Miss Smith is in Kyoto, where she is to be associated with Miss Richards in the training school for nurses. Miss Bradshaw, who sailed December 18th, reached Sendai early in January, where she is to enter upon work among the women.

Our Work at Home.

ANNUAL MEETING.

THE Twenty-first Annual Meeting of the W. B. M. was held in Plymouth Church, Worcester, Mass., January 15th to 17th. The "old familiar snow-storm" was omitted from the programme this year, and except for a heavy, summer-like rain on Thursday morning, the weather was all that could be desired. The welcome of delegates to Worcester's lovely homes was delightfully cordial, and the sympathy and interest which seemed to pervade the whole community added much to the effect of the meeting. One hundred and eighty-three accredited delegates were present at the business session on Tuesday, which was a profitable day in many ways.

WEDNESDAY MORNING.

The public exercises were opened on Wednesday morning at ten o'clock. For the first time in the history of the Board, the President, Mrs. Albert Bowker, was absent from the meeting, being providentially hindered from being present. Her presence was sadly missed through all the sessions. An expression of regret at her absence was sent her by telegraph.

Mrs. Bowker's place was ably filled by Mrs. Judson Smith, Vice-President of the Board.

After devotional exercises, a most graceful address of welcome was given by Mrs. H. T. Fuller, of Worcester, followed by a very happy response by Mrs. Smith. The annual report, by Mrs. S. Brainard Pratt, was said by the *Boston Advertiser* to be "skillfully prepared, and heard with glad attention by the large audience." Of the opening it said: "The literature of missions, or, indeed, any other literature, might be searched long without finding any specimen of more genuine eloquence."

The Treasurer's report, presented by Miss Ellen Carruth, Treasurer, showed the receipts to be \$93, 941.26.

An exceedingly interesting address was then given by Mrs. H. M. Andrews, formerly a missionary in India under the Presbyterian Board, now the wife of a Congregational minister in this country. In the most vivid way she described the different kinds of woman's work in India—in the zenanas in schools and as physicians. Her address was filled with the most touching illustrations of the power of the gospel among the women, many of whom were true believers in Christ, though never enrolled as such, while a few braved many trials, even terrible tortures, in boldly declaiming themselves *Christians*.

This address was followed by reports from Branches. The Middlesex Union Conference Association was represented by Mrs. A. H. Rolfe, President; the Barnstable Branch by Miss E. B. Underwood, President; Old Colony by Miss E. F. Leonard, Secretary; Essex North by Miss C. A. Osgood, Secretary; Suffolk by Mrs. J. Sturgis Potter, Secretary; Essex South by Mrs. E. C. Ewing, Vice-President; Middlesex by Mrs. F. M. Peloubet, President; Berkshire by Mrs. S. A. Warriner, Secretary. Since our Branches are sending us items for LIFE AND LIGHT, we omit the usual abstract of their reports, giving statistics in a tabular view in the next number.

WEDNESDAY AFTERNOON.

The afternoon session opened with singing, after which reports of Branches were resumed. The one from Andover and Woburn Branch was given by Mrs. J. L. Hill, Vice-President; from Norfolk and Pilgrim, by Mrs. F. H. Palmer, Secretary; Hampshire County, by Miss K. E. Tyler, Secretary; Franklin County, by Miss M. L. Hodges, Secretary; Worcester County, by Mrs. Albert Bryant, Secretary. At this point in the meeting a fine address was given by Mrs. Lucy White Palmer, of North Weymouth, Mass., entitled, "The Captain of Our Salvation." Taking the martyrdom at Balaklava as a keynote, she urged an unquestioning obedience to the commands of our Great Leader. This will demand, perhaps, the sacrifice of what we hold most dear,—a constantly increasing consecration, more prayer, and greater effort as the years go on. The address was one of tender, earnest appeal for a truer loyalty to Christ, and a more humble, complete following in his footsteps.

Reports were given for the New York State Branch, by Mrs. Rippier, Secretary; for Eastern Connecticut, by Miss E. S. Gilman, President; Hartford, by Mrs. W. P. Williams, Secretary; Springfield, by Mrs. F. H. Hawks, Secretary; New Hampshire, by Miss Mack. An address was given by Miss Emily Wheeler, of Harpoot, who described the joys of missionary life in glowing terms. She related her own experience, going out as she did wholly at the call of duty; she had learned to love the work with her whole heart and soul; and had found a happiness in it that she believed could be found in no other way. She closed with an earnest appeal to young ladies to enter into the foreign work, and to mothers to train their daughters with missionary life in view. The remainder of the Branch reports were given: for Maine, by Mrs. Baxter; Rhode Island, by Mrs. H. N. Lathrop, Secretary; Vermont, by Mrs. Henry Fairbank, Secretary; New Haven, by Mrs. W. H. Fairchild, Secretary; Philadelphia, by Mrs. J. L. Scudder. The closing address was by Mrs. E. M. Cary, from Japan, who spoke of the rapid progress of missions in that country; of the good work done by Christian women,

there being no Bible-women supported by the Board ; of the eagerness of the people to learn foreign customs and to be helpful to others. She told of one young woman who reproached herself because she had not remembered the women of China in her prayers, and resolved henceforth to pray for them every day. A few months afterward Mrs. Cary asked her if she still prayed for the women of China. "Of course I do," was the emphatic reply. "I pray for them every day." Mrs. Cary asked of the audience, "Do any of you pray for the women of China every day?"

WEDNESDAY EVENING.

At the evening session Rev. Charles Wadsworth, Jr., of Plymouth Church, presided, and conducted the opening exercises, assisted by Rev. D. O. Mears, of Worcester. The first speaker was Rev. H. N. Barnum, D.D., of Harpoot. He said that at the time the Woman's Board was formed, he was so doubtful as to its desirability he wrote from Turkey to the Secretaries in Boston cautioning them as to the dangers that might arise from it ; but he was glad to stand before that audience and testify to the noble work women had done for Christianity in Turkey, and that he was a thorough convert to the work of the Board. The four points of the address were : (1) The desperate need of women in unevangelized lands. (2) The fact that they can be reached only by women. (3) The most influential power in a country is through the home. (4) Woman's work is cheaper, though not less influential, than man's. He spoke in glowing terms of the work of women in the foreign field, many of them giving the purest specimens of heroism. The other speaker was Rev. George Constantine, D.D., who said he had come to the meeting as an illustration of what women missionaries had done ; for to good Christian women he owed all, and he was proud to bear testimony of encouragement in the work. He gave a vivid account of the missionary work in Smyrna ; of the uprising against him, resulting in the death of his wife ; and of what had been accomplished in other places through the influence of women. He closed by calling upon the women in this land to continue in the noble work in which they are engaged, and said that some day they would realize as they cannot now the importance of their influence.

THURSDAY MORNING.

After devotional exercises conducted by Mrs. Smith, greetings were presented from the Woman's Board of the Interior, of the Pacific, and of the Baptist Board. The representative from the Methodist Foreign Missionary Society was unable to be present, on account of the severity of the weather. The next exercise was an admirable address by Miss E. Harriet Stanwood,

“Atmospheric Conditions,” which will be given in full in the April number. The first missionary address was by Miss Agnes M. Lord, from Smyrna, who gave an exceedingly attractive account of her work in Smyrna, both in the school and among the women. She described a visit in the interior, where no American lady had ever been, and where she and her companion were the objects of the greatest interest and curiosity.

Miss Hance, of the Zulu Mission, was the next speaker. She began by quoting some of the questions that had been asked her in this country, such as, “How do you get to Natal?” “What do you have to eat?” “How do the natives live?” and other similar inquiries, all of which she answered. She then told a very remarkable story of the gradual development of Christian character of a man named Hobiaha; the way in which he assumed the arts of civilized life in dress and surroundings, dropping his bad habits one by one, at last becoming an earnest Christian worker.

At this point in the meeting a telegram was received from Dr. Judson Smith, of the American Board, which read: “Aintab Girls’ Seminary building burned; must be rebuilt immediately. Loss, twelve hundred liras (\$5,280).” At the suggestion of Miss Gilman a contribution for the rebuilding was taken in the meeting, and delegates from the Branches pledged themselves to do what they could to secure the required sum. The amount contributed at the meeting was \$575.

The next speaker was Mrs. John T. Gulick, from Japan. She wished also to add her testimony to the great need of workers in the foreign field, especially in Japan, and to the great privilege in being a missionary. Missionaries are sometimes called to turn aside from what may be called strictly missionary work, such as teaching English, sewing, or cooking; but, like Paul, they wish to say, I am made all things to all men, that I might by all means save some, and this I do for the gospel’s sake. After an interesting account of the work carried on by Japanese Christians, she made an earnest appeal for workers, giving the story of the way in which she herself was led to be a missionary.

The last address of the morning was by Miss Grace N. Kimball, from Van, Turkey, who made two eloquent appeals: first to the ladies of Worcester, in behalf of the colony of Armenians in that city, asking for them not money, but a helping hand in gaining a livelihood and in living a Christian life. She herself had been a stranger in a strange land, and knew the value of friendship in times of trial and discouragement. The second appeal was for workers in the foreign field, mentioning place after place in the Eastern Turkey Mission where the need was extreme, and giving testimony also to the joy *and satisfaction of missionary life.*

THURSDAY AFTERNOON.

After the usual devotional exercises the meeting proceeded to the election of officers for the ensuing year. Mrs. S. P. Leeds, Chairman of the Nominating Committee, reported it to be her painful duty to announce that Mrs. Bowker, who had been President of the Board since its formation, to whom its existence, and so largely its prosperity was due, had felt compelled through the Executive Committee to offer her resignation to the Society. Mrs. Leeds felt she represented the unanimous feeling of all present, and the whole constituency of the Board as well, when she expressed the deepest sorrow that the leadership on whom all had leaned so strongly should in any sense relaxed. But since Mrs. Bowker herself felt it must be so, as in other things so in this, we must trust her judgment and acquiesce in her opinion. The committee, having no name to propose in her place, suggested that she be asked to continue in office the coming year, with the understanding that, if possible, some one be found to take her place at the end of that time. The old board of officers were then re-elected, with the addition of Mrs. C. C. Creegan, of Newton, and Mrs. C. H. Daniels, of New York, to the list of Vice-Presidents, and of Miss Eliza Kingman and Miss Minnie C. Woods, of Boston, to the Board of Directors.

The first speaker of the afternoon was Mrs. F. A. Rand, from Micronesia. She said the coming of the Spaniards to the islands a year and a half ago threatened to overthrow the good done and the influence attained by the thirty-six year's work of the American Board. But the Lord was on our side, and it now seems as if the efforts were to be crowned with success, for the work is in a very promising condition. An active and influential training school is maintained, the yearly cost of supporting a person in which is about \$15; for a man and his wife, \$25. Those who graduate from it are sent out into the villages far and near, and become teachers in their turn. The mission has a boat called the Gospel boat, which is used for traveling among the islands.

Once interested, the natives take hold of everything with great spirit. A new school has been built on one island, which is ruled over by a very old, very powerful and very wicked king, but his heart has been greatly softened; and although he refuses conversion himself, he has put a stop to all work on Sundays, and treats our teacher very well. The students and others on these islands love their teachers very much, and the speaker gave a graphic account of their leave-taking of her when she came away.

According to the announcement in the morning, all the missionaries present were asked to come to the platform, where each one was very gracefully introduced by Miss E. Harriet Stanwood. There were nine from Turkey, four from Africa, two each from India, China, Japan, and Persia; one each from

Micronesia, Mexico, and the Sandwich Islands. After their introduction they were given a Godspeed by a salute of fluttering handkerchiefs from all over the church, to which they responded by giving the salutations of the people in their various fields.

Most of the remainder of the session related to work among mothers. Mrs. J. L. Fowle, of Cesarea, Turkey, opened the subject by a most interesting address on the mothers of Turkey. She spoke of their ideas, so different from ours, as to the training of children, and of their eagerness to learn the best methods physically, mentally, and morally. Their mothers' meetings, never numbering less than forty, often had an attendance of from one to two hundred. She presented the salutations sent by a woman's meeting held just before she left Cesarea, to Christian women in America. Salutations were returned by the audience. In closing, Mrs. Fowle sang a very sweet Turkish lullaby. Mrs. Bruce, from India, then said a few words about the mothers in India, introducing her two daughters in Hindu costume, who sang a lullaby in the Marathi language. A Japanese lullaby was also given by Miss Koke, a graduate of the school at Kobe, now studying in this country. She was introduced by Mrs. D. C. Green, who stated that she was one of the first eleven converts in our mission in Japan. After the lullaby she made a most touching appeal for her people in quaint and charming English. Where there is "much work to do, few to do it; won't you please come to help us?"

The next exercise was an address to mothers in this country, by Mrs. Quincy Blakely, of Marlboro, N. H., who has a daughter under the care of our Board in Marash, Turkey. She spoke of the peace and satisfaction in feeling that a daughter is in accord with the will of God, even though it takes her to the distant corners of the earth; that she is engaged in high and noble service,—one that enriches and ennobles any life. She appealed to the mothers present never to withhold their daughters from a missionary life, that should be their choice, and spoke of the compensations there were even in the trial of separation. This was followed by a poem, "A Hindu Mother," by Miss A. B. Child.

The closing address was by Mrs. W. B. Capron, who read an address presented to Lady Dufferin, and signed by fifty thousand Hindu ladies in the Punjab, expressing their gratitude for her great kindness to them. It was through her influence largely that the Calcutta exposition in 1885 was opened exclusively for women. Their enjoyment of the unwonted freedom, and of what they saw, knew no bounds. This marked a new era in the lives of these women, and was a most significant event in the history of the women of India.

THE CLOSING BUSINESS.

An invitation to hold the next annual meeting in Boston was received and accepted. A series of resolutions thanking the Worcester auxiliaries for their

cordial reception and generous entertainment was presented and unanimously adopted, and a vote of thanks was passed to the officers of the Board for the attractive and interesting programmes they had presented.

“Now be the Gospel banner
In every land unfurled”

was sung with real fervor. Prayer was offered by Mrs. F. B. Knowles, of Worcester, and the doxology closed the meeting.

Of the meeting as a whole, we hear the comment often repeated, “The best we have ever had.” The audiences filled the large church to its utmost capacity at every session, except for a short time on the rainy Thursday morning. The solo singing given by Miss May Sleeper, Mrs. Titus, Mrs. Mitchell, and Mrs. Henry F. Harris, all of Worcester, were exceptionally fine. The social hour at noon, when abundant collations were served, was full of enjoyment, and in many other ways the meeting was one long to be remembered.

LEAVES FROM OUR BRANCHES.

The Secretary of the Worcester County Branch writes :—

Worcester County Branch keeps on in the “even tenor of its way”; and while it may offer nothing new to you as to methods of work, I will instance one or two points, which to some of our auxiliaries are “new departures,” from which we hope for gain. First, A general effort has been made during the past year to invite every sister in the various churches to become connected with the auxiliaries, and if not able to engage actively in the work, to become a home member, remembering the meetings of the auxiliary with prayer, becoming informed, as far as possible, concerning its work, and mission work in general. One good sister, the president of one of our smaller auxiliaries, conceived this plan, and carried it into execution some months before it was suggested by our Home Secretary, with good results; thus, as she writes, adding “eight to the number of our paying members.” This invitation has been given mainly by personal effort. In two auxiliaries it has been done by means of a printed card of invitation, inclosed with a copy of “Mrs. Pickett” and a thank-offering box. (This method has just been adopted in our own auxiliary, and three hundred and eleven cards and boxes have been sent out, costing some \$12. This expense was met by one of our vice-presidents, who said to me when the thing was proposed, “If this is the best way to do, and I think it is, if you will get the thing up just as you want it I will pay the bill,” which she has done. I give this as a good example for some of our moneyed ladies when their president has a shallow purse.) The result of this can better be stated later. *Second, As to the conduct of meetings.* The president of one

auxiliaries reports the happy effect of asking different ladies to lead the meetings of the auxiliary, and gives an instance of one lady who, though advanced in years, had ever been a silent member, but being prevailed upon to lead a missionary meeting, "led in a prayer so uplifting," that the president said she could scarcely refrain from singing, "Praise God from whom all blessings flow."

I was interested in the report from one of our mission circles of little children who conduct their meetings themselves. "The meeting is opened by all repeating the Lord's Prayer; after which they read a selection from the Bible, and then read articles from the *Mission Dayspring*, or items from other missionary magazines. The little ones repeat Scripture verses; they have their mite-boxes, and each one contributes. The meeting is closed with singing a hymn. One of the mothers reports that when the circle met with her little girl, they invited her to tell them some missionary story. They all seemed greatly interested, holding their meeting an hour, and each one eager to deposit their pennies.

The Westboro Mission Circle held a very interesting quarterly meeting a few days ago, at which one of the officers read a short review of the work of the past year; after which the president questioned the children upon the paper and their work, thus fixing many things in their minds. (I could but think that such a catechising of the mothers might result in more intelligent understanding of some things.) A few questions bearing upon missions were asked and answered by a verse of Scripture or poetry, they having been previously given to the children. A few words from older friends upon the work in Japan, and the display of some curiosities, filled up a very enjoyable, and, I must think, a very profitable hour.

The good sister in Leominster, whose "combination" plan of card leaflet, and box we have adopted, puts no restriction upon her patent, so all are free to use. Concerning her own work in this line she writes: "I have been anxious lest these fail of their mission; but I remember that the thought came to us when our little band was asking the Lord how and what we could do to interest our sisters in his work, so I will leave it all with him, knowing he can, and will, work his own will." There would we leave this and all our efforts in this dear cause.

From Hampshire County Branch.—The two questions so often asked, "How shall we interest the young ladies?" and "What shall we do with our boys?" have been much upon our minds. We are trying to form, and sustain where already formed, mission bands composed of boys and girls, under the real, if not nominal, charge of a lady, whose judgment, and ingenuity, and faith, and patience, shall be equal to the work. As the children grow

older we have mission circles, or junior auxiliaries, of which young gentlemen are honorary members, paying fees, welcomed at social meetings, and helping in entertainments. In some places the monthly concert is occasionally given up to them. The Christian Endeavor Societies naturally promote this union in benevolent and missionary work of our boys and girls; and in small places, or scattered country parishes, their meetings have a social importance. We try to keep the Home and Foreign work distinct by different officers and alternate meetings. The question of forming a junior auxiliary out of a mature or overgrown mission circle, rather than including the older young ladies in the ladies' auxiliary, which would gladly welcome the young life and vigor, is one which must be left to private judgment, and decided by circumstances. Unless they can do more good, or get more good, by themselves, there seems no reason why they should not meet with their mothers and older sisters, as they do in the sewing societies for home missions or local benevolent work.

In one of our manufacturing villages, the auxiliary of a few years standing has been able to draw quite a number of the mill girls into its meetings.

Hampshire County was unusually represented at Worcester, not only by the four officers and four delegates, but by several other ladies at the public meetings; and a system of visiting all the auxiliaries to report the annual meeting has been arranged, from which stimulus and help is hoped for the coming year.

A discussion of the best method of conducting auxiliary meetings, which formed part of the proceedings at the last meeting of the *Vermont Branch*, brought out some excellent suggestions, all evidently the result of experience, and illustrating the fact that the same result may be successfully approached from different directions.

Brief and varied exercises, in which as many should take part as possible, were advised by one of the speakers. The leader should have carefully thought out, at home, all that she expected to say or do.

"A missionary meeting," one thought, "should be spiritual, intellectual, conversational." She often found it well to begin the exercises with several short prayers from different persons. As an example of a suitable Scripture reading,—it should always be appropriate and short,—she suggested a prophetic passage from the Old Testament, and a corresponding passage from the New containing its fulfillment. She would take advantage of the elevating influence of music, and sometimes call upon younger members of the circle for a duet or solo, selected for the occasion.

Another told how a similar object might be effected in still another way. At one of the meetings of her auxiliary it was proposed that each person present should select some missionary to be the special subject of her interest

and prayer, and whose field and work it should be her duty to report from time to time, at the meetings. When it came to the leader's turn missionaries that were familiar to her had already been taken up, was obliged to choose a lady whose name she did not remember heard before. She immediately began to look up information regarding new friend in the *Missionary Herald* and LIFE AND LIGHT; and went on, and her knowledge increased, she began to think her the most interesting person in the world. Soon she wrote her a letter, to which, in due time, she received an answer, and thus a most delightful connection established. The effect of this plan upon the missionary meetings needs to be told.

Miss Martha J. Gleason, formerly Mrs. Schneider's associate at Concord, has lately made a short tour in the northern part of Vermont, holding missionary meetings in five villages of Lanesville County, with very successful results. The meetings were well attended, and Miss Gleason's story she had seen and heard was listened to with great attention, and even e Many came to her after the meetings with questions and remarks.

WOMAN'S BOARD OF MISSIONS.

Receipts from Dec. 18, 1888 to Jan'y 1, 1889.

MISS ELLEN CARRUTH, Treasurer.

MAINE.			
<i>Kennebunkport.</i> —First Cong. Ch.,	12 00		
<i>Wells.</i> —Ladies' of Cong. Ch.,	12 20		
Total,	24 20		
MASSACHUSETTS.			
<i>Amherst.</i> —First Cong. Ch.,	2 00		
<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Lowell, First Ch., Aux., 86.75; Malden, Aux., 110; Medford, Aux., 73, McCollom, M. C., 60; Reading, Aux., 36; Wakefield, Aux., prev. contri. const. L. M.'s Mrs. Ida F. Wallace, Mrs. Emily M. Emerson, 45, Mission Workers, 10; Winchester, Aux., 87, Open Door, 16,	523 75		
<i>Athol Centre.</i> —Athol Busy Bees,	5 00		
<i>Lincoln.</i> —Miss M. S. Rice,	1 00		
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Quincy, Aux., 20; South Braintree, Aux., 5; Plympton, Aux., 10; Holbrook, Aux., 5; Brockton, Aux., 60; Rockland, Aux., 27.28; Marshfield, Aux., 7; Cohasset, Aux., 4; North Weymouth, Busy Bees, 40,	178 26		
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Auburndale, Aux., of wh. 25 by A Friend, const. L. M. Mrs. Joshua L. Jordan, 78.58; Boston, Central Ch., Aux., 193, Union Ch., Aux., 19.33; Brighton, Aux., of wh.			
25 const. L. M. Mrs. William Lyman, Dedham, Aux., 175.25, Asylum D Soc'y, 1.50; Dorchester, Second Aux., 86.17, Village Ch., Junior A 21.60; Franklin, First Cong. Ch., W Awakes, 50; Hyde Park, Aux., 20 Jamaica Plain, Wide-Awakes, 30; M way, Aux., 5; Needham, Willing W ers, 20; Roxbury, Immanuel Ch., A 6.80; South Boston, Phillips Ch., A 400,			
<i>West Cummington.</i> —Mrs. R. P. W. B. win,			
Total,			
CONNECTICUT.			
<i>Lebanon.</i> —A Friend,			
<i>Windsor Locks.</i> —A Friend,			
Total,			
CHINA.			
<i>Canton.</i> —A Friend,			
Total,			
General Funds,			
Leaflets,			
Total,			

Receipts from Jan'y 1 to Jan'y 18, 1889.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Bridgton, Aux., 15; South-West Harbor, Cong. Ch., Miss'y Soc'y, 2; Norridgewock, Aux., 22; Bangor, Aux., of wh. 25 by Mrs. E. L. Crosby, const. L. M. Mrs. Charles H. Cutler, 38; Rockland, Golden Sands, 28; Warren, Cong. Ch. S. S., 2; Madison, Aux., 15; Hallowell, Aux., 16; Gorham, Aux., 41; Machias, Aux., 8.25; Portland, Aux., Thank-off., 66, State St. Ch., 50, Williston Ch., 17.35, High St. Ch., 2.50, 323 10
Total, 323 10

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Bennington, Aux., 7; East Sullivan, Friends, 13; Hanover, Aux., 48; Keene, Second Cong. Ch., Aux., 15.38; Kensington, Morning Seed-sowers, 5; Lyme, Aux., of wh. 25 const. L. M. Mrs. L. A. Churchill, 29.70; Nashua, Aux., 85.38, First Cong. Ch., Talent M. C., 18.65; Northwood, Aux., 19; Plymouth, Aux., 13; Warner, Aux., 4; West Lebanon, Aux., 11, M. B., 20; Derry, First Cong. Ch., Aux., 27.35. Ex., 68.90, 247 56
Orfordville.—A Friend, 30
Total, 247 86

VERMONT.

Cabot.—Cong. S. S., 80
Wallingford.—Mrs. S. E. Bogue, 5 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Barton Landing, Aux., Thank-off., 5; Burlington, Aux., 30, Helping Hands, 40; Coventry, Aux., Thank-off., 5; Derby Line, Aux., Thank-off., 5; Jamaica, Sunbeam Band, 10; Jeffersonville, Aux., A Friend, 5; Orwell, Aux., of wh. 25 const. L. M. Mrs. John O. Raymond, 47.01; Rutland, Aux., 31; St. Johnsbury, North Ch., Boys' M. S., 20, Aux., 23.92, South Ch., Aux., 21; Williamstown, Aux., 5, 247 93
Total, 253 73

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Andover, South Ch., Aux., 16; Lowell, Pawtucket Ch., Aux., 50, Union Ch., Aux., 5; Lexington, Aux., 25.90; Burlington, Aux., 14; Melrose, Aux., 85, 195 90
Attleboro.—First Ch., 1 90
Barnstable Branch.—Miss A. Snow, Treas. Truro, Aux., 5; East Falmouth, Aux., 5; South Dennis, Aux., from Mrs. Mary S. Nickerson, 5; Yarmouth, Aux., 15.75, 30 75
Berkshire Branch.—Mrs. C. E. West, Treas. Adams, Aux., 30; Dalton, Aux., 188.31; Hinsdale, Aux., 19.09, Thank-off., 1; Housatonic, Berkshire Workers, of wh. 25 const. L. M. Miss Jeanette Platt, 103; Great Barrington, Aux., 86.50, Mrs. Sumner's S. S. Cl., 5.50; Pittsfield, South

Ch., Aux., const. L. M. Mrs. W. R. Edgerton, 25; Pittsfield, First Ch., Aux., 24.47, Weekly Offering, 13.54; Williamstown, "In His Name," 79.20, 575 61
Essex North Branch.—Miss C. A. Osgood, Treas. Amesbury, Aux., 34.50; Bradford, Aux., 111, 145 50
Essex South Branch.—Miss S. W. Clark, Treas. Essex, Helping Hands, 25; Lynn, First Ch., Aux., of wh. 25 by Mrs. C. C. Cobb, const. L. M. Miss Abbie A. Butinan, 30, North Ch., Aux., by Mrs. Richard Ford, 50; West Peabody, Echoes from the Pines, 13, 118 00
Fall River.—Pleasant St. Mission School, Mite-Gatherers, 4 00
Fitchburg.—C. L., 2 50
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 11.33; Montague Ch., 6; Shelburne, Aux., 5.50; Shelburne Falls, Morning Star M. C., 14.75, 37 58
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Northampton, Edwards Ch., Gordon Hall M. B., 25, First Ch., Aux., 15, Junior Aux., 10; Amherst, Ruby M. B., 43; East Amherst, Aux., 17.50; Enfield, Miss'y Soc'y, 40, 150 50
Lowell.—Kirk St. Ch., 25 50
Mansfield.—Ladies' Miss'y Soc'y, 10 00
Middlesex Branch.—Mrs. M. W. Warren, Treas. Natick, Aux., 20.88; South Natick, Anne Eliot Soc'y, 10; Wellesley, Aux., 6, 36 88
Middlesex Union Conf. Asso.—Mrs. A. R. Wheeler, Treas. Ayer, "The Ruths," 12; Littleton, Aux., 10; Dunstable, Pansy M. B., 8, 30 00
North Adams.—Cong. Ch., 7 05
Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Scotland, Aux., 10; Hanson, Aux., 25.70, 35 70
Saugus.—S. S. Class, 1 25
Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, South Ch., Aux., 100.29, Junior Aux., 38.40, First Ch., by Mrs. F. W. Ellis, const. L. M. Miss Jessie G. Stephens, 25, 163 69
Sudbury.—Helping Hand Soc'y, 30 00
Suffolk Branch.—Miss M. B. Child, Treas. Allston, Aux., 26; Arlington, Y. L. F. M. S., 125; Auburndale, Miss L. L. Mitchell, 1, Aux., 22; Boston, A birthday-off., 100, Park St. Ch., Echo Band, 70, Shawmut Ch., Aux., Mrs. C. C. Coffin, 1, Union Ch., Aux., by Mr. John Porteous, const. L. M. Mrs. Jane Porteous, 25; Brighton, Y. L. Soc'y, 31.19; Cambridgeport, Prospect St. Ch., Aux., 98.97, Bearers of Glad Tidings, 30, Pilgrim Ch., Y. L. Aux., 7.68; Chelsea, Third Ch., Aux., 35, Central Ch., Aux., 20; Dedham, Aux., 8.75; Medway, Village Ch., Aux., 5; Milton, A Mite-box, 5.88; Roxbury, Eliot Ch., Aux., 24.40, A Mite-box, 2.65, Immanuel Ch., Aux., 35.30, Walnut Ave. Ch., Aux., 100; Somerville, Prospect Hill Ch., Aux., 42; South Boston, Aux., of wh. 25 by Mrs. Alvan Simonds, const. L. M. Miss Annie D. Merrill, 25 by Miss Lucinda Smith, const. L. M. Miss Dora A. Peck, 50; Walpole, Aux., 52; Watertown, Aux., 40; West Roxbury, Aux., 12.56, 12 56
Webster.—First Cong. Ch. and Soc'y,

Worcester.—Thank-off., from A Country Friend, 29.30, Special Coll'n at Annual Meeting for Aintab, 386.71, 416 01

Worcester Co. Branch.—Mrs. S. Newton, Treas. Mrs. Alex. Wilder, 5; Whitinsville, Aux., 5; Warren, Lend a Hand Workers, 42; Clinton, Boys' Circle, 32.50; Worcester, Union Ch., Aux., 152.40; Salem St. Ch., Aux., 8.13, Pilgrim Ch., Y. L. S. S. Cl., 3.50; Ware, Aux., of wh. 25 by Mrs. E. H. Baker, const. L. M. Ruth S. Baker; 100 const. L. M. Miss Sarah E. Harding, 164.49, 413 02

Total, 3,427 61

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Beneficent Ch., Aux., Mrs. Geo. E. Webster, const. self. L. M., 25, North Ch., 3.83; Little Compton, 1; Newport, United Cong. Ch., Aux., 115, 144 83

Total, 144 83

CONNECTICUT.

Bethel.—Busy Bees, 9 00

Danielsonville.—Westfield, Cong. Ch., 12 53

East Conn. Branch.—Miss M. I. Lockwood, Treas. Taftville, Aux., 7.86; Danielsonville, Heart and Hand M. B., 5; Lisbon, Aux., const. L. M. Miss Mary E. Webb, 25; Norwich, Park Ch., by Miss Mary P. Huntington, 10, S. S., 19.38, Broadway Ch., Aux., 50, Second Ch., Aux., const. L. M's Misses E. B. Huntington, M. E. Holbrook, Nellie Wakefield, L. P. Brigden, C. P. Landon, Mrs. John Rossiter, 150.02; Mystic Bridge, Aux., 12; Old Lyme, Aux., 26; North Stonington, Aux., 25.25; Pomfret, Little Women, Mite-boxes, 15; Jewett City, M. B., 47.15; Wauregan, Aux., prev. contri. const. L. M. Mrs. S. W. Fellows, 20; Thompson, Aux., 4.18; New London, First Ch., Aux., Mrs. R. McEwen, const. L. M. Miss Abby C. McEwen, 25, 441 84

Hartford.—Morgan St. Mission School, 20 00

Hartford Branch.—Mrs. G. R. Shepherd, Treas. Berlin, Aux., of wh. 25 by Mrs. Clarissa H. Wilson, const. L. M. Miss Julia A. Savage, 110.20; Bristol, M. C., 37.50; Buckingham, M. C., 5; Enfield, King St. M. C., 14; Hartford, Centre Ch., Aux., of wh. 25 by Mrs. Francis B. Cooley, const. L. M. Miss Clara M. Cooley, 25 by Miss Root, const. L. M. Miss Elizabeth B. Goodwin, 289.40, Windsor Ave. Ch., S. S. Cl., No. 3., 3, Pearl St. Ch., S. S., 40, Asylum Hill Ch., 216.21, Park Ch., S. S., 30; Hebron, Aux., 25; Suffield, Y. L. M. C., 3.34; Plainville, Treasure Seekers, 10; Unionville, A Friend, 63; Windsor Locks, Aux., 78, 924 65

Manchester.—Second Cong. Ch., 18 06

New Haven Branch.—Miss J. Twining, Treas. Bridgeport, Aux., 108, Cheerful Workers, 10; Colebrook, Aux., 15; Cromwell, Aux., 140.70; East Haven, Aux., 3.78; Essex, W. W. D. S., 3.20; Greenwich, Aux., 40; Harwinton, Aux., 14;

Madison, Aux., 110; Middletown, First Ch., Aux., of wh. 25 const. L. M. Miss Walter B. Ferguson, 114; Monroe, Aux., 17; Morris, Aux., of wh. 25 const. L. M. Mrs. Geo. Camp, 27; New Britain, First Ch., Aux., 169.67, Little Givers, 26, South Ch., Aux., 42.25, Standard Bearers, 25.48, Kings' Messengers, 10, Little Helpers, 50; New Haven, College St. Ch., Y. L. M. C., 25, Davenport Ch., S. S., 70; Norfolk, Y. L. M. C., 31.11; Northford, Aux., 35.40, Prospect Gleaners, 50; Sharon, Busy Bees, 50; Torrington, Third Ch., Aux., of wh. 25 const. L. M. Mrs. Charles E. Andrews, 25 by A Friend, const. L. M. Mrs. H. D. Palmer, 70; North Cornwall, Mission Bank Soc'y, 22.20, 1,279 79

New London.—Mrs. W. H. Chapman, 25 00

Terryville.—Mrs. Lyman Gridley, 2 00

Total, 2,733 47

LEGACY.

Middletown, Ct.—Legacy of Elizabeth H. Goodrich, 133 57

NEW YORK.

New York State Branch.—Miss C. A. Holmes, Treas. Brooklyn, Tompkins Ave. Ch., Aux., 20; East Smithfield, Pa., Girls' M. B., 12, Children's M. B., 4.50; Fairport, Pine Needles, 35; Jamestown, M. C., 40 cts.; Lockport, Aux., 32, Mrs. C. Haines, 5.05; Poughkeepsie, Aux., 20; Smyrna, Aux., 40; Sherburne, Aux., 50, Little Lights, 30; Syracuse, Plymouth Ch., S. S., 15.71. Ex., 64.66, 200 00

Port Chester.—A Friend, 40

Rochester.—Plymouth Ch., S. S., Primary Dept., 1 75

Saratoga.—Miss S. L. Wood, 5 00

Total, 207 15

NEW JERSEY.

Summit.—A Friend, 20

Total, 20

FLORIDA.

Orange City.—Woman's Miss'y Soc'y, 5 00

Tangerine.—Ladies' Miss'y Soc'y, 8 57

Total, 13 57

OHIO.

Pomeroy.—Ladies of Welsh Cong. Ch., 8 05

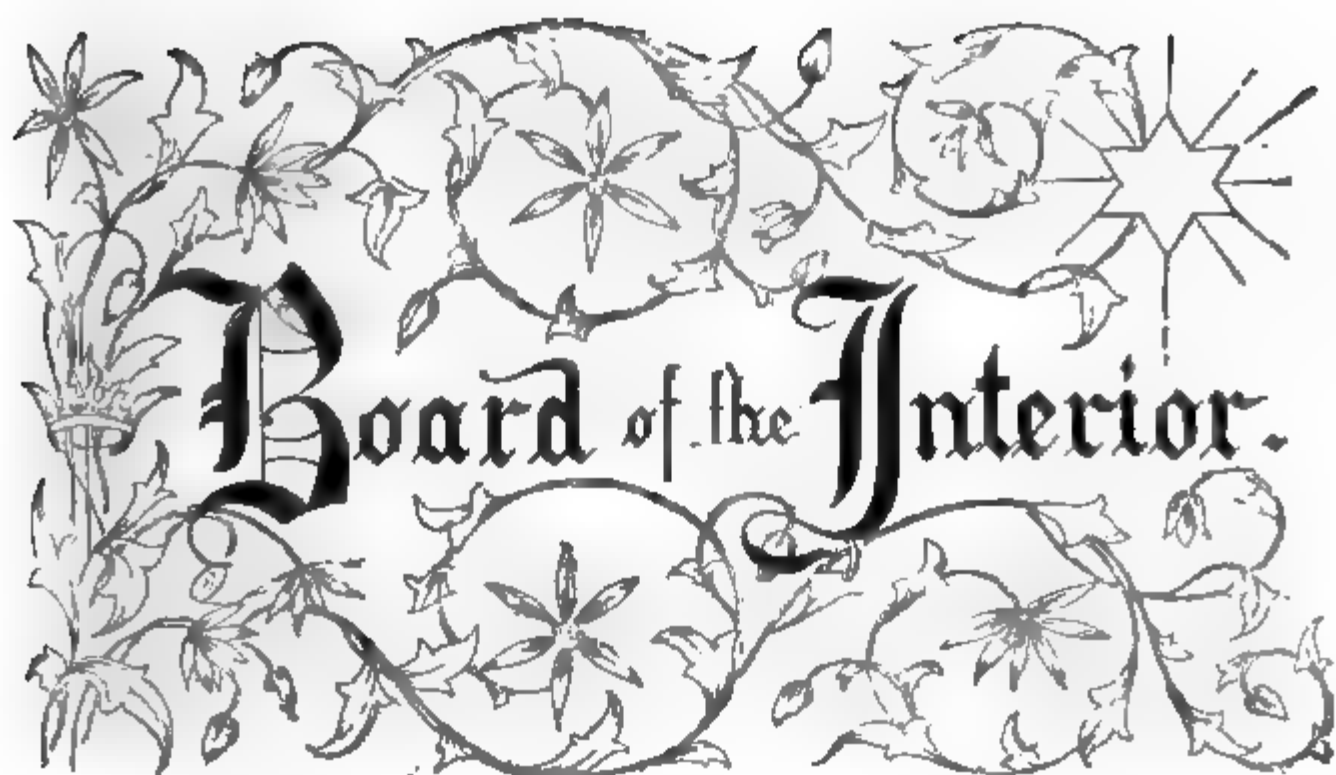
General Funds, 7,359 57

Leaflets, 73 86

Legacy, 133 67

Total, \$7,567 10

MISS HARRIET W. MAY,
Ass't Treas.



INDIA.

THE OTIS SCHOOL.

BY MISS EVA M. SWIFT.

THE NORMAL CLASS.

THIS has been the busiest year of my missionary life, and I sometimes think, of our work out here. The more we have to do the more we are able to do. I have had this year in the boarding-school a higher class than ever before. The class of twelve girls who passed the middle school examination last year have remained this year for normal training, and have been most industrious and painstaking. In normal school phraseology we call this class the primary grade higher. I have been trying very hard to make the normal school more efficient. The Inspectress of Public Schools, after her visit in February, made a very gratifying report to me. She spoke of the "notes of lessons" prepared by the normal pupils as much better than those usually received from that grade, and sent specimens of them to the Director of Public Instruction, that he might judge of the good and neat work done here. She concluded her report with the words, "As this is the only normal school in the Madura District, it occupies an important position, of which it is proving itself worthy." Since receiving her report, the Director has written to me, expressing himself to be "highly pleased with the condition of the school."

Our average number this year has been 146. We have had as many as 169, never less than 128. All this year and part of the last we have had in our primary department a large class of little heathen silk-weaver girls. If Mrs. Capron were there she would tell you how hard it has been to reach this class of people. If our school fronted on the street, the regular attendance of these little girls would not be so remarkable; but to get here they must come the whole length of our large compound, and go into a walled inclosure. There they sit and play and study with the little Christian children, many of whom were originally of the lowest origin. This is one of the many indications we have of the gradual breaking away of caste barriers.

FIRST WORDS OF TRUTH.

Some days ago, when I went over to Otis Hall, I found a man waiting on the veranda with his little boy. I noticed immediately that he was a silk-weaver. He told me he had heard about this school, and wished to have his little boy study here. After some inquiry I learned that the child had been studying in a native school. I told him that this was not a boys' school, and that though we allowed a few little boys to come, it was not customary. Oh! but we must take his little boy; he would pay fees, buy books, or do anything I might require. After considering the matter some little time I decided to take the child, for the sake of the religious instruction we could give him. I then took him to his class, which was just at that time studying and reciting Scripture verses. As he was seated in his place the children were reciting in concert, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." These were the first words this little heathen boy uttered in our school, and I prayed then that he might learn their true meaning, and accept this gracious Saviour. The father stood by and heard this, and seemed to be satisfied.

I must tell you that all the work in our primary department has been done this year by normal pupils. It was rather a daring experiment, I think, but so far it has worked well. It involves much additional work for me and for the training mistress, in supervision and constant examinations. We can hardly expect as good results from our annual examinations, but I am very glad I have tried the experiment. It has been good for the normal pupils to have the responsibility.

September 28th.—I have been obliged to lay aside my letter, and in the meantime we have had our September meeting, which from beginning to end was most inspiring. There was never a larger number of helpers together, and all spoke of the meeting as most "rousing." I was very busy before the meeting, training my part of the choir of nearly one hundred and fifty

singers, who were to give the "Tamil Cantata," Ruth. Mr. Jones, and I played the accompaniments. The organ was in the centre of the church, and the singers were grouped around it, all seated upon the floor. There was hardly standing-room in the church anywhere, and there were numbers of people outside at every window and door. The atmosphere where Mr. Jones and I were sitting seemed to be in a white heat, and by the time the concert was over, we were both as uncomfortably hot as we cared to be.

TURKEY.

EXTRACT FROM LETTER FROM MISS MALTBIE.

SAMAKOV, Aug. 15, 1888.

I HAVE had two little motherless girls with me all summer, as their father had no home to take them to. I enjoy the children, but am most too tired to have the care of them. I am very glad I have good, capable native teachers to help bear the burden of care.

I will give you a little account now, while it is fresh in mind, of the little visit I have made to Dubnetsa (twenty-five miles away), in company with Dr. Kingsbury: We started at 2 P. M., and as the day was very pleasant and the scenery delightful, I enjoyed the ride over the very bad roads well. Reaching Dubnetsa we put up at what we supposed to be the best khan of the place, but found it very uncomfortable, on account of the rum odor and uncleanness everywhere. In the morning we met our friends, and prepared to go to the meeting at ten, which was to be held in the house of a friend who lives in what is called the "Brigand's District." This friend, though poor, has consecrated one room to the "Lord's use," he says. About thirty were present, and we had a good meeting, although we were somewhat disturbed by rough boys. Dubnetsa is a place noted for its insubordination to the Government, and as a refuge for mountain brigands. It lies along the banks of a small, crooked river, with high hills on both sides of the narrow valley, through which the stream runs. These hills are so near the Rilo Mountains that they form a convenient passage way for the brigands to the city, and allow them to return to their haunts undiscovered. Therefore they avail themselves of these advantages, and establish their families there. The Government seems now determined to break up the ring, and six have been put to death within the last few weeks here. The leader of this band of brigands is a relative of some of our Christian friends, and I went with them to call upon his wife. He left home for the mountains some two years ago, and she has had to bear the dis-

grace of being a brigand's wife. Although she has been imprisoned with the hope of extorting some information about her husband, I do not think she has any knowledge of his whereabouts. She seemed unusually refined and gentle, and I was especially interested in seeing the eagerness with which she listened to God's Word. When we spoke to her of the Great Comforter, she replied that she did not think she could have lived with such a weight of trouble upon her had she not been able in some measure to cast her burden upon the blessed Saviour. She lives in great poverty, eking out her livelihood by means of her needle, and her happiest moments, she says, are those she spends listening to the reading of God's Word, by a little girl who lives in the same house and has learned to read.

Undoubtedly her husband was induced to enter upon a life of brigandage by Russian emissaries, for those who have been arrested have confessed they were at work in Russian interests.

Our school is moving off very pleasantly thus far, and we are thankful for the conscious presence of the Holy Spirit with us. Though there are no signs of special awakening, every day brings evidences of His quiet influence upon the heart-life. A few days ago twelve of the younger pupils, the little children, came to me, and told me that they had promised not to tell any more falsehoods, not to disobey their teachers, and to try to please Jesus in everything. They wished to sign a pledge that they would do this, as the members of their temperance society do. I told them I was glad they were trying to be good children, and they might come again after two days, and tell me how they succeeded. They came, and others with them.

Most of them were very happy, but a few said they had not kept their promise, but wished to try again. When asked what they did when tempted, they replied, "We pray to Jesus in our hearts."

FIRST EXPERIENCES IN MEXICO.

PARRAL, MEX., Sept. 8, 1888.

My time has been spent mostly in the study of the Spanish language since I came here, the 1st of April. Until the last six weeks I have been in the school almost constantly. The native teacher, who had carried on the school since the departure of Miss Keys to Chihuahua, did as well as could be expected. Mrs. Case directed her what she could with her other work. The teacher now assists in some branches, and is studying and reciting to Mrs. Case and myself, hoping to go to the States in the spring to stay two or three

years in school, and return to do more efficient work here. Our school, which is only for girls, has grown so that our room is now quite too small. We have twenty-one enrolled, and others wishing to come. The Bible is taught one half-hour in the morning, and the lesson for the following Sabbath in the afternoon. Other recitations are much like our schools at home. Two days in a week we spend one hour in sewing and doing some fancy work. I give a short lesson in English three days in a week. The children enjoy the lesson very much; they already have two songs in English, which they enjoy, too. They are all good singers, and love to sing. Tuesdays the children attend Mrs. Case's meeting for one hour, which is held for the study of the Bible and prayer. As yet we have only those in school living in Parral; we hope the work may grow so that others may come in from the surrounding small towns and country. In the children is our hope. As soon as parents begin to show interest in the Protestant belief their children are abused in the public schools, so that it is impossible for them to remain. This may be well for them, as thus we have the opportunity to use our influence over them. It is customary here to have the boys and girls separate in school, and they do not like the idea of being together. We hope to overcome this prejudice in some way; perhaps by putting up a partition between them, as other mission schools have done. We have now two little boys in the school, and others will come as soon as room and arrangements can be made for them. A young Christian woman from Zaragoza—an out-station from Parral, sixty miles away—is here now, living and studying, preparing to commence a school there, where there is quite a large Protestant church.

We were pleased to know that we had been remembered by the ladies in their Friday meeting, and feel thankful that so many are praying for us and our work. My health has been good since being here. It is impossible for anyone to do the work here which they could do in the States, and of course it is policy for us to be careful, especially until we become acclimated; but we find it hard to take time for study and rest when we see so much need for work.

Yours most sincerely,

NELLIE PRESCOTT.

A LITTLE OLD SAINT.

[From *The Honolulu Friend*.]

MRS. ARTHUR SMITH writes of a village near Pang-Chuang as follows: "Most interesting of all this group is the little grandmother, aged sixty-two, mother of the five men who all entered the church together. She has a face

seamed and wrinkled, two bright little beady eyes close together, and the cheeriest smile in Shantung. She has never yet recovered from her delightful surprise that the 'Ming Shepherd' baptized her. She tells the story with naive humility that loses itself each time in the great joy that crowns her life. 'There I was,' she says, 'and all my five sons to be baptized, but I wasn't expecting anything, because I was old and stupid. But who would have thought it! The shepherd called me, and he said, "What do you know about it, venerable lady?" I said: "I am old and stupid, and can't talk, but I know that God loves me, and gives me everything, and I thank him every day, and I lean on Jesus, and ask him to save me from my sins." And (with a smile that fairly transfigured the plain old face) the shepherd said, "Come along and be baptized with your five sons." 'So I did.' The family is poor one, and has to work hard for a living—such busy, busy women; but not too busy to think about heaven, as we followed them around from spinning-wheel to loom, and from loom to needle-work, trying to give a fair share to those who are glad to learn, but who must not stop work.

FOREIGN NOTES.

Perhaps some of the readers of LIFE AND LIGHT remember hearing of Kekela, the Hawaiian who went as a missionary to the Marquesas Island more than thirty years ago. He was instrumental in saving the life of an American sailor, to effect which he gave up his new six-oared boat which had been sent him from Boston. President Lincoln, hearing of it, sent him a new boat, and received a letter of acknowledgment, in which Kekela expressed his appreciation of what the missionaries from this land had done for his own people.

He and his associates are still at work, supported by the Hawaiian Board. A letter from one of his associates, published recently in *The Friend*, of Honolulu, tells us what he and his daughters are doing, thus showing fruits of the early missionary work at the Sandwich Islands. "The great work of our Lord Jesus Christ is growing; it has leaves; it is fruiting; it blossoms with beautiful flowers. I state as follows: There are seventy pupils in the girls' boarding school in the French language. My daughter, and the daughter of Rev. J. Kekela, are the teachers in French. They are both skilled (*maalea*) in that tongue. Two buildings are filled with the girls. The parents supply their food, clothing, and fish.

"The Lord's work in this field continues. The members are steadfast."

A letter from Miss Graham, of Aintab, gives an account of the burning of the Girls' Boarding School, on December 8th. The poor girls worked bravely

to save what they could, but the roof fell in, and left them standing in the rain crying bitter tears for the only real home they had ever known. As we promise to give the whole letter next month, we need not speak now of their courageous beginning anew in a small house which Dr. Graham had recently vacated.

For the Coral Workers.

GOD WANTS THEM ALL.

God wants the boys, the merry merry boys,
The noisy boys,—the funny boys,
The thoughtless boys.

God wants the boys, with all their joys,
That he as gold may make them pure,
And teach them trials to endure.

His heroes brave
He'll have them be,
Fighting for truth
And purity.

God wants the boys.

God wants the happy-hearted girls,
The loving girls,—the best of girls,
The worst of girls.

God wants to make the girls his pearls;
And so reflect his holy face,
And bring to mind His wondrous grace.

That beautiful
This world may be,
And filled with love
And purity.

God wants the girls.

LETTERS FROM MISS ADA HAVEN.

[The following letter, written to Miss Haven's niece, will perhaps incite some of our young girls to greater diligence in their studies. Who knows what use you may make by and by, dear children, of the music and drawing you now consider such drudgery? —ED.]

DEAR C.: I was much interested in your account of the King's Young Daughters. *I wish this and other helps had been started when I was* -----

then I would not have found so much to learn when I came on the mission field. I wish, in fact, that I knew a great many more things than I do. On a mission field people can use to good purpose all the power and knowledge they have, and a good deal they have not. In the last-mentioned category I would place organ-playing and drawing. About my drawing I must tell you. A request came from two sources for a plot of the compound. So I hunted up an old curtain-rod, marked it off into feet, and taking my staff of two girls, my staff of wood, and my pencil and paper, I went around the compound taking measurements. Then I had a man take the rod and measure around the stables, printing office, gate-houses, and other places where I did not like to take the girls. Then I thought my outdoor's work was done, and I borrowed a little four-inch rule of Miss Chapin, with the fractions marked off. Now, I thought, all is plain sailing. So I commenced to draw with much assurance, allowing one sixteenth of an inch to a foot. I got along all right at first, but when I began to put my plan together, I found it would not match at all. The middle of one house would not correspond with the middle of another, and a row of houses which had their fronts all in one line on one side of two courts would not toe the mark at all. Alley-ways would be crowded out, making two houses bunt right up against one another. So I would have to take my pole out and verify the measurements. I would find out where I thought the mistake lay, then go out, and perhaps find that measurement quite correct. For a while morning and night would always find me trotting around the compound with my four-foot pole, trying to hunt down the errors, for after that I did not ask anybody to help me. Then before long I found another cause of error,—the little rule was warped, so that in drawing a N. and S line, it would bend to E. or W. If our yard were square, so that I could have taken the long outside measurements, it would have been a great help; but it was here a little house, there a wall at whose thickness I was to guess, then a passage-way, then a wall running down in a different direction. But it was an excellent thing for my health,—all this outdoor life,—and it has been a great help to me. . . .

[We shall look for that plot of our Bridgman School compound, and remember the labor it cost Miss Haven.—ED.]

EVENINGS IN THE BRIDGMAN SCHOOL.

September 26th—In the evening the girls always feel themselves entitled to come to our rooms, except prayer-meeting nights. Tuesday we have compound prayer-meeting, and Thursday, woman's prayer-meeting. Wednesday I go out to the schoolroom to teach organ-playing, so that takes part of an evening. The girls have done their lessons now, and some of them wanted

to follow me to my room ; but as it was raining, I said whoever would take off her shoes when she got to my room might come. That proved a damper to them, as most of them had small feet, bound, and did not care to show them. So I have a quiet time for the rest of the evening, and can get some letters written for the mails.

For the Bridge Builders.

THE TESTIMONY OF HINDU GENTLEMEN FOR THE AHMED-NAGAR GIRLS' SCHOOL.

The *Bombay Gazette* gives extracts from a letter describing Miss Bissell's school as follows :—

SIR : According to previous arrangement we visited the American Mission Girls' School this morning. The lady superintendent stepped forth to welcome us, and took us in to be seated near her. The girls, who were about to disperse to their respective classes, recited a hymn for our entertainment. We were charmed with the manner of their singing, as very few Hindu girls, even of the highest caste, could have acquitted themselves so cleverly. The orderly way in which the girls left the hall was really commendable.

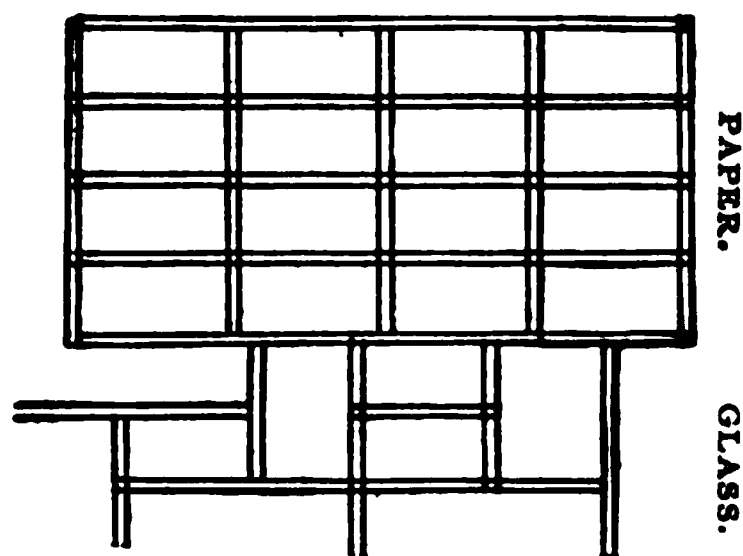
We went through all the classes, and examined the girls in the Seventh, Sixth, and Fourth Standards in Reading, Grammar, Geography, and Arithmetic. The reading and the answers they returned to our questions were very satisfactory. They were modest but not shy, and their whole demeanor was extremely orderly. They originally belonged to the following castes : Kunabies, 2 ; Dhangar, 1 ; Brahman, 1 ; Mang, 1 ; and the rest belonged to Mahars. It is therefore highly creditable to the lady superintendent that these children are so well educated and trained as to be equal, if not superior, in tone and manners, to the generality of Hindu children of much higher classes. No visitors, however shrewd, would be able at once to say that they originally belonged to the lower castes. The task of reforming the lower classes, which our reformers would deem an almost impossible one, is here, we see, most successfully accomplished. We are constrained, therefore, to admit that the missionaries in India have been a great boon to the country. They have shown us that *caste is not a Divine institution*, and that education is not the

birthright of a chosen few. Unless, therefore, we give up our caste prejudices and begin to look upon all our countrymen as our brethren, we cannot hope to rise to any higher state of civilization.

BITS OF TRAVEL IN JAPAN.

FROM MISS HOWE'S NOTE-BOOK.

HOTEL in Hamamatsu, beautiful! Polished bamboo mattings, plaster walls tinted a warm dark gray, woodwork not painted, but polished till it shines. Two large windows have sliding screens of paper. Between them and the base-boards are large panels of red, blue, and green glass.



Place of honor on one side of room, matting bound with white, and bordered with red wood; large hanging picture on the wall of cream-colored brocade for foundation, bound with pale blue ribbons. A porcelain boat of light sea-green is suspended from the ceiling. In it is a bronze crab holding a small bunch of white lilies. A light stand of polished wood holds a small bronze dragon, and on its lower shelf

a white jar filled with pebbles, in which is growing a sago palm. Beside this a low, black stand, on which is an exquisite blue vase with a small, tall bunch of asters and one spray of monkshood, budded. In the walls are two small windows,—charming places cut and filled in with lattice work of bamboo, tied together with splints. White rice paper behind the bamboo excludes air and curiosity. A lacquer box for writing materials, and a bronze *hibachi* (a small kettle or furnace for coals), complete the furniture. There is a stone court with pebbles, containing a bronze basin for water with a blue and white porcelain lantern hanging over it. I am quite at home now on the floor, and eat the Japanese food with chopsticks because I like it,—all but the raw fish.

But here come the maids with *futon*s (thin mattresses) for our beds—four thick ones for each of us, because we are foreigners. Our companion, O Komi San, will have only one, I suppose. Miss Talcott and O Komi San are bargaining now with the jinrikisha men for to-morrow. When that is done we will go to bed.

I forgot to mention a river we crossed in the afternoon, nearly a mile wide.

The bridge was 3,600 feet long, so our men said. We could see the fine iron railroad bridge, over which trains will be running to Tokyo next year, I suppose.

A sound sleep till five, then breakfast, and a start by quarter past six; then a ride of twenty-five miles before noon, when another charming hotel was reached. Then came the question whether to go to Tokyo by boat, or still trust to the rugged roads over which they could hardly reach Tokyo in less than two days. Miss Howe continues:—

As it was now Friday it looked dubious; but as the Hakone Pass was one of the best parts of the journey, I thought it would be too bad to be frightened out of it, so we again took to our jinrikishas. We had come in sight of Fugi about noon, and now had the lovely spectacle before our eyes as we rode on during the afternoon. We soon came out by the beautiful Shimidsu Bay, and rode until dark almost directly upon its shores. The bay on one side, with the mountains rising high on the other, made a scene that was lovely indeed.

We did not reach Kambola till after eight o'clock, and so rode some time in the dark, but it gave us an opportunity to see Japanese family life at night. There is this peculiarity about a Japanese village,—the houses are crowded together like city houses. As we passed along all was open to the street. We could see families lying or sitting on the floor about the dim light, often the primitive rape oil, but often a suspended kerosene lamp. Fires were burning in the clay ovens, and the smoke poured into the rooms, finding its way out at the top, where a hole is left for its egress. What a life these lower classes live! Mud houses, no clothes to speak of when the weather will allow their absence, naked babies—this is the picture. Men doing the work of horses, and women doing the work of men, idolatry, and little education. I would like to start a kindergarten, and see what the effect would be. Children swarm everywhere.

But bad as all this is, it is not as bad as the low life in our cities at home. Here, though the people are nearly naked, they are not always idle, they are not always drunk. They spin and weave, make sandals and baskets, fish, and cultivate nearly every inch of available ground.

At Kambara, where we spent the night, we had another experience. The hotel was full, so we had to take a room with a man on either side of us. The paper screens which separated our rooms did not reach the ceiling, and as the men smoked it was interesting. We gave orders to be called at five, but at three we heard the maids bringing breakfast to the man on one side of us, and coals to light his pipe to our friend on the other side. Soon, with the noise of eating breakfast on one side, and the smoke arising from the other, we concluded to arise. But before we were up lights were brought

with the announcement that it was five, though Miss Talcott's watch said half past three. Japanese people are not absolutely reliable as to their clocks.

Our ride for the next two hours lay through beautiful rice fields,—just such a road as I have seen running through wheat fields at home. It brought us to the dried-up river bed of Fujigawa, the river being at present only one hundred feet across—but that hundred feet! The guide-book says it is the swiftest river in Japan; and I think you would have believed it could you have seen the men push up the stream when we started, in order to make the opposite landing straight across. We reached Imai at half past eight, and here our *kurumas** were to leave us, and we were to take others, or else a *basha*. Do you know what a basha is? Well, a basha would make a sensation on Michigan Avenue, I can tell you. A basha is a black lumber wagon, with a top, and a step behind, like a stage. The steed is small, and not fashioned to take the prize at a fair. His harness is like unto that of a plow horse. Miss Talcott thought we would take a basha to give me a new experience. Before we got out I think she had quite as much as I of the new experience. We were requested to get in before the horse was attached to the basha. We proceeded to settle ourselves,—a somewhat difficult thing to do under the circumstances, as the seats, which were arranged lengthwise, were a little narrow and a little high. But we forgot about that when we beheld the beast led by two men, a coat thrown over his eyes, and his nose tied up in a knot by one end of a long rope. The coat was taken off his head and an attempt made to back him into the fills; but he objected so decidedly that four men got hold of him and held him while the fills were put outside of him. We began to think that riding in a basha might be a little exciting. The driver mounted his seat, and his assistant, with the long rope in his hand, got up beside him, a *betto* (a man who runs beside a horse) took hold of the bridle, the signal was given to let go, and off went Miss Talcott and her party in a basha.

By dint of the driver's tight grasp upon the reins, his assistant's hold upon the rope, and the determined manner of the betto, we got safely out of town; then our betto seemed to think he might be excused from the scene of action, and left us. Alas! our ugly steed seemed aware of the fact, and started off on a dead run. Our basha rocked and rolled, and I looked for a speedy termination of the Talcott expedition to Tokyo. But soon I gladly perceived the use of the long nose-rope. The man began drawing upon that instrument (I had just signed a pledge to prevent cruelty to animals, but I rejoiced in the rope, nevertheless); our beast gave in to that, and quieted down a little. But I think Miss Talcott did not draw a full breath until we came to the end of the basha line.

**Kurumas*, jinrikisha men.

I slept, and dreamed that life was beauty;
I woke, and found that life was duty:
Was my dream, then, a shadowy lie?
Toil on, my heart, courageously,
And thou shalt find thy dream shall be
A noonday light and truth to thee.—*Selected.*

GLEANINGS.

In a very striking article upon the supernatural factor in missionary history, Dr. A. T. Pierson writes :—

Behold the crises of the kingdom turned in answer to prayer. Time was when the Church itself was asleep; and such men as Gutzlaff, and Carey, and Jonathan Edwards laid siege to the throne of grace, and the Church woke, and missions began on a world-wide scale. Then doors seemed shut, and a few consecrated men and women prayed, and within ten years the openings defied occupation, they were so many. Then there was need for men and money. Prayer again turned the crisis. Gifts that for amount were never before equaled began to be consecrated, and an unparalleled number of young men and women began to offer themselves. The women began to organize, till their Boards cover the Christian Church with their network; and the Y. M. C. A. and its kindred organizations multiplied from one in 1844 to 3,800 in 1888. And now signs appear above the horizon of a period of general missionary intelligence and activity more marked than any during the last eighteen centuries.

Dr. R. S. Storrs has recently said that the preparations of Divine Providence in this nineteenth century for completing the evangelization of the world, are as marked as they were in the first century for the introduction of Christianity.

Home Department.

STUDIES IN MISSIONARY HISTORY.

WEST CENTRAL AFRICAN MISSION.

THE study of this young mission will be found a deeply interesting one, and a condensed account of it will be found in the March number of *Mission Studies*. More extended information on the different topics will be found in the *Missionary Herald* and other publications as indicated below.

Lady Missionaries: Who and where are they?

Location of the Mission. See map in July *Herald*, '88.

The Young Church at Bailundu: How many members? Any Christian homes? The girls. Growth in character. *Herald*, February, March, and June, '88.

Mrs. Stover's Work in Bailundu. *Life and Light*, March, '88.

Work at Bihé: What prospect of communication with the coast? How many boys following the light? How large a congregation besides the school? Growth in grace. *Herald*, February, March, and June, '88.

Mrs. Fay's Work: Kindergarten methods. What work now? Annual report of American Board. *Herald*, March, '88.

Olimbindu: Description, *Herald*, February, '88. What are the prospects for this new station? *Herald*, April, '88.

Literature and Printing. What language is used? Has it been reduced to writing before? What has been done? What is immediately needed? See Annual Report of the American Board, *Herald*, August, '88.

Biography: Mrs. Bertha D. Stover and Rev. W. W. Bagster, *Mission Studies*, May, '87; Miss Sarah Bell, *Mission Studies*, March, '89.

What Advantages does this Mission Command? See Annual Report of A. B. C. F. M.

Story: See the "Lost Donkeys," *Life and Light*, April, '88.

Letters from Mrs. Stover may be found in the April and May numbers of *Mission Studies*, 1887.

THE OBSERVER.

A LUNCH party at Glencoe, recently, at which no word was uttered which could be called "missionary talk," convinced the Observer of two things; viz., First, that, in spite of all assertions to the contrary, the executive ability that makes the best missionary leader makes also the best housekeeper and hostess. Second, that where the heart is full of love to Christ's work for the world, this love will arouse and stimulate others, though not a word of appeal is uttered by the lips. In this case little slips of paper, that had somehow found their way into the hearts of delicate sugar-kisses, spoke to us, and these are some of the messages they brought:—

"Of all the things which God has made, the human heart is that which sheds most light and also most night."

"Small service is true service while it lasts:
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun."

"The bread of life is love;
The salt of life is work;
The sugar of life is poetry;
The water of life is faith."

"Life in the image of God, includes the building into other lives."

"Opportunities are things with long legs and quick motions, and they never stop to play by the way."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DEC. 18, 1888 TO JAN. 18, 1889.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Aurora*, Mrs. M. M. P. and Friend, 1, Miss C. A. H., First Ch., 1; *Alton*, Ch. of the Redeemer, 7.50; *Amboy*, of wh. 28.30 is birthday off. to the Saviour, 8.30; *Buda*, 10.10; *Blue Island*, 14.23; *Champaign*, 10; *Crescent City*, 4.85; *Chicago*, G., 5, New Eng. Ch., 54, Un. Park Ch., Mrs. H. W. Rice, to const. L. M. Mrs. Henry M. Messer, and Mrs. A. Farrar, to const. L. M. Miss Nony Williams, 50, a Friend, 5, Western Ave. Ch., 39; *Elgin*, First Ch., 10; *Galesburg*, Brick Ch., 44.89; *Geneva*, 4.50; *Granville*, 4.10; *Geneseo*, 4.50; *Harvard*, 10; *Kenwood*, Evangelical Ch., 42.15; *Lyonsville*, 9.30; *Mendon*, 10; *Moline*, 31.97; *Oak Park*, 11.65; *Ottawa*, 80; *Rockford*, First Ch., 35.50; *Roscoe*, to const. L. M. Mrs. K. B. Shaw, 12; *Rollo*, 7.90; *Wilmette*, 9.55, 585 58
JUNIOR: *Big Rock*, Helping Hand, 10; *Chicago*, Un. Park Ch., 40, Leavitt St. Ch., O. W. N., 50 cts., Lincoln Park Ch., 15.77; *Mendon*, 15; *Rockford*, First Ch., 13.90; *Wilmette*, 1.35, 102 52
JUVENILE: *Chicago*, Bohemian S. S., BIRTHDAY gift for Jesus, 5.24, New Eng. Ch., Steady Streams, 12, First Ch., Mission Band, birthday gift for Jesus, 2, Western Ave., Star Soc'y, Barrel-opening, 2.15; *DuPuis*, 2.04; *Geneva*, Morning Star Band, 8.80; *Glencoe*, Elsie, Maude, Blanche, and Roland, Christmas gifts for Jesus, 2; *Marseilles*, Helping Hands, 10; *Moline*, 2.33; *Onida*, King's Messengers, 10; *Stillman Valley*, Sunbeam Band, 4.56, 81 12
SUNDAY-SCHOOLS: *Griggsville*, William Starr Memorial Band, 15; *Lombard*, First Ch., 7.85; *Lacon*, birthday off., 5; *Wyoming*, 4, 31 85
THANK-OFFERING: *Crescent City*, 8.15; *Geneva*, 1.25; *Ontario*, 5; *Roscoe*, 13.02, 27 42
JUNIOR: *Chicago*, Lincoln Park Ch., 38 00
Total, 866 49

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Bear Grove*, 3; *Boonsboro*, Mrs. A. M. Palmer, 10; *Chester Centre*, 9; *Des Moines*, Plym. Ch., 10.37; *Eagle Grove*, 2.50; *Fairfield*, 2.40; *Green Mt.*, 10.65; *Grinnell*, 39; *Humboldt*, 2; *Madison Co.*, First Ch., Mrs. Brownell and Daughter, 1; *Manson*, Mrs. L. E. Brooks, 1; *Montour*, 8.40; *Osage*, 1.75; *Rockford*, 1.73; *Wayne*, 10.30, 113 10
JUNIOR: *Bellvue*, Y. P. S. C. E., 3.34; *Davenport*, Edwards Ch., 26; *Des Moines*, Helping Hands, 10; *Montour*, 1.09, 40 43
JUVENILE: *Decorah*, Mission Circle, 10; *Grinnell*, Busy Bees, South Branch, 12.10, Busy Bees, West Branch, 4.02; *Onawa*, Cheerful Givers, 5; *Storm Lake*, 7.80, 38 92
SUNDAY-SCHOOLS: *Sloan*, 1 03
THANK-OFFERINGS: *Newton*, 18.35; *Rockford*, 1.35; *Grinnell*, Busy Bees, West Branch, 26.78, 46 48
Total, 239 96

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. *Manhattan*, a Friend, 6 00
LEGACY: *Manhattan*, Mrs. Mary Parker, by R. D. Parker, executor, 233 33
Total, 239 32

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. *Addison*, 10; *Bay City*, 10.50; *Ceresco*, 10.50; *Calumet*, 75; *Charlottesville*, 25; *Detroit*, Woodward Ave Ch., 60, Woodward Ave. Ch., const. L. M. Mrs. A. J. Vanderworker, 25, First Ch., 103; *Grand Blanc*, 12.21; *Grand Rapids*, First Ch., 23; *Grass Lake*, 4.50; *Hancock*, 25; *Kalamazoo*, 24; *Lansing*, 4; *Lake Linden*, 18; *Morenci*, 6; *Olivet*, 8; *Pontiac*, 8.03; *Romeo*, 54; *Stanton*, 14; *Three Oaks*, 14; *Union City*, 13; *Vermontville*, 10.47; —, a Friend, 100, 657 21

THANK-OFFERINGS: <i>Grand Rapids</i> , First Ch., 21; —, a Friend, 10,	31 00
JUNIOR: <i>Flint</i> , Y. P. M. S., 10; <i>Saginaw</i> , Y. L. M. C., 13.25,	23 25
JUVENILE: <i>Calumet</i> , Helping Hands, 25; <i>Detroit</i> , First Ch., Sunbeam Band, 50; <i>Woodward Ave. Ch.</i> , The King's Cup-bearers, 25; <i>Grand Rapids</i> , South Ch., Sunbeam Band, 5.79; <i>Calcasieu</i> , Willing Workers, 6; <i>Romero</i> , The Sunbeams, 1,	112 74
SUNDAY-SCHOOL: <i>Flint</i> ,	4 06
Total,	638 26

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Alexandria</i> , 20; <i>Austin</i> , 3.63; <i>Benson</i> , 4.85; <i>Excelsior</i> , 5.21; <i>Mazeppa</i> , 5.20; <i>Medford</i> , 1.50; <i>Minneapolis</i> , People's Ch., 5; <i>Plymouth Ch.</i> , 5; <i>Aux.</i> , 60, a Friend, 30; <i>Morristown</i> , 5.75; <i>New Richland</i> , 5; <i>Northfield</i> , 87.15; <i>Owatonna</i> , 18.30; <i>St. Cloud</i> , 15; <i>St. Paul</i> , Park Ch., 40,	317 50
JUNIOR: <i>Northfield</i> , Carleton College Aux.,	25 55
JUVENILE: <i>Anoka</i> , Miss. Band, 4.05; <i>Benson</i> , S. S., 1.70; <i>Glencoe</i> , Banana Club, 10; <i>Hawley</i> , S. S. and Miss. Band, 5.50; <i>Marshall</i> , Cheerful Givers, 2; <i>Minneapolis</i> , Plymouth Ch., Bethel S. S., 10, <i>Northfield</i> , Willing Workers, 35; <i>St. Paul</i> , Plymouth Ch., Faithful Workers, 15,	83 25
Total,	426 30

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kansas City</i> , Clyde Ch., 9.30; <i>St. Louis</i> , Pilgrim Ch., 95.18,	104 48
JUNIOR: <i>St. Louis</i> , First Ch., 50, Pilgrim Ch., 75,	125 00
JUVENILE: <i>Amity</i> , Mite-box Band, 22, <i>St. Louis</i> , Pilgrim Workers, 42.61,	64 61
Total,	294 09

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. <i>Clark's</i> , 4; <i>Exeter</i> , 10; <i>Fremont</i> , 17.08; <i>Kearney</i> , 14.50; <i>Monroe</i> , Ch., 2; <i>Omaha</i> , St. Mary's Ave. Ch., 26; <i>Syracuse</i> , 10; <i>York</i> , 2.50,	80 00
JUNIOR: <i>Exeter</i> ,	5 00
JUVENILE: <i>York</i> ,	15 00
S. S. Lincoln Product, Wash'n Co.,	7 25
	113 33
Less expenses,	21 74
	91 59
Balance on hand,	11 50
Total.	80 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Chatham</i> , 5; <i>Hudson</i> , Aux., 4, Ch., 12; <i>Ironton</i> , 7.25; <i>Jefferson</i> , 5; <i>Medina</i> , 2.67; <i>Mt. Vernon</i> , 12.10; <i>Norwalk</i> , a Friend, 1; <i>Oberlin</i> , 50; <i>Springfield</i> , 26.15; <i>Wauseon</i> , a Friend, 5; <i>Windham</i> , 14.38,	144 55
JUNIOR: <i>Columbus</i> , High St. Ch., Y. L. M. S., 80; <i>Lindenville</i> , Y. P. M. S., 5; <i>Lyme</i> , Y. P. M. C., 20,	85 00

JUVENILE: <i>Elyria</i> , Little Helpers, 5; <i>Unionville</i> , Light-bearers, 12.20,	17 20
SUNDAY-SCHOOL: <i>Kinman</i> ,	13 40
THANK-OFFERINGS: <i>Hampden</i> , 2.25; <i>Harmon</i> , S. D. M., 2; <i>Springfield</i> , 3; <i>Windham</i> , 5.62,	25 47

Less expenses,

Total,

26 12

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Deadwood</i> , 12.25; <i>De Smet</i> , 2.67; <i>Mubank</i> , 14; <i>Yankton</i> , 17.25,	42 19
JUNIOR: <i>Yankton</i> , Mission Band,	27 07
Total,	69 26

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Beloit</i> , First Ch., 23.62, Second Ch., 19.33; <i>Cooksville</i> , two Friends, 75; <i>Hayward</i> , 36.75; <i>Madison</i> , 13.24; <i>Union Grove</i> , 10; <i>Whitewater</i> , 50,	194 30
JUNIOR: <i>Barneveld</i> , Lend-a-Hand Girls, 10; <i>Brodhead</i> , Willing Workers, 12; <i>Green Bay</i> , S. S., 35; <i>Milwaukee</i> , Grand Ave. Ch., Y. L. M. C., 25,	22 00
JUVENILE: <i>Boscobel</i> , Coral Workers, 1.00; <i>Racine</i> , Little Helpers, 5,	6 00
	122 30
Less expenses,	12 06
Total,	110 24

ALABAMA.

<i>Taladega</i> .—Little Helpers,	10 00
Total,	10 00

CONNECTICUT.

<i>Bristol</i> .—Miss Benson's S. S. Class,	27 00
Total,	27 00

NEW YORK.

<i>Riverhead</i> .—S. S.,	21 00
Total,	21 00

INDIAN TERRITORY.

<i>Vinita</i> .—Woman's Soc'y,	1 00
Total,	1 00

TEXAS.

<i>Dallas</i> .—Aux. Soc'y,	10 00
Total,	10 00

OHIO.

<i>Peking</i> .—Bridgman School, M. Band,	1 00
Total,	1 00

MISCELLANEOUS.

Sale of leaflets, etc., 42.34; Mrs. E. H., 15 cts.; L. N. R., Stratford, Conn., 55 cts.,	43 00
Receipts for month, Previously acknowledged,	2,500 45
Total since October,	\$7,451 22



TURKEY.

LETTER FROM MRS. BALDWIN.

Mr. and Mrs. Baldwin arrived at Constantinople Aug. 20, 1888, where a warm welcome awaited them, and after a very brief stay they pushed on to Broosa. Mrs. Baldwin writes :—

Our teacher, Mr. Nigohossian, was at Modania, with a carriage ready to take us as soon as we left the steamer, though we couldn't help delaying a little to shake hands with various friends and acquaintances whom we recognized as we passed along.

Half way between Modania and Broosa, where we generally stop to rest and feed horses, we found the pastor of the church and several of the leading men, who had driven out to wait for us, and be the first to bid us welcome. A pleasant talk and cup of coffee with them under the big shade trees quite refreshed us, for the ride was uncomfortably hot and dusty. As we neared the city other groups met us here and there, some on foot, some riding, and Mr. Crawford was mounted on our horse, and we couldn't help thinking that even the horse acted as if glad to see us. Our faithful Mehemet waited where he knew we should need help, and Miss Cull, with a missionary friend from Smyrna, were at the big school-gates, both of which were thrown wide open ; and when we got a glimpse of the garden, the school-building, with the flag waving from the upper balcony, and the mission house, we felt indeed that we were at home (no other place in Broosa seems quite so much like home to us yet). One shadow rested over it all : one welcome was missing ; one cheery voice gone ; and we realized, as it had not been possible to do before, that Mrs. Crawford was no longer here.

We could tarry but a night and the next day with our associates. . . . We are now more pleasantly situated in some respects than we were before ; a more central location, nearer to church, post-office, and market, and even the walk to the girls' school, at the other end of the town, is materially shortened. It is a Turkish house, surrounded by a wall, and from no window have we a view of the street. There is quite a little garden with some fruit trees as

rose bushes, and, besides, a good supply of water, and I hope if we stay here long enough we may have some flowers to enjoy. Moving, cleaning, and settling occupied us for a while, longer than was absolutely necessary, for the weather was hot and trying, and the interruptions legion ; besides, we made take the secondary and not the primary place this time. Friends were anxious to see us, and we urged them to come, without thinking of our special work ; and in a few days we were so absorbed in the various duties of ordinary missionary life that we had to stop and think sometimes, "Is it a dream or a reality that we have been away from all this for nearly eight months?" The summer season had been, and was, hot and sickly, and the almost constant tolling of church bells for funerals—as here in the East there is always a service at the church—was very depressing. It was a common topic of conversation ; and finally, on account of the effect on sick people, the tolling of the bells was discontinued, and the dead were carried to and from the church and were quietly buried.

It came quite near to us twice, in the death of the father of one of our present pupils and that of one of our former pupils. Neither of them were Protestant families, but both well enlightened, and very friendly to the truth and we took an early opportunity to spend an evening with each family. Little Elise was one of our younger girls, whom we all loved very much for her sweet, quiet ways in school ; but in her second year she was obliged to leave us, on account of a swollen ankle, which has given her more or less trouble ever since. The father did everything that could be done, and the family, as well as the child, were watching for the time when she would be able to return to us. That short season in school did a great deal for her, and we have a hold on the family which we could have got in no other way. The girl was sick but a few days, and from the first complained of her head and was delirious, but I trust she heard the Saviour calling her.

Another event, in contrast to these, was the marriage of one of our graduating class, Rebecca Monnijiades, to one of the young professors in Aintab College, a very intelligent, gifted, and earnest man. He has been in America and speaks English fluently. His father is a minister of thirty years standing, and he himself is a very eloquent preacher. We enjoyed him very much the Sabbath he was with us. Besides preaching, the Young Men's Christian Association invited him to deliver a lecture in the church one Wednesday evening, to which the public generally were invited. The church was full and he held the attention of his audience, as if by magic, for nearly two hours as he discoursed on "The Present Relation of Science to Religion."

The wedding took place on the evening of September 5th, the bride dressed in white, with veil, etc. . . . She goes to a home where all her attainment

and accomplishments will come into full play, and I trust her Christian character and influence may even outweigh all these, and all her school and home training prove but a preparation for a wider sphere of usefulness.

Our girls are going away from us, here and there; this is the third who has married a minister, and some day I hope to give you glimpses of them as they are in their new homes. You have been specially interested in Rebecca up to this time; follow her with your prayers to her new home, and when you hear about Aintab College, realize that you have a special interest in it that you never had before.

INDIA.

Mr. Perkins writes from Madura of an interesting conversion in one of the villages where there were no Christians.

. . . THE catechist had preached there many times, but they were of one caste, rather high, and resented all attempts to disciple them.

Three months ago one man, about fifty-five years of age, came out and confessed Christ, and there was great commotion immediately.

He had some property, and was fairly well educated, with no reason whatever for accepting Christianity outside of the Truth itself. The people and his relatives made it very hot for him, and tried in every way to influence him to renounce Christ. They said: "You have served our gods for more than fifty years; why at this late day become a Christian?"

He answered: "I was blind for that time, but my eyes are opened now." After a number of petty persecutions, they had a meeting among themselves, and the result was they said to him, "We will give you twenty days to forsake Christianity." His reply was, "Twenty days or twenty years, it makes no difference to me; I shall never forsake Christ." The catechist asked me to see him and speak some comforting words to him, so I visited that village a short time ago and went to his house. He is a tall man, and looks like General Sherman, only his complexion is dark. . . . I prayed and talked with him and his family. His wife has not embraced Christianity, though she knelt while I prayed that God would help and bless him.

It was on a raised mud elevation called a *pial*, which is on the front of all the houses here, where we were kneeling, while the heathen were looking in at the window. After the prayer was over I stepped down to the floor, and brushed against a woman accidentally, who was entering to go into the enclosure of another house, and a little of the water which she was carrying in a pot got spilled, and you should have heard the terrible tirade to which she

gave utterance. I did not mind it, but it showed me what a Christian is having.

His conversion is genuine. Sometimes we have converts with selfish reasons, but this man has everything against him in acceptance. He has no companion in that village, and all are combinate him; but he will stand, I know, for God's spirit is in his heart.

A BRAHMAN'S TESTIMONY.

A STRIKING testimony recently borne by a learned Brahman, in presence of two hundred Brahmans, official students, and others, has been published: "I have watched the missionaries, and seen what they have done here. What have they come to this country for? What tempts them to leave their friends, and country, and come to this, to them, unhealthy climate, for gain or profit that they come? Some of us, country clerks in the offices, receive larger salaries than they. Is it for an easy life? No, it is work, and then tell me. Look at the missionary. He came here long ago leaving all, and for our good. He was met with cold looks and suspicious glances. He was not discouraged. He opened a dispensary, and said, 'Let the Pariahs (lowest-caste people) take his medicine.' But in the time of our sickness and our fear we were glad to be welcomed. We complained at first if he walked through our man streets; but ere long, when our wives and daughters were in anguish, we went and begged him to come even into our houses, and he came, and our wives and daughters now smile. Has he made any money by it? Even the cost of the medicine has not been returned to him. Now, what is it that makes him do this for us? *It is the Bible!* I have looked into it a good deal in all languages I chance to know; it is the same in all languages. It is nothing to compare with it in all our sacred books for wisdom, and holiness, and love, and for motives of action. We have seen our people get their intelligence, and energy, and cleverness from their Bible that gives it to them. And they now say, 'That is what raised us; take it and raise yourselves.' They have put it upon us, as did the missionaries with their Bibles."
 "I say, 'Look at it!'



VOL. XIX.

APRIL, 1889.

No. 4.

JAPAN.

GLIMPSES OF THE WORK IN JAPAN.

BY MRS. ELLEN M. CARY.

A few years ago a party of us were permitted to climb Mt. Asama, one of the active volcanoes of Japan. The weather, which we hoped would be delightful, proved the reverse, for the clouds clung close to the sides of the mountain, most of the time completely shutting us away from the outside world. As we walked on, occasionally some one of the party would exclaim, "Look! look!" and instantly all eyes would be turned to where the clouds were breaking, showing for a few minutes such rare bits of scenery, that the disappointment of walking in cloud-land was counteracted by the fact that the views we had were even more beautiful than perhaps the uninterrupted survey of the whole would have been. So it sometimes seems to me it is in our missionary life. The clouds are parted just long enough to afford us some keen enjoyment which not only gives us pleasure, but new courage to go on, even in the clouds if necessary.

Ten years ago this April the station of Okayama, a city on the beautiful inland sea of Japan, was formally opened. There were then only three, or possibly four Christians, so that the clouds hung very thick. But catch with us some glimpses of God's working there, think of his loving dealings with individuals, and the way he has led them to himself, and I know that with us you will thank God that it is his work and not man's. If you look back to October, 1880, you will see the first band of about thirty Christians forming themselves into a church, and ordaining their pastor. Every two months

since the communion has been observed, and not one of these precious seasons has passed without new members being added to the original number, until now there is a church with over five hundred names on its roll.

The women there have done their part nobly. Will you take a peep at one of their monthly socials. Where will you find a prettier picture than they make as they sit in a large circle on the floor of the church? They have their own president and vice-president, their treasurer and committee on entertainment, and can carry on their meetings with no hesitation, even though there are nearly one hundred present. From the funds received at these meetings not only have needed curtains, mats, and lamps been added to the church, but now they are sending a native woman into the surrounding towns and villages to carry the gospel message there. The meetings always close with a social chat over a cup of tea and a few rice cookies, but their treat is limited to thirty-three cents worth of dainties.

You will also find it pleasant to look in at some of the many Bible readings — The clogs at the door will show you how many people are present, and the woman of the house will smilingly bid you enter. We will remove our shoes, step up on the clean, white mats, and sit down with the others upon the floor. Do you notice the neat bundles tied up so carefully in a crape or delaine handkerchief, and which each woman has? You will find within well-worn Bibles and hymn books. The puzzling, difficult passages that the women have come across in their daily readings are marked with bits of pink paper; and after the Bible study is over for the day these passages will doubtless be discussed. “‘Take up thy cross daily and follow Me’; what does that mean?” was asked in one of these classes.

“To me it meant giving up tobacco,” was the simply reply of that sweet-faced woman before you on the mat. Here is a woman who goes away by herself every noon when the whistle sounds, to pray for God’s blessing on her neighborhood, that there may not be a home left in her village that is not a Christian home. That little woman with short hair was just learning of the Jesus way when her husband was taken ill. She obtained an “Evidences of Christianity,” which he read, and seemed especially interested in. When he died she looked about for something to bury with him in his coffin; and seeing this book she took it, and opening his dress placed it over his heart, and unknown to his friends, this then hated book was buried with him. How different the story of the woman next her, who, when her husband died, collected all his winecups for his coffin, saying she could think of nothing in which he had taken so much pleasure as these. And so I might introduce you to many others. From the experiences of those who come to these little meetings one might get material for a volume.

The requests that come to the missionary in Japan are many, and of variety enough to add spice. To teach the Bible, the English language, music, both vocal and instrumental, foreign sewing, tailoring, crocheting, knitting, cooking, washing, ironing, hair-dressing, and etiquette, were some of the requests made of me during my last few months' stay in Japan. One need never be afraid that her talents will be neglected in a land like Japan, but the rather whether the talents will cover the demands made upon them.

Every month the calls are coming for new laborers in Japan's harvest. The young ladies who are needed most at home are the ones needed most in foreign lands. O mothers, add to your prayers and generous contributions the daughters whom you have so carefully trained in your Christian homes and in Christian schools. Let them reflect your pure home and influence in some darker land, and you will find yourself richer for the sacrifice, and rejoicing in the hundred-fold of blessing coming to your children.

INDIA.

BEAUTY FOR ASHES.

No. IV.

BY MRS. W. B. CAPRON.

By special request we reprint the article from the number for June, 1883, to which Mrs. Capron refers at the close of her article in the March number. Many of our readers will like to have the whole story complete in one volume.

In one of my houses where lives a widowed daughter who reads the Bible, was her mother. Yesterday she left our earth for heaven. It would be distrusting the free and boundless love of the world's Redeemer to say otherwise or think otherwise. The Bible-woman and I find comfort and fresh assurance in talking about her. We think it a great honor to be linked to the realities now breaking upon her, for her thoughts will return to us, and will be tender and grateful. I never have left this dear woman, in the many visits of four years, that she has not earnestly said to me, "You will pray for light; I want light." Sometimes I would say, "We walk by faith, not by sight;" to which she would reply, "This cloudiness within, that makes things that you say fade away—I want it taken away, so that they will be strong and bright all the time."

On the 16th of October, in the morning, when rising from family prayers, I found this dear woman standing by my chair, much delighted at having been in season to hear the prayer. Said she: "My son was coming to the dispensary, and I have come with him. I knew that you would give me a word about Jesus." The full tide of a Monday morning's duties was setting

since the communion has been observed in the same manner. I took up the story of the woman of Samaria, and she listened with more than hers one seldom sees, as one now there is a church with over thirty members. Her eager mind. As she left, she

The women there have done this over all this with me, and then it will be of their monthly socials. When she went the way the woman of Samaria went to make as they sit in a large circle. "I must think about this," she said, "and my own president and vice-president, and anything new."

ment, and can carry on the work. I began with the Bible-woman's list of houses nearly one hundred persons. She, not knowing what had occurred in the only have needed to be in this friend's house should be one of the four now they are sending out to carry the blessed, heavenly message. As I drove to to carry the gospel, a man of twenty-five, ran across the street, and stood chat over a cup of coffee. "I am coming too," he said; and sitting thirty-three persons, as if for his life. He had done this before, but I

You will be as now, to be the link that should forever unite the The clog of the seeking soul.

woman of Samaria, the Bible of The Lost Sheep, although I well remember ex-step in that house. The mother, as I began, said: "Oh, I have heard of this. I am glad to have you tell it again."

he said, "I am glad to have you tell it again." We went, step by step, to my last message to both mother and son. We went, step by step, to the precious revelation of the Love that seeks every one.

My younger brother), "do you understand?" was my constant question. He said that he did. The next day he said to the Bible-woman: "I

will read the whole Bible, and read it all. I think that this house may join the church."

On the 4th of November he was attacked with cholera, and died in a few hours. On the 6th of November this fearful disease seized the

The Bible-woman was going for her usual visit, much considering how she should talk about the dead son. The sufferer was rejoiced to see

and drew her down, that she might put her arms around her neck, and said: "My time is come. I am going to Jesus. How are the walls of heaven and how are its gates?" she asked.

The Bible-woman replied: "The walls of heaven are built of precious stones beyond all price, and the gates of heaven are pearls and gold." She

closed her eyes, and seemed in thought. Opening them, she said: "It seems as if I could see them. Get the Book, and read about the beautifully built city."

All her children and many friends were there. Motioning for all to sit down and be quiet, she said: "I am going to heaven and to Jesus. Listen carefully to what she now reads. All of you must come to heaven."

She asked to have the first verse of the twenty-first chapter of Revelation read

over. When the Bible-woman read the twenty-third verse, she

asked her to read it again. When this was done she repeated, with a serenity that seemed illumined by heaven's own radiance:—

'The glory of God shall lighten it.' How wonderful! And the right-
to shine as the sun." She never forgot the parable of The Tares
Wheat, the first I ever explained to her; and I have always thought
constant desire for light and "brightness within" sprang from the
teaching then given. Again she repeated:—

"The righteous shall shine as the sun.' That is always in my mind." Looking around upon her relatives, she said: "I am not afraid to die. I am going to heaven." Turning to the Bible-woman, "If the lady comes from Melur, to-night, she will pray for me, that Jesus will receive me where it is all light." Many precious words from Jesus, the Saviour, were told to her.

The next day we heard that she was considered out of danger. The shock to her system, however, was such that she could not rally. On Saturday, the 11th, the Bible-woman found her dying. She tried to speak, but the tongue refused to obey. Her expressive eyes and a faint gesture gave token that she could listen. The Bible-woman said to her:—

"You must now go on without us. Take firm hold with your heart of the Saviour, Jesus, and he will be with you, and never forsake you." Her eyes still fixedly looking at the Bible-woman, the question was asked, "What shall I say to the lady?"

Making great effort she was able to say, "For me—for me," and no more. The verse was then wisely repeated to her which is now recited by dear women all over the city, and which the dying woman herself had taught to others: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The eyes closed, and were never opened again.

The daughter, in simple and touching words, described the long night.

"Her breathing was hard, and some one said, 'Those whom the gods love die easily.' Thinking that my mother might hear it, I went to her, and said: 'Mother, hold firmly to the Saviour. Don't turn from him. Don't think of us. Think only of Jesus, the Saviour.' Many times in the night, when some one would say something about 'our ways,' I went to her and said these words, and at half-past three she was gone. The Lord Jesus took her to heaven."

Thus did this dear child put forth her little faith for her mother's sake. "We trust in the living God, who is the Saviour of all men, especially of those that believe," that when we have given this message in faith and love, he will do all the rest in his own time, and his own way.

"Seek Him that turneth the shadow of death into the morning. The Lord is his name."

TURKEY.

LETTER FROM MRS. S. A. WHEELER.

HARPOOT, Nov. 21, 1888.

DEAR LIFE AND LIGHT: I think you would like to hear about the sending a teacher to Haine, a large town in Koordistan.

I was calling on Mrs. Allen, when Mr. Wheeler and Mr. Barton came, saying, "We wish a teacher for Haine, and she must be ready to go tomorrow morning."

We ladies held a council, and decided that Anna of Ergin would be a nice person for the place. We consulted with Miss Daniels, who felt that we had decided wisely, she adding, "Anna has a debt, and wishes to teach." She consented to go, and we ordered material from the market to make her a warm dress. The poor girl broke down, and told Miss Seymour she could not go. "I am afraid to go into such a wild region; I am willing to go to any village on the plains of Harpoot, but I cannot go to Haine."

Miss Seymour came over to ask what should be done. We knew it would be hard to find a girl willing to go four days' journey into Koordistan; go with strange muleteers, and then meet only strangers when she reached her destination. We had girls who owed for school expenses; would they go? If a girl was willing we must consult her parents, and often this is the hardest work we have to do. Custom as old as the nation is against sending girls among strangers.

We heard a nice girl in the junior class was ready to go if her parents would consent. She was a niece of our senior professor, Melkane, so we called him and asked if he would consult the parents. He replied, "Certainly, if you wish me to."

In half an hour he returned and said, "The mother is willing, but the father says, 'I am willing my daughter should teach, but not in Koordistan. I know what Haine is; I have been there; it is no place for a girl.'"

We went to the school (college), and the professor told the girls of the great need of a teacher for the very interesting field of Haine. The women had raised money enough for the board of a teacher, and were anxious to have one. I saw a shining face among the sub-freshmen. I knew the girl was a Christian, and while the professor prayed I felt confident that God was calling Horepsima, and she would go. After the prayer I made a few remarks, and then asked any girl who was willing to go to raise her hand. I was not disappointed when Horepsima Hobannessian raised her hand, while her face *was radiant*. We had girls in the senior class who wished to go, but felt it

better to finish their course first. Two of the teachers were willing, but as Miss Daniels has been obliged to be out of school for a season of rest, we can't spare a teacher. It was now 4 o'clock P. M. The mother must be asked. Professor Melkane and Miss Seymour went to see the mother, while we held a prayer-meeting at the school. Miss Seymour said: "My heart smote me when I entered Horepsima's home: the mother nearly blind, the older brother confined to his bed with fever and chills, the younger brother alone able to do anything to earn their bread." With sweet resignation the mother and brothers gave consent. Before nine o'clock the girl was ready. A flannel dress was cut and basted; we went to our wardrobes and found needed garments; shoes, stockings, needles, pins, thread, and scissors, and many other useful things, like a bed and warm wraps, were all ready. The matron said: "She has no carpet to put under her bed" (she will sleep on the floor). Soon we saw this same woman coming with one from her own room. I said: "Inhar, can you spare this?" "O yes," she said, with such a sweet smile that I could but feel God would reward her, for he knew she had needy ones to care for.

The morning was bright; the muleteers came early. When I saw the rough-looking men I felt almost afraid to trust our pretty young girl with them, but I knew that the sisters of Haine and pastor Simon would not have sent them if not reliable. We had our prayer-meeting, or good-bye meeting, in the college. When it was over some of the girls were weeping, and even brave Horepsima was in tears. I said: "Are you crying because you cannot go? Surely it is blessed to be called to such a work. All who are glad that Jesus has given Horepsima such an honor may now clap their hands." The tears were turned into smiles, and the building rang with the clapping.

"Put on your shawls and go down to the gate and send her away with joy." Soon she was mounted on a white mule, and the good-byes rang out from brave hearts. Then the girls came back to their labors, resolved to follow her with their prayers.

December fourth brings us news that our teacher is very happy in her new work. "God is near me all the time. I am very happy. I am now at the pastor's. I like the place. The sisters are very nice and kind to me. I am glad I came. My heart is full of gratitude to you for all your kindness." This letter was read in the prayer-meeting to-day, and called forth earnest prayers.

A cradle, a cross, and a grave, all of His father's appointing, must Jesus have, in order to open a fountain of living water to the world.—*Christmas Evans.*

CEYLON.

A NEW CREATURE IN CHRIST JESUS.

BY MRS. S. W. HOWLAND.

I WISH you could come and sit beside me this noon ; I would so love to tell you of some of the many things that fill our hearts with love and joy these days. We have all prayed, worked, and waited on the Lord daily for his blessing, and now, as we see Christians awakened and sinners aroused, and one after another ready to leave their heathenism, we wonder and praise. In our Chavagacherry and Manepy stations ten have lately come out on the Lord's side.

One of these was a woman from my Helping Hand Society of poor women. Not one of the thirty-two members knew how to read when they joined the society in 1882. They are all coolie women, and have never been to school, but patient, persistent, loving work by our Bible-women, Eunice and Sarah, has been blessed. Now every woman attends church with more or less regularity, and six of them are church-members and several others are candidates. The one above referred to seemed at first very stupid, was very dirty, and untidy in appearance. When questions were asked her she would seem impatient, and say, "*Ainnokku torsarthu*" (I do not know), as if she did not want to know. At the end of the first year she, having attended every session of the Society, received a cloth. She examined the material and said, "It is good." I then took her one side and said :—

"Chinapilly, my little sister, I want you to do something just for me. Now you have a good cloth, will you not comb your hair, and try to be clean and neat?"

"Shall I bathe?"

"Yes; I do. I want you to be clean, like me."

She waited a little, and then said, "I will."

That was the beginning. She began to pay attention to her studies, and learned verse after verse, till now she can say three hundred. She often insists on going over them. Eunice said the other day,—

"Chinapilly is a clever woman now."

"Clever in what?" I asked.

"In knowing God's will from his Word," she answered.

When she was baptized, the 14th of October, she wanted to be called Mary, after me; so she was baptized Mary Chinapilly. To-day she came in to see me, and she was as neat as possible, and looked very sweet and bright. I could only say in my heart, "A new creature in Christ Jesus." I am so grateful to the dear Lord for it all.

She is a widow, with a son eight years old. Eunice has been trying to teach her to read. She said the other day: "I do not know what is the matter with Mary Chinapilly; she has learned all her letters, and can spell many words, but she won't put them together."

To-day Mary came to me to talk about how she should earn a living. She thought if she had two rupees she could be a small trader—"buy fruits, and sell in the bazaar." After some talk I said:—

"I will lend you two rupees on two conditions. One is, that you pay me back one rupee by giving me six and a quarter cents at the end of each month; the other is, that you will learn to read well in the Bible in three months. I will forgive the debt of the other rupee."

"I surely will!" she cried, delighted. And then Eunice came, and she said to her, "You must teach me, for I have promised Ammah that I will learn to read in three months."

This is plodding work, but with such results who could ever tire of it?

To-day I said: "Mary, do you always feel now that God loves you?"

"Why, yes. 'God so loved the world, that he gave his only begotten Son,' that we might 'have everlasting life.' I believe him."

Recently we had a week of special meetings at Manepy. It was suggested and urged by the Christians, and the results are really much greater than even we hoped. They helped to deepen the religious interest already felt everywhere, and we Christians are now gladly welcomed in every home. We had three meetings a day—at six and eleven in the morning, and at seven in the evening. My husband preached seven times during the week, and conducted the morning meetings. Others helped, also, in the preaching, and I think all were deeply stirred. I played the organ at every meeting, and was so thankful for the strength given. . . .

I sing in my heart all day long. "Do you not tire of the monotony?" some one asked in a letter the other day. "I do not know what that is," I answered; "we do not have it here."

Do you see those dusky faces
Gazing dumbly to the West—
Those dark eyes, so long despairing,
Now aglow with hope's unrest?

They are looking, waiting, longing
For deliverance and light;
Shall we not make haste to help them,
Our poor sisters of the night?

CEYLON.

A NEW CREATURE IN

SALE.

BY MRS. S. V.

SMITH.

I wish you could come and sit beside me, and tell me of some of the many things that have happened these days. We have all prayed, worked, and now, as we see Christmas after another ready to leave the Chavagacherry and Manep side.

One of these was a woman. Not one of the thirty-first society in 1882. The but patient, persistent has been blessed larity, and six of

The one about tidy in appearance, and want to of the good

been! I have not discontinued only one day, Friday, as vacation, for me to complete all preparatory day. But all through the week the labeling and tying of packages leaving the girls for the part each one morning Mrs. Cole and I put in press for a motto, for we could use nothing here. The evening was spent in covering pasteboard, pasting the ferns upon them, and when finished; and Mrs. Cole and I were glad, for this use of the ferns was an experi-

whether we were rationally upon our feet or not, the girls were dispatched early for ferns, and came back with crispy, branching treasures, and long, trail- ing, feathery, fine mosses, almost as delicate in

stragus tops which we used to put into our fire-

ward they went to the mangrove thicket,

procession, making me think of the children who

the way to Jerusalem, shouting, "Hosanna to the

these leaves were twelve or fourteen feet long, and

and so made capital greenery for the walls.

on the whirl of work that came first; but what a joy

could you have looked in at four o'clock and seen

our schoolroom had become. . . . The girls

spread" for which I had made some preparation

schoolroom table in the centre of the room, I

were just a fit; and then

knives, and forks from the eating-

eyes. "Not our plates?" "Yes,

She went away with an incredulous

with the pile of tin plates, to say,

"I want those." "Then where shall I put

seemed hard to believe that they were

like a little girl, but she helped me with alacrity, while I

Ten places upon each side, with the marshaled row of the centre, filled the table generously ; and with the new, which were then christened, to hold the soup contributed by Kusaian friends, it looked very pretty. Pigeons and white bread, gingerbread, and baked bananas, were served for dinner. When all were seated I stood at the head of the table, Bateliba to ask the blessing, and then we left them to their hearts' content, while Mrs. Cole went to prepare her own dinner, and I to dress the tree. Many of the Kusaians came to our festivities, and for some of them, the chiefs and Kefas, Na, and a few others, we had provided some remembrance. The Gilbert Training School, which was invited, and so the schoolroom was full ; when, at half past six, the doors into the dining-room were thrown open, and the tree disclosed in all its beauty. And a pretty sight it did make,—small, glossy, green leaves, with the wax candles shining here and there, and a lamp with a good reflector so placed as to shine down upon it. Dolls, cards, scrap-books, bags of cakes, bright handkerchiefs, and towels, needle-books, and pin-balls filled the tree, while a number of bright, Kusaian tols, unrolled and flung across the boughs, made a most effective draping. Our audience was very appreciative ; it repaid us for all our work to hear the exclamations of delight and wonder oft repeated. Some of them had never seen a Christmas tree, and none of them a tree with candles. When these burned low, and were at last extinguished, we had a simple exercise which had been planned for the occasion.

At the close Mrs. Cole and I acted in the person of Santa Claus, with Grace, Willie, and John, Insumani and Mita, as our pages ; and so the tree was slowly relieved of its pretty load. For each of the twelve older girls was provided a hair-comb (not a round one), a handkerchief, a pin-ball or needle-case,—all stocked— a pretty card, a bag of cakes, red and blue braid for tying the hair, while Mrs. Cole gave each of the older ones a bottle of perfumery.

The eight younger girls had each a prettily dressed doll and a cloth scrap-book, from the Springfield box of 1886, a comb, braid for the hair, a card, and a bag of cakes. These cakes had been made by Kefas at my request, and were in lace bags—a rare treat to the recipients.

When in the afternoon the girls saw that we were absorbed in doing for them, from one and another of the more thoughtful came the question, "But where will you eat? Your table is in the schoolroom ; you have cooked nothing for yourselves." I answered with a laugh, "O, we can find something to eat by and by ; this is your day." They all seemed very much impressed with the fact that we were trying to do everything in our power to make the day

a bright one for them, and I am sure we were not unsuccessful. After the last gift was gone, Bateliba and I passed a great platter of cakes with lemonade to all present; and then before saying good-night to one another, seven of my best English readers recited each a verse of the Christmas hymn, "Once in Bethlehem of Judah." At half past eight our guests left us, with many good-nights thrown back to us as the lanterns tumbled away down the hill.

GLEANINGS FROM RECENT LETTERS.

It is with great pleasure that we hear of organizations of "King's Daughters" in some of our schools in Turkey. There are two Tens in the Constantinople Home, two in the school at Smyrna, and one in Cesarea and Adabazar. Of the one in the Home, Miss Fensham writes:—

OUR two societies have done good, I am sure, although they have had their ups and downs, and at times we have felt almost discouraged about them. The girls have done a great deal of sewing for the poor,—have made dresses, underclothes, and warm worsted slippers, and have worked a good deal in flannel. But the crowning work of their society has been to get up a Christmas treat for the little orphans, who are now under Mrs. Alexandrian's care. There are twenty little girls in all,—Armenians, Greeks, and other nationalities. Our girls collected money enough to prepare little presents for each one,—a bag of candy, a pretty card, and some other little gift such as slates, dolls, paint-boxes, and other things. They made, also, several very pretty little aprons with bright ribbons on them.

On the Armenian Christmas Day all the girls who were here went to the orphanage. One of them dressed herself up as Santa Claus, and threw the children into fits of laughter and terror by turns, by the funny things she did. It was almost pitiful to see the little things hug their presents so tightly. They sang three Christmas carols in English. To finish the day, our seminary gave them at dinner a treat of *ekmik cadaiff*, one of Turkey's sweet dishes. After coming back from the orphanage the girls put up five baskets, containing rice, sugar, potatoes, meat, etc., and sent them out to various poor families in Scutari.

[Should we feel much discouraged about our Tens in this country, if they all did as much as this?—ED.]

Mrs. Bissell, of Ahmednagar, writes of one of the evils to which girls are subject in India, as follows:—

There is a girl in a near village whose parents have devoted her to an idol in marriage. She is very anxious to come to us, and declares that she will *not enter upon the life of sin* which is meant in this union to the idol; but

how can she be released from the obligation? I haven't much hopes of relief from the magistrate, for a similar case has been recently decided in Calcutta, and a young girl was delivered over to a wretch who had bought her to sell again for a life of sin, even while she was protesting and begging to be saved from such a fate. The Governor-General, Lord Dufferin, was appealed to, but did not think best to interfere. I was speaking about this marriage to the idol to some Brahman women recently, and they said, "Why, you people sometimes devote your children to the Lord." Then I read them the story of Hannah out of my Book, and asked if they could not see a difference. They all agreed that it was a very different thing, and that it was wicked for a mother to give her child to Khandoba when she knew what it meant. I wonder Government does not put a stop to these sinful marriages with idols, just as they did in the case of hook-swinging; that was in performance of vows to this very idol, Khandoba.

Miss Daughaday writes from Osaka, Japan, soon after her return from a few months' visit to this country :—

Miss Smith and I arrived in Yokohama after more than twenty days' rough tossing on a very stormy sea. The chief engineer said he had never made a more uncomfortable journey. . . . I cannot tell you how deeply grateful I am to be back again with my girls and my beloved work. It seems to me now that I can never go away again; and yet I can see how in many ways the perfect change of thought, the stimulus of coming in contact with intellectual Christian people, has done me a world of good. We are all constantly giving out; we might receive a great deal from books and papers if we could only find time to read them, but we cannot do this. It gives us great influence with the Japanese to go home occasionally, as they are afraid of our getting behind, and not being able to give them the best of everything.

Of the school in which Miss Daughaday is the only American teacher, she writes :—

The school has numbered four hundred and twenty the last few months. Other schools of half this size have three lady teachers. We are to have fewer Japanese and Chinese studies, and more English, than ever before. We have twenty-seven English classes reciting every day, with a prospect of more, besides music. We must have another teacher as soon as possible. Even if we give every bit of time and strength to the work, we cannot do justice to these scholars. A large Buddhist school, started as a rival to ours, is attracting a large number by its fine buildings, and now by foreign paid teachers. Can you not send some one to live with me soon? The case is now very urgent. Osaka is a most important post, so populous, and with so much out-station work; but our force here is very, very small. We must over-work, and perhaps fail.

Young People's Department.

TURKEY. IN MEMORIAM.

BY MISS C. E. BUSH, OF HARPOOT.

ONE day in heaven, after ten weeks of suffering untold on this earth! What must it seem like to forget the cramped body, with the knees all drawn up, and day and night unable to turn on to either side, and that deep, ugly sore causing excruciating pain, and restlessness, and sleeplessness, and loss of appetite and strength.

I am speaking of one of our pupils in the intermediate department of the college,—a young girl of twenty, named Anna, whose worn and emaciated body we laid in its last resting-place yesterday; whose soul, we rejoiced to believe, was delighting in its first Sabbath in heaven,—a glorious day on earth, but how much more glorious there.

Anna's father is a deacon of the Protestant church in Arabkir. Her mother, now two years in heaven, as we hope, was the daughter of the aged pastor of the Shepik church. They have two sons in America; one married and settled there for many years, the other only lately gone.

Some four years ago Anna first came to Harpoot to school. She was very frail, and had a severe illness that winter, which prevented her from doing much at her lessons. From the first she seemed to us a lovely, gentle Christian girl, never disobedient, never unfaithful. In the spring of 1886 she united with the church. She had not been baptized in infancy, so Mrs. Allen brought her forward, previous to the communion, for that solemn rite. A year ago this summer was another era in her brief life, when she was publicly engaged to a young preacher just graduated and starting out on his work. The ceremony took place in Mrs. Wheeler's parlor, the token of betrothal being a beautiful Bible and hymn-book.

This last spring Anna's father moved to Harpoot, and Anna was to have been in school all the winter, seeking to make all the preparation possible in this brief time to fill the position of a preacher's wife. Only two weeks ago I received a letter from her betrothed, begging me to inform him what would be the expense of her trousseau, as he wished to send on the money and make every preparation to be married next summer.

God's plans for her were otherwise. Soon after reaching here a cancer developed, which ran its course rapidly, and ended her life on earth on Saturday, the 29th of September.

At the beginning of her illness, when suffering terribly, her father sat by, weeping. "Father, do not weep," she entreated,

" 'Must Jesus bear the cross alone,
And all the world go free?'"

Later on, when the days dragged wearily by and the nights were sleepless, she longed to make the nights pass more rapidly by singing hymns. This she unselfishly forbore to do, lest she should waken the rest of the family.

One of the pastors in the city often came to visit her, and on one occasion, seeing her in such intense pain, said, "Anna, do you give glory to God?" "Shall I give him glory once?" she replied. "A thousand, thousand times glory to his holy name that he sends me these sufferings." The pastor once asked her if she was afraid to die. She replied, "No; but I had thought to do some work on the earth that would help somebody before I should go." The pastor assured her that such patient bearing of suffering was a work that was doing all about her good, and which she never could have done in health. Neighbors and friends all testify that she was never known to murmur.

I had tried to direct her mind to heaven as a source of comfort, and one day also asked her if she feared death. When she gave the same reply as to the pastor, I told her that there was plenty of work for us to do in heaven, and without these weak bodies and sin to hinder us. It seemed a new thought, and her face lighted up with a contented smile. Her smiles were peculiarly sweet. Only last Saturday, the day of her departure, when her breath came short and quick, and she was so weak she could not talk, she gave me three of those beaming smiles.

There was a Scripture wall-roll in the room, which the pastor took and hung right before her. One day Miss Seymour said to her, "I will turn the leaves until I reach the text which you love best and choose to keep before you." Last Saturday, when sitting by her side, I read the seventh of Revelation, and as I closed, she pointed eagerly to the text on the wall-roll, out of this very chapter, which she had chosen so many weeks ago,—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." She could not then speak aloud, but before she passed away, just about sunset, she stretched out her arms and exclaimed, "He is coming! Jesus is coming!" A little later, "Oh, why does he tarry so long?" Then, at the very last, again stretching her hands toward heaven, "Jesus! Jesus! Jesus!" and he had really come to take her to himself.

We covered the rude coffin with black outside and dainty white within, and tenderly robed her now painless body in white, with flowers about her. The hymns she loved, and had chosen at different times while ill (especially two

LIFE AND LIGHT.

As they took her the communion), were sung at the chapel. A comforting seventh of Revelation was read, and a solemn address delivered by the pastor, whom she loved. One of the hymns was, "O happy day that fixed my choice." We felt that it was a fit expression for our solemn joy to be up there, where "there is no night," where no inhabitant shall say "I am sick," where "God shall wipe away all tears from their eyes," our dear girl was singing the "new song,"—the "song of Moses and the Lamb."

LILY-WORK.

"WHAT are you dreaming about, Amy, my dear? Why do you, of all people, sit moodily here by the fire?" And the tall brother drew up a chair for himself, intent on a cozy talk.

"I was not dreaming," said Amy,—*"only thinking."*

"About what, if I may ask?"

"Well, you see, John, that while you were away we girls formed a missionary society. We call ourselves Temple Builders. I have been put in as president, and—it bothers me!"

"How so, Miss Prex? Bothers you when you have attained to the height of ambition of many a man, or woman either, to be president of anything from the United States down to—or, perhaps I should say, *up* to a missionary society!"

"Nonsense! you don't know anything about it. We had a meeting yesterday, and it was a good meeting, if I *am* president. The programme was well carried out, the supper was all right, and we all had a splendid time; but,"—and Amy sighed a little,—*"but somehow I don't feel satisfied, and I was wondering how I could make things different."*

"That is rather an odd name, 'Temple Builders,'" said John, with seeming irrelevance.

"Not so very, when you understand it. We are supposed to help build the spiritual temple; to gather materials from the whole earth; to embroider the curtains; to bring our jewels, our silver, and gold to adorn it. We do give our money and our service, and yet—" and Amy sighed again.

"Perhaps," said her brother, gently, "you have left out the lily-work."

"Lily-work! What do you mean?"

"Did you never notice, when reading the account of Solomon's temple that the only flowers mentioned by name were lilies? The pillars before the porch either were adorned with lily-work, or their capitals were cast in the form of a lily. The molten sea was wrought with flowers of lilies, or perhaps *resembled like an open blossom*. Some translators think that the flowers carved on the walls were lilies."

"But," asked Amy, "of what significance is all this to me?"

"This, my dear sister. All the connection between your missionary guild and Solomon's temple is a connection of type and fulfillment of the symbol and what it represents. You are temple builders, working not with material things, but with spiritual—laborers not for the temporal, but for the eternal."

"And the lily-work?"

"Is the symbol of holiness. It was the white lily, as the derivation of the Hebrew word tells us, the pure, the unspotted lily, shedding abroad its penetrating fragrance, that served as a model for the decorations of the holy temple. It has always been a sacred flower, companion, in art and poetry, of saints and angels. We ourselves associate it with our Lord, and use it as an emblem of his spotless purity when we celebrate his resurrection from the dead. If you are temple builders you must remember the lily-work."

Silence fell between them; but after a moment Amy said, with eyes full of tears; "We shall have to begin with our own souls. I fear we are not fit to build the temple of the Lord."

"No doubt that is the secret of your dissatisfaction—an uneasy sense of unfitness for your work. I have noticed so often in pictures, in statues, in architecture, that the soul of the artist shines through his work. The painter cannot draw more holy angels than he can imagine. How many pictures of so-called saints might pass easily enough for heathen goddesses by painting out their haloes. Our work cannot rise above ourselves. The first qualification for Christian work is holiness."

"Oh, but, John, we are only ordinary people, just every-day Christians!"

"I do not say you must be sinless in order to work for Christ, else were there no hope; but surely your aim can be right—'pressing toward the mark,' even if you have not already attained. The more nearly you resemble the Lord, the more successfully you will carry out his plan for the building of his temple. Let me give you a motto for your guild." Taking a book from the shelf, he read:—

" 'Bear a lily in thy hand;
Gates of brass cannot withstand
One touch of that magic wand.' "

—*From "The Helping Hand."*

"If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine.
How all the dark places would brighten!
How the mists would roll up and away!
How the earth would laugh out in her gladness,
To hail the millennial day!"

—*The Presbyterian Review.*

Our Work at Home.

ATMOSPHERIC CONDITIONS.

BY MISS E. HARRIET STANWOOD.

[Read at the annual meeting of the Board in Worcester.]

Jan. 1, 1889: Weather Indications.—Fair ; colder ; westerly winds, lowed by warmer southerly winds. This bulletin, condensed and generali from local reports, applies to a territory including the whole of New Engla New York, New Jersey, the eastern part of Pennsylvania, and as far sc as Baltimore and Washington. Height of thermometer and barometer, point, humidity, direction and velocity of the wind, sky fair or cloudy—these are indicated by concise and easily read tables. Comparisons are m between cities distant from each other, and are carefully noted. Past coi tions and results are referred to as a basis of expectation with regard to future. No year's weather is an exact repetition of another, but a strik similarity exists. Like causes produce like effects, and like effects are tr able to like causes. Cold waves come and go ; storms gather and bre cloud and sunshine pursue each other in an endless chase. Observers l and there, noting the conditions, announce what is to-day and what may to-morrow ; not infallible prophets, by any means, but uttering their pre tions with reasonable assurance, which elicits universal attention, and insp more or less confidence.

We, too, have our observatories ; not one only, upon some supreme hei but many, along the coast and by the rivers, upon the hilltops and in valleys, and the watchers therein keep faithful vigil. With ears attentive the response, we ask, “ What of the night ? ” and “ What of the day ? ”

There are clouds in our sky, and their voice needs not an over-wise in preter. We have heard a great deal of the thousands of unmarried wo in Massachusetts and the other Eastern States ; we have heard less of the hundred and thirty-nine thousand women in our churches,—the Congre tional churches within the territory of this Board, whose names do not st for any interest in the work of foreign missions ; these women, many of th of large natural endowment, possessed of enviable qualities of mind and he women full of thoughts, and the words to utter them ; with personal attract ness and persuasive power ; women of culture, of social position, of wealt may be ; patriotic, philanthropic women, who believe in strengthening weak and raising the fallen ; women to whom the gospel of Christ is of their salvation, and who believe, theoretically, that it may be a

pel of salvation to the whole world ; who believe in a practical Christianity, and who advocate progress and the development of the best and highest ; who pray, " Thy kingdom come " ; who do not altogether distrust themselves as agents in bringing about reforms and successes toward which their eyes are set and their efforts directed ; women upon whose ability, energy, efficiency, and brilliancy we look with admiration, coveting these gifts for a work so pressing in its needs and claims, so ready in its use of the very best that can be bestowed upon it, so promising in its results to those who have learned not to expect too speedy or too startling returns for the best planned or most faithful service.

With no spirit of self-superiority, we may consider these women, as far as the cause of foreign missions is concerned, as our sound-asleep sisters. How shall they be aroused ?

Then there are those whose interest, although real, is a minor fraction,—who need an " inspiration " ; and the half-asleep, who always require a " live missionary " to wake them up ;—who come with the excuse of self-distrust, " I cannot " ; the familiar story of " so much else to do nearer home,"—the " so much else " which too often receives but scant attention, and which we can hardly believe is the true hinderance,—these old excuses, old enough to be venerable, if age would make them so. We cannot tell it all, but how much of life is trifled away in dreaming of something which may be done some day when there is more time ! How many half-filled hearts there are longing for something more than has ever entered into them ! How many lives which would be made far richer if only they might be filled with sharing in this work, so wonderful in its proportions that the more it is divided the more it is multiplied.

Many there are who rarely seek information unless for some specific purpose, spasmodically asking for a missionary letter when their turn comes to " do something for the next meeting " ; whose intervals of knowledge give time for almost incredible surprises. Oh, the women who might help, and do not !—who would come with hastening steps and outstretched hands, if they only knew !

Again, the cloud interpreter speaks of the great need of money which does not come into our treasury ; the growing work on one side ; the missionaries, the schools, the Bible-women, the hospitals, an increasing demand ; and upon the other side of the account, the gifts which, in the aggregate, appear comparatively well, but which leave a heavy balance upon the side of the work. Supply is at present far less than demand. It is very hard to reply to constant appeals from our mission stations, " No, we cannot grant your request ; we have not the money, and we dare not promise."

Another cloud tells of the vacant places that have waited, and still wait, to be filled. Where are the young women who, with well disciplined, well furnished minds, and warm hearts aglow with the love which shall make the trial lighter and the blessing brighter, will ask to be sent to Constantinople, Smyrna, Cesarea, Trebizond, Marash, Hadjin, Harpoot, or Mardin; to Ahmednagar; to Peking or Kalgan; to Osaka, Kioto, Kobe, or Sendai; to Kusaie or Ponape; to Guadalajara; to Umzumbe or Inanda, or to other stations almost as pressing?

These clouds do not easily scatter, but they do not fill our sky. There is sunshine with the shadow, and in its light are revealed fields broad and white, whose reapers are the forty thousand women of whom you are the representatives; women just as large-minded and warm-hearted, just as beautiful, cultivated, and eloquent as the other women of whom we have spoken; making the very best of themselves and their opportunities; grateful for the blessings which they do not fail to recognize, and going out in broad and loving sympathy, not only toward those needy ones who are nearest, but earnestly praying, working, and giving for the elevation of the degraded, the relief of the oppressed, and the enlightenment of the ignorant and blinded of other lands; whose zeal and alertness are constant factors; who are ready to accept the responsibility which will come with answers to their own prayers.

One very bright patch in our sky seems all written over with the record of the gifts which do find their way into our treasury; with the plan of systematic giving which now enters into many lives; with the special thousand which "a friend," who chooses to be nameless, is moved to bestow; with the hundred which comes as "a birthday offering" from another; and just as clearly with the tens, and fives, and ones, and even with the pennies which may mean quite as much consecration and sacrifice. Tenderly, and gratefully, too, we note the bequests of those who have made this work a sharer in the little or much which they had to bestow; all these gifts blessing both him who gives and him who takes.

One clear streak in our horizon reveals the names of young women who, within the last few months have said, "Here am I; send me," and of fathers and mothers who, to the daughters' appeal, have answered, "Go; the best we have we give to the Lord."

We live every hour in a responsive atmosphere. The insect hears his own busy hum; the bird the sweet song which his own little throat warbles in the quiet woods. The din which wearies the city, is the din which the city makes. Our own thoughts seem echoed in our ears. Some days

"The air is full of farewells to the dying,
And mournings for the dead,"—

full of the sound of battle and uncertain conflict ; some days it is life that is ringing in our ears, bells of joy, shouts of victory, and songs of praise. The air about us is ever sensitive and responsive to tales of boldest deeds or plans, to the faintest words of hope or fear. We hear what we ourselves have spoken ever so softly,—the echo of our uttered criticism, suspicion, suggestion, foreboding, longing, or anticipation.

One student of the rocks says : “Ye are only matter ; no spiritual force had aught to do with forming you ; there is no spiritual life ;” and because he says it, they answer, “No spiritual force ; no spiritual life.” To another, the deepest faith in God comes from the deepest study of his laws and works, and to such an one the rock repeats just as clearly his own emphatic, “God is everywhere.”

One bright day last September found me in one of the cañons of the Rocky Mountains. Down through the clear air, itself so full of life, a flood of sunlight poured, bringing out of the deep, dark shadows, in bold relief, portions of the towering rocks, and painting them with the most delicate and most brilliant colors. Absorbed in a scene so grand and beautiful, I allowed myself to fall behind my companions, until for a few minutes I stood still, alone in almost absolute silence. Then as I shouted a dear, familiar name, one rock caught it, gave it to another and sent it back again, with echoes still repeated, till the cañon seemed full of the beloved name.

One Name above every other waits to be spoken by the women of these homes and churches throughout our own borders, and by women who shall tell its story in the homes of other lands. Speak it, and continents and islands shall listen to it as it is repeated and echoed from shore to shore ; and the very air which is responsive to carry the sound shall be filled with the light which comes down from heaven.

“Out of the shadows of night
The world rolls into light ;
It is daybreak everywhere.”

LEAVES FROM OUR BRANCHES.

Eastern Connecticut Branch.—In Norwich, last December, the missionary societies of the different denominations in the city held a Union Missionary Meeting, which was productive of mutual love, and increase of enthusiasm. Two hundred women were present, and four denominations represented. The work of each was stated in formal papers prepared beforehand. The Methodists and Baptists gave statistical reports of what their Boards had accomplished during the past year. The lady who spoke for the Episco-

pallians told especially of the work among the Dakota Indians, giving general words of encouragement, saying that she found in Woman's Work the answer to the problem of the salvation of the world. For the Congregationalists, a brief summary was given of what the Woman's Board is doing, bringing out the different departments of work at home and abroad. One interesting feature of the meeting was the Missionary Litany, with which it closed. There was the most cordial good feeling at the meeting, and most of the ladies remained for a social cup of tea afterward. Here the conversation naturally fell on missionary topics, and from one to another the earnest word passed, "What a good meeting we had!" and, "Let us have another."

At a quarterly meeting of the Eastern Connecticut Branch, January 23d, in Putnam, one of the features was an informal conference, discussing the following subjects: "How shall we Increase Attendance at our Auxiliary Meetings?" "How Much ought the Average Woman to Know about Missions?" "Systematic Giving." Each subject was opened by two short addresses from ladies who had been previously appointed. These addresses were followed by questions, suggestions, and remarks from various persons in the audience, and much interesting and profitable thought was brought out.

In the auxiliary connected with the church in one of our country towns, the following means has been tried to raise money, and with great success. A mite-box, together with a copy each of the leaflets, "Mrs. Pickett's Missionary Box" and "A Talk on Mite-boxes," was given to each member of the auxiliary, and also to every woman in the church and congregation who ought to belong to the auxiliary. At the end of six months a meeting was called, and every woman especially invited to come and bring her mite-box. At this meeting an interesting programme was carried out, missionary intelligence given, etc. More than double the number were present who would attend an auxiliary meeting, and tea was served after the close of the formal meeting. The mite-boxes being opened, the contents averaged nearly two dollars each. The boxes were distributed again, and missionary interest is increasing among the women of the church.

Rhode Island Branch.—At the annual meeting in October we appointed a Superintendent of Mission Circles,—one who from her infancy had been brought up with the thought that missionary work must be done, and done now. One of her earliest recollections is of her father saying over and over again, "My daughter, Our Father's work will be done; it only remains for you to say whether you will have any part in it or not." She has taken up this work determined that all the young shall have part in it. Already she has visited the churches in the State not too remote and too difficult to reach in winter. She has sat down with the young ladies and told them, with tears

of earnestness, that they can find time for missionary work; and they have believed her, and are trying as they never had before, and as nothing else has led them to try. It is hard work, but the work pays a hundred-fold. Not only now, but by and by the question will not be so burdensome,—“Where are the leaders?” In one church where there was no active work for foreign missions among the young ladies, twenty-eight notes were written to as many schoolgirls, and twenty came to see her. She told them how greedy she was to see them at work; that she should leave them to decide for themselves, but she shouldn’t let them alone,—she should come after them again in a few weeks; if they refused, she should come again in the spring. Do you suppose they voted not to form a mission circle? The next Monday twenty-four met and commenced work for Miss Twichell, at Gedik-Pasha. Perhaps some one deeply troubled for a leader for those all ready to go to work, would like to try this plan. Enlist a band of King’s Daughters to study missionary work, and share the responsibility of a mission circle,—it being, many times, too great for one or two to bear alone.

Barnstable Branch begins its sixth year with a good degree of encouragement. One new auxiliary has been formed during the year, and one which was almost lost to us, has been revived. We have one new mission circle. We raised \$432.29; also sent a box of valuable articles to our missionary, Miss Bursage. Our annual meeting, at Chatham, was very interesting. We were obliged to give up our President and several other officers; but their places were filled by other faithful workers, and we hope to do good work the present year.

STATISTICS FROM OUR BRANCHES.

ACCORDING to promise, we give on the next page the statistics of our Branches so far as we have been able to obtain them. Those who have attempted it know how difficult it is to secure exact reports of figures from auxiliaries and mission circles, and this will explain whatever blanks there are in the different columns. The “qualifications” were contained in explanatory letters which accompanied the statistics, and it seems but fair to give them, although there might have been similar qualifications from other Branches if they had been asked to send them. If any of our readers are inclined to “point a moral” by the comparison of figures in the different Branches, certain facts should be taken into account: (1) The size of the churches shown by the female membership; (2) the size of the territory, it being much easier to work among small churches in a small territory than where they are much scattered; (3) the probable wealth; (4) the length of time the organizations have been in existence. In some cases it is possible for figures to “lie” as to the amount of effort put forth and the success which has attended it.

Branch.	Date of Organization.	Territory.	No. of Churches in Territory.	No. of Female Church Members.	No. of Auxil.	Membership of Auxiliaries.	No. of Mission Circles.	Membership of Mission Circles.	No. of Life and Light taken.	No. of Day Springs taken.	Receipts of last financial year.	Qualifications.
Philadelphia.....	1870	New Jersey Association, including churches in New Jersey, Del., Penn., Md., and D.C.	44	4,108	27	523	34	304	33	417	\$2,442.48	Many of the churches in this Branch are small Island Missionary Churches.
New Haven	1871	Fairfield, Litchfield, Middlesex and New Haven Counties, Conn.	157	31,297	121	4,081	90	2,507	149	80	14,601.77	Some of the Auxiliaries include several churches.
Vermont.....	1873	State of Vermont.....	148	13,526	126	3,075	72	1,000	63	514	5,048.80	Receipts include a gift of \$1,000. Those of the previous year were \$4,454.47.
Rhode Island.....	1873	State of Rhode Island.....	36	4,500	23	700	15	400	185	130	4,097.56	
Maine	1873	State of Maine	300	13,122	92	1,264	88	769	177	520	5,017.78	Membership numbers approximate, - probably undervalued.
New Hampshire.....	1873	State of New Hampshire.....	191	10,542	101	3,000	69	3,400	824	780	7,817.13	
Springfield	1873	Hampden County, Mass.....	40	5,214	30	.....	10	.....	356	269	3,601.41	This Branch has 11 co-operative Mission Circles.
Hartford	1874	Hartford and Tolland Counties, Conn.	46	7,499	46	1,721	27	720	440	374	4,703.93	Membership estimated.
Eastern Connecticut ..	1875	New London and Windham Counties, Conn.	63	5,510	38	700	21	400	350	207	2,828.48	
New York State.....	1875	State of New York	187	21,000	95	2,700	41	1,100	880	1,480	0,464.77	Four of the churches in this county, having 897 members, have Auxiliaries connected with other Branches.
Worcester County	1875	Worcester County, Mass.....	55	8,542	55	1,500	24	.....	641	575	5,044.93	
Franklin County.....	1875	Franklin County, Mass.....	28	2,222	13	300	3	70	76	100	497.00	Two organizations united in 1885.
Hampshire County	1876	Hampshire County, Mass.....	36	5,014	27	1,360	13	350	260	172	2,691.00	
Norfolk and Pilgrim....	1887	Portion Norfolk and Plym Co's.	47	4,169	37	1,080	13	.....	245	188	2,620.81	Membership and periodicals taken, estimated.
Andover and Woburn ..	1888	Andover and Woburn Townships, Mass.	46	7,226	24	.....	13	.....	418	304	2,701.32	
Berkshire .....	.....	Berkshire County, Mass.....	40	3,468	27	828	10	227	215	10	3,023.15	In 17 of the churches in this territory there are two auxiliaries.
Middlesex	1878	Part of Middlesex County, Mass.	18	2,296	16	573	8	280	212	87	2,201.22	
Essex, South	1878	Part of Essex County, Mass..	14	3,802	20	1,200	17	605	240	157	3,124.34	
Suffolk	1879	Suffolk County.....	76	10,220	73	5,000	35	.....	1,100	1,215	10,107.02	
Essex, North.....	1879	Part of Essex County, Mass..	17	2,381	15	687	7	274	45	66	1,151.28	
Old Colony.....	1880	Old Colony and Taunton Townships, Mass.	35	3,415	15	.....	13	450	125	156	1,807.77	

WHAT THEY SAY ABOUT IT.

So many pleasant messages have come to us with reference to the change in our magazine, we are moved to give a few of them to our readers. This is what "they say":—

THOUGH I liked the old familiar looks of LIFE AND LIGHT in her teens, I must write and tell you how pretty and attractive she is in her maturer dress. Of course she must have more to say, since her knowledge has increased all these years, and of course she should have a chance to say it. I hope she will speak to greater numbers, also, for she cannot fail to interest and please every new person coming within the sound of her voice. She has had a good set-off, borne on the wings and wishes of the New Year from hosts of friends far and near. And her work, how grand it is—cherishing and cementing the blessed fellowships of the Woman's Board with her inspiring presence!"

"Many congratulations upon the handsome appearance of the magazine. Of course the quality of the material between the covers is—as it always has been—choice and inspiring."

"I couldn't possibly get along without it, especially in its beautiful new dress."

"LIFE AND LIGHT is greatly improved by the change in cover, type, and size."

"I was just beginning to regret having stopped my subscription, and that January number which you sent was too much for me. Will you keep on sending it?"

"I *could* exist without LIFE AND LIGHT if I had to; but I am afraid my blood would get very thin, and my missionary zeal be but a feeble, sickly growth."

"Your new dress is very becoming. Although I am not quick in putting a high estimate on outward signs, yet I cannot help prizing you the more for your new beauty. The precious little hands of my baby boy shall not tear your pretty covers any more."

If every wheel of my machinery comes to a dead standstill, I must turn aside for a moment and tell you how much I liked our dear LIFE AND LIGHT in its new dress. My own theory is, that a missionary magazine should present as attractive an appearance upon the library table as any magazine, even if it costs money. Why should we not make it our aim to have the messages of our Lord fully as attractive as those of the world? There is a great improvement in your magazine in many ways. The paper, the illustrations, the type, are a delight to the eye. The reading matter in the January number

is also thrilling and suggestive. Although I am in such a whirl, I did not lay down this number until I had read it from beginning to end.

SOME RECENT BOOKS.

SINCE we have enlarged space in our magazine, we hope to mention from time to time some books that we think would be helpful in our work. We have just received three books that seem specially adapted to auxiliary meetings.

Life of Wm. Carey. Published by the Woman's Presbyterian Board of the North-West, 48 McCormick Block, Chicago. Price, 40 cents in cloth, 18 cents in paper.

In this book, the seventh in a series of missionary annals, the story of the pioneer missionary is told in popular and entertaining style, and the salient points in his life and work are vividly portrayed. A special advantage in the arrangement is that it is in short chapters of one or two pages, particularly adapted to illustrate many points desirable to be brought out in auxiliary meetings. Its price brings it within the reach of all.

The Great Value and Success of Foreign Missions, by Rev. John Liggins. Baker, Taylor & Co., 740 and 742 Broadway, New York. Price, 75 cents cloth, 35 cents paper.

This is a compilation of testimonies from various people in favor of foreign missionary work. They are mostly quotations from ministers, consuls, naval officers, and scientific and other travelers in heathen and Mohammedan countries; also of English civil and military officers in India. Many of them form good answers to objections to foreign missions. The book has an introduction by Rev. Arthur T. Pierson, who says: "In this valuable volume the high character and grand influence of Christian missions are established beyond a doubt."

Bright Bits for Readings in Missionary Societies, by Mrs. M. S. Budlong. Price, 40 cents. Copies may be obtained from the Woman's Board Rooms, No. 1 Congregational House, Boston, or from the author, Rockford, Ill.

The title of this book shows its character. It is a collection of articles applying to the home department of woman's foreign missionary work, most of which have appeared in the magazines, leaflets, and other publications issued by denominational Boards. The selections are judiciously made, and the book would prove valuable to many auxiliary presidents who are seeking something bright and suggestive to give variety to meetings.

WOMAN'S BOARD OF MISSIONS.

Receipts from Jan. 18, 1888 to Feb. 18, 1889.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Castine.</i> —Desert Palm Soc'y,	20 00
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Machias, Aux., 52; Albany, Mrs. Lovejoy, 5; Portland, Aux., New Year's Thank-off., 5, High St. Ch., Mr. Johnson's S. S. Ch., 5, Seamen's Bethel Ch., 18, State St. Ch., A Friend, const. L. M. Mrs. Edw. W. Kent, 25, Y. L. M. B., of wh. 25 const. L. M. Miss Gerena Swanson, 100; East Machias, Banyan Seeds, 10; Saccarappa, Cong. Ch., Aux., 18.25; New Haven, Mrs. J. E. Pond, 1,	239 25
<i>Washington.</i> —A Friend,	40
Total,	259 65

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Concord, Aux., 29, South Ch., Mission Helpers, 30; Dunbarton, Hillside Laborers, 13; Hampton, Aux., const. L. M. Mrs. John A. Ross, 25, Mizpah Circle, 20; Laconia, Morning Star M. C., 50; North Hampton, Aux., 1.50, M. C., 1.17,	169 67
Total,	169 67

VERMONT.

<i>East Peacham.</i> —Bessie Varnum,	2 00
<i>Royalton.</i> —First Cong. Ch., S. S.,	11 59
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Alburgh, Aux., 7.65; Benson, Aux., 25; West Brattleboro, M. C., 14; Danville, Aux., 20; Essex Junction, Aux., 8.25; Fairlee, Aux., 18.40; East Hardwick, Y. L. M. S., 4.60; Highgate, Aux., 5.58; Lunenburg, Aux., 6, S. S., 1.50; New Haven, Aux., 19; West Rutland, Aux., 14.90, Y. L. Miss'y League, 25; Townshend, Aux., S. S. and A Friend, 20; Waterbury, Aux., Thank-off., 3.30; Sheldon, Aux., 2.50, Adv. in Reports, 63. Ex., 105.21,	155 47
Total,	169 06

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Chelmsford, Aux., 27; Maplewood, Aux., 11; Bedford, Aux., prev. contri. const. L. M. Mrs. C. L. Wait, 7; Winchester, Aux., 25; Melrose, Aux., 6; West Medford, Aux., 9,	85 00
<i>Ayer.</i> —M. C.,	3 00
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Waquoit, Aux.,	3 00
<i>Berkshire Aux.</i> —Mrs. C. E. West, Treas. Dalton, Penny Gatherers, 25; Hinsdale, Mountain Hill, 42; Housatonic, Aux., 12.75; Stockbridge, Aux., 14.70,	94 46
<i>East Douglass.</i> —Second Cong. Ch.,	6 00
<i>Essex North Branch.</i> —Miss C. A. Osgood, Treas. Bradford Acad. Aux., 17.25; Newburyport, Powell M. C., 20,	37 25
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Coll. at Annual Meeting, 50.25; Gloucester, Aux., 17.35; Salem, Crombie St. Ch., Aux., 5.55,	73 15

<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Conway, Aux., 4.50; Greenfield, Aux., 11.50; Orange, Aux., 20; South Deerfield, Aux., 11.45,	47 45
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Amherst, Aux., of wh. 200 const. L. M's Mrs. Sarah L. Woodin, Mrs. Ellen A. Mather, 211.61, Junior Aux., of wh. 100 const. L. M. Miss Mary F. Leland, 165.38; Granby, Aux., 75; South Hadley, Aux., 36, Junior Aux., Miss Rebecca F. Smith, 25; Williamsburg, Aux., of wh. 25 by Mrs. Helen James, const. L. M. Mrs. Annie J. Hawks, 64.20; Belcher-town, Aux., 4, M. C., 30; Easthampton, Aux., of wh. 100 const. L. M. Mrs. Rudolph Glunz, 130.47,	741 66
<i>Hopkinton.</i> —A Friend,	5 00
<i>Middlesex Branch.</i> —Mrs. M. W. Warren, Treas. Lincoln, Aux.,	5 00
<i>Millbury.</i> —First Ch., M. C.,	5 00
<i>Mitteneague.</i> —The Gleaners,	50 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Marshfield, Mayflowers, 12; Hanover, Aux., 3; North Weymouth, Pilgrim Ch., Aux., 30; South Weymouth, Juvenile Marden Circle, 10.42, Thank-off. of Branch, 133.58,	189 00
<i>Salem.</i> —Miss Sarah Thayer,	2 00
<i>Southampton.</i> —K. L. B.,	1 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux.,	61 62
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Allston, Wide-Awakes, 5; Auburndale, Aux., 35, Mrs. H. N. Barnum, 10; Boston, A Friend, 5, Miss Jessie L. Mugford, 1.01, A Thank-off., 4, Central Ch., Young People's Club, 269, S. S., 13.89, Union Ch., Aux., 59.44, Mt. Vernon Ch., Y. L. M. C., 94; Cambridge, A Friend, 20; Chelsea, Third Ch., Floral Circle, 10; Dedham, Asylum Dime Soc'y, 1.50; Dorchester, A. M. B., 10, Village Ch., Band of Faith, 15.10, Harvard Ch., S. S., 10; Foxboro, Aux., 40; Franklin, Mary Warfield Miss'y Soc'y, 25; Hyde Park, Aux., 23.90; Needham, Cong. Ch., Aux., 18; Newtonville, Mrs. E. W. Greene, 1; Norwood, Aux., 20; Roxbury, Immanuel Ch., Aux., of wh. 25 by Mrs. Ariel Low, const. L. M. Mrs. Horace A. Wallingford, 99.92, Helping Hands, 46.30; Waltham, Aux., 58; Waverly, Aux., 21; Wellesley Hills, Aux., 134,	1,050 06
<i>Wilmington.</i> —A Friend,	3 00
<i>Worcester.</i> —Mrs. G. Henry Whitcomb,	25 00
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Westboro, Aux., 30; Warren, Aux., 11.25; Spencer, Aux., 50; Rockdale, Willing Workers, 23.37; North Brookfield. Thank-off., 17; Gardner, Aux., 25,	156 62
Total,	2,644 27

LEGACY.

<i>Cambridge.</i> —Legacy of Mr. Seth C. Chandler,	250 00
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RHODE ISLAND.

<i>Pawtucket</i> .—Mrs. E. R. C.,	5 00
<i>Rhode Island Branch</i> .—Miss A. T. White, Treas. Providence, Union Ch., Aux., 144, Plymouth Ch., Aux., 11.50, The Little Pilgrims, 8, Pilgrim F. M. C., 10, Mt. Pleasant F. M. C., 10, Special Coll'n, 30.47; Slatersville, Aux., 22; Central Falls, Aux., 73.71; Newport, Aux., of wh. 100 by S. S. and Ladies, 197.57, United Cong. Ch., S. S., 300.83; Barrington, Bay-side Gleaners, 50,	858 08
Total,	863 08

LEGACY.

<i>Rhode Island Branch</i> .—Providence, Legacy of Sarah A. Culverson, Union Ch.,	500 00
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CONNECTICUT.

<i>East Woodstock</i> .—Cong. Ch., and Soc'y,	3 00
<i>Hartford Branch</i> .—Mrs. G. R. Shepherd, Treas. Berlin, Golden Ridge M. C., 70; Enfield, Ladies' Benevolent Soc'y, Cong. Ch., 25; Glastonbury, Aux., 150.40; Hartford, Asylum Hill Ch., A Friend, 10, Centre Ch., M. C., 33, Park Ch., Aux., const. L. M. Mrs. A. L. Hunt, 100; South Coventry, Aux., 10; Somerville, Birthday-off., S. S. Cl., 1.50; Suffield, Y. L. M. C., 5.48; Vernon Centre, Aux., 10; West Hartford, Aux., const. L. M. Miss Julia Faxon, 100; Windsor Locks, Aux., 60, Thank-off., 9,	584 38
<i>New Haven Branch</i> .—Miss J. Twining, Treas. Bridgeport, Aux., 8.10, Memorial M. C., of wh. 25 by Mrs. Charles R. Palmer, const. L. M. Mrs. E. K. Holden, 50, Pearl-Seekers, 13.53; Bridgewater, Aux., 30, Cheerful Givers, 2, Y. L. M. C., 10; East Haven, Aux., const. L. M. Mrs. C. S. Prout, 25, Mission Workers, 10; Greenwich, Aux., 70.78; Litchfield, Aux., 30; Meriden, First Ch., Aux., of wh. 25 const. L. M. Mrs. Jared Pratt, 125, Boys' M. B., 25; Middletown, First Ch., Aux., by Miss Lucia Birdsey, const. L. M. Miss Adelaide W. Colgrove, 25, South Ch., Aux., of wh. 25 const. L. M. Mrs. Emma C. Douglas, 125; Norwalk, Aux., 100; Sherman, Aux., 13.60; Sound Beach, Aux., 40; Stratford, Aux., 54.10; Torrington, First Ch., Aux., 8, Valley Gleaners, 25, Third Ch., Aux., of wh. 25 const. L. M. Mrs. Susan Welch, 40; Wallingford, Aux., 65; Washington, Aux., 42; Waterbury, First Ch., Aux., 69; Winchester, Y. P. M. C., 15; Winsted, Aux., of wh. 25 const. L. M. Mrs. Sarah J. Williams, 25, by Miss Martha Beardsley, const. L. M. Mrs. Ida M. Sherrell, 146.09; Canaan, Aux., 10,	1,177 20
<i>New London</i> .—Miss Mary Miner,	3 80
Total,	1,768 38

NEW YORK.

<i>Brooklyn</i> .—Central Ch., S. S.,	36 00
<i>New York State Branch</i> .—Miss C. A. Holmes, Treas. Berkshire, Aux., 50; Binghamton, Aux., 14; Brooklyn, Puritan Ch., Aux., of wh. 75 const. L. M's Mrs. Mary B. Johnston, Mrs. Emily A. Tanner, Mrs. Augusta M. Stiger, 86, M. B., 23; Cambridge, Aux., 3.50; Fairport,	

Aux., 5, Miss H. M. Goodell, const. self L. M., 25; Millville, Aux., 5; Norwich, Aux., 37.25, Five Ladies, 5; Port Leyden, Aux., 10; Poughkeepsie, Aux., 5, Y. P. Aux., 5; Spencerport, S. S., 30; Walton, Aux., 15; New York, Tremont, Trinity Ch., 35. Ex., 3.75,

Total, 304

NEW JERSEY.

<i>Princeton</i> .—Mrs. Fred Vinton,	8
Total,	8

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D. C., Washington, Monday M. C., of wh. 25 const. L. M. Miss Mary E. Birge, 100; N. J., Closter, Aux., 20; Newark, Belleville Ave. Ch., Aux., 4.60; Orange, Trinity Ch., Aux., 2; Monthly Concert Off., 16.61; Plainfield Aux., 10; Va., Herndon, Faithful M. B., 10; Md., Baltimore, Y. P. M. C., 20. Ex., 44.60,	136
Total,	136

VIRGINIA.

<i>Hampton</i> .—Miss E. F. Marsh,	2
Total,	2

FLORIDA.

<i>Winter Park</i> .—Ladies' Miss'y Soc'y,	17
Total,	17

OHIO.

<i>Toledo</i> .—Washington St. Cong. S. S.,	25
<i>Wooster</i> .—A Friend,	1
Total,	26

DISTRICT OF COLUMBIA.

<i>Washington</i> .—Mr. Moy Len Ching,	2
Total,	2

KANSAS.

<i>Paola</i> .—Pilgrim Bible Searchers,	13
Total,	13

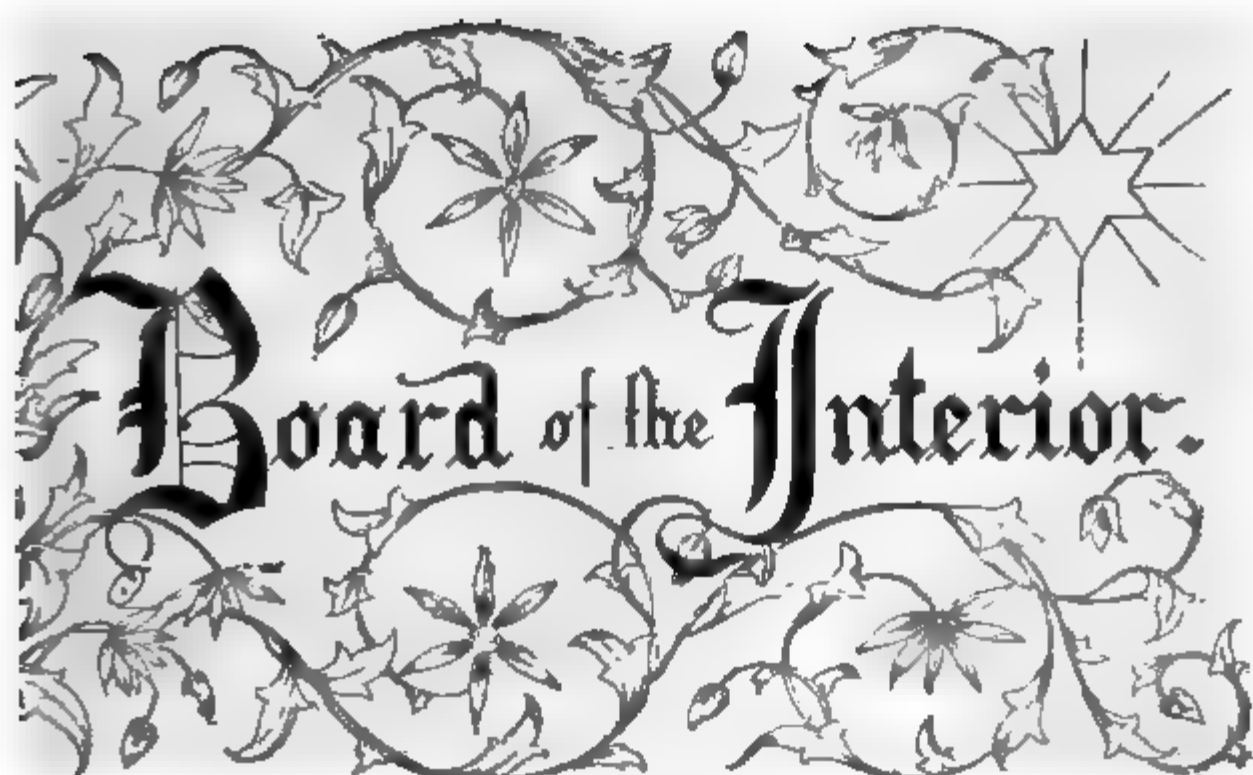
CANADA.

<i>Waterville, P. Q.</i> —Ladies' Miss'y Soc'y, Cong. Ch.,	4
Total,	4

Correction.—The donation of 698 from Montreal, rep. in the Feb'y LIFE AND LIGHT, should have been credited as follows: Canadian W. B. M., 673, Y. L. Soc'y, Emmanuel Ch., 25.

General Funds,	6,471
Leaflets,	71
Legacies,	750
Total,	\$7,292

MISS HARRIET W. MAY,
Ass't Treas.



TURKEY.

LETTER FROM MISS GRAHAM.—TRIED BY FIRE.

MARDEN HILL, AINTAB, Dec. 19, 1888.

DEAR MRS. MILLER: Although I do not owe you a letter, I feel I must write you.

One week before last, while our hearts were saddened by the news from home that God had seen fit, in his great wisdom, to take away another from our number, and one, too, in whom we all trusted, and to whom we looked for help,—I mean Mr. Montgomery,—we suffered the loss of our school by fire. One day morning, December 8th, about ten o'clock, one of the teachers discovered the fire and told us the roof was on fire. We ran with water to the garret, but had made considerable progress, and was in a place we could not reach. Shepard came from the hospital with a small force-pump, but all of no use. We soon saw that our beautiful school must go. Mr. Fuller very soon

came with the college students, and they rendered valuable assistance in getting as much out of the house as possible. I was very much surprised and pleased at the presence of mind and courage that some of our girls showed. In this country, women, in such a time as this, generally sit on the ground and cry, their hair and crying, "Aman! aman!" I went to the dormitory, and found the girls there carrying out their beds, and doing it quietly, with no fuss, and long afterward the roof fell in on that end of the building. How

many of them cried, tears of real grief, as it was the only home they had. Some of them are orphans, and the happiest years many of them have been those spent in the school. Although the building burnt fiercely and for some hours, we were standing out in the rain some hours.

Mrs. Shepard very kindly had the girls taken over there, where they were warmed and their clothes dried, and got something to eat. About five o'clock the fire was so far out that it could do no further damage. We looked after the moving of things to the hospital, to prevent their being stolen. About dark our native friends came forward very kindly and took the girls to their different homes in the city. We went to Dr. Shepard's house, rather wet, cold, and discouraged. But Sunday morning the sun came out, our courage rose, and we thought as we were here to do the girls good we could not send them home; and so Monday morning we began moving up here, as this house was empty, my brother having gone to Aleppo this fall. It seemed a very great calamity to us, but we know that God has some good to come from it; and although to our weak sight it seems impossible, "with God all things are possible." And when we count all the blessings, we are impressed with the thought of how merciful God was through it all. Had it happened in the night, precious lives must have been lost; as it was, not one was hurt. A great deal was saved, also nearly all the year's provisions except one bin of wheat. We none of us are very well off for clothes, and some of the girls have nothing but the old work-dress they wore that morning. This morning, when I went to the city looking up the girls, to bring them home, I found one without any stockings to her feet and very little clothes. Our house is very small for thirty-one people, but in a few weeks the weather will be warm again, and there is a great deal of room outdoors on the hill. It is a long way for the city girls to come, but they seem anxious to come.

Next Monday we begin school again. We have taken our Christmas holidays now, and so will not again. There will, without doubt, be many trials and difficulties in working in such cramped quarters and with so few working materials, as books, chalk, and such like are very scarce. If our friends in America will, as we hope, send money to begin rebuilding, next fall we may be in our old quarters again. I have always felt comforted by the knowledge that you were always praying for us, and we have greater need than ever now. Pray that we may have patience and grace given unto us for all that God has in store for us, and that it may be a year of special good to these girls, that their hearts may be open to God's word. Just now the ground is spotlessly white, covered with snow, and the weather has been unusually severe.

Sunday, I was very much disappointed when I went to the hospital to find the children had come and all gone home again. I was somewhat late in getting there; the road was long, and many of the drifts above my knees, and not a track before me. The children all thought I would not come any ~~more~~ I sent round word that I would come every Sunday, and about ten

or twelve came. I went to church then in the afternoon so that the girls might not be discouraged about the road, but I was rather despondent before I reached the top of the long, steep hill coming home. I have never seen the snow so deep in Turkey before as it is now. As I sit by the window writing now, I can see the men, women, and children who are out from the city, packing snow into the snow-pits for next summer's use. Winter has begun very early this year, and I am afraid some of the poor people will suffer very much, as there is no work going on in the city. After we get started I will write you further of how we get along. We suppose the building took fire from the bath furnace, as there was no other fire in that end of the house. I must close this hurried scrawl now, as we are very busy sewing for the girls, so as to be ready to begin Monday.

CENTRAL TURKEY.

FROM OUR LONELY MISSIONARY.

HADJIN, January 5th.

It is of no use to beg pardon for not having written sooner. I cannot do better for you in the way of letters until you send me two American helpers. We surely would have joined with you in prayer December 7th had your letter reached here in time, but I think our Father will hear us now. In the early days of our work in these parts, they said the Protestants were so afraid of telling a lie that they always prefaced a remark with, "I think so." One day a strange brother asked another, "Are you married?" His reply was, "Y-e-s; I t-h-i-n-k I a-m." Well, I am a Protestant, and I am afraid of telling a lie; so I shall not promise to write any more letters while I am alone here. But I can write a few words to-day, so I will.

We have twenty boarding scholars this year, one from each of the following villages: Tashjn, Bagchejuka, Yerebakan, Hadjin, Shhar, Erejik, and Harne; two each from Gurumze and Fundajak; three from each of the following places: Zeitoon, Geben, and Feke. From Tashjn and Feke we have never had any girls before. The latter is only six hours from here on our direct road to Yerebakan, and is one of the most wicked places in our mission. For years it has been the station for the soldiers in these parts, and it has been impossible to get any hold upon the people till within the last two years. They asked last year for a teacher, and, not being able to get one, they have sent us these three girls. There are five or six more who would like to come, but we have not the funds for more now. We were very sorry not to have more of the Hadjin girls in our family, but they were unwilling to pay the

least bit toward their own expenses, and we felt that they ought to ; so you will find what we did in Matthew xxii. 8-10. Of our twenty boarders only three are in the high school proper. Six could read a little when they came in the fall, and six did not know their letters. This makes our work very, very hard, but we were never happier in it than now. We cannot go to the small villages to live,—indeed, we can seldom visit them ; and if we must give free board to any, I think these are the ones to have it. Girls in the large towns where missionaries or educated native pastors live, have very many more helps than these village girls ; so we are rejoiced that our school is made up of village girls this winter. When the people of Hadjin are willing to pay half or three fourths for board, we will take them also. We have eleven girls from Hadjin as day scholars. The boys who were with us last winter have a separate school this year. The girls are so small in our Home that we do the washing for most of them, and most of the cooking comes on the teachers.

I myself am doing very little in the school. I have been giving two lessons in English and one in Bible, but shall give one of the English lessons into Ester's hands. I have a meeting with the girls at 10.30 A. M. one Monday at the church, and the next with young brides,—those who have attended our school, some six months, some a year, some longer,—and I am trying to see if I can do them any good in this way, and help them bear the burdens they have taken upon themselves. Wednesday I go to the Second Chapel and give a lecture to the women there, and then stay and talk over the work with the church-members. Thursday I do the same at the First Church, and up to the present time I have given the lesson to the Sunday-school teachers after the sermon on the Sabbath.

I have six schools in town to look after, but I confess they are not looked after as they should be. I do the best I can, and still look toward America with hope and prayer, and wait impatiently for those two new helpers. We have the same faithful teachers, Turvanda and Ester, the same faithful matron and steward. The three first reached here from Marash October 3d, and having been detained by an accident at sea, arrived on the 19th, and found our house cleaned from garret to cellar, every wall having been whitewashed, and the carpets all down. Turvanda met me at the door, and said they had made four beds ready,—one for the expected Adana missionary, one for me, and one for each for the new teachers. It was hard to tell them there was no new teacher but it had to be done. I have not been well since I returned, but I think I should be if I could hear that some one to help had really sailed for Hadjin.

With much love,

J. L. COFFING.

AFRICA.

HOME LIFE ON THE WEST COAST.

BAILUNDU VIA BENGUELLA.

MY DEAR FRIEND: It is many months since I wrote to the dear Board in Chicago. If our thoughts could only take wings without so much labor, how nice it would be sometimes.

I refresh myself each month (when the mail arrives) with the weekly reports in the *Advance*, and I often wish the one column might be three, and some of the other things might find their way into the waste-basket.

The last two years have brought us many changes. The mercy of the Lord has been round about us, and his arms have sustained and carried us through all trial and discouragement. We feel that our lines have indeed fallen in pleasant places. Our greatest blessing is our new helper, Rev. T. W. Woodside, his wife, and two children—real treasures. We truly bless God for them. They are strong in spirit, in love with the work—oh, such comforters! We feel rich, and look for large results in the near future. Miss Bell, who was appointed to this station, is detained in Benguella, much to the grief of the girls here. But we must put our forces where the need for the time is greatest. Poor girls, they do bravely—it is so much harder for the women to break away from their old customs, and give up or adopt certain things, as the boys have done long ago. Especially is this true in the matter of dress. I have gone slowly, not urging them too much, remembering the words of Dr. Judson Smith in the Church History class in Oberlin, one day. He said: "It's no use putting a shirt on a man's back till he has the gospel in his heart. If you do, he will be sure to wear it bottom side up." We had been in Bailundu not many weeks when that remark was forcibly brought to mind by the sight of a man with a white shirt on, the corners of the flaps being tied over the shoulders, and the sleeves bound around the waist. Dr. Smith's remark was literally fulfilled. And so with the girls. I felt that when the right time came they would desire better clothing. While I had girls working in the house for me, I furnished them with jacket and skirt to wear; but as soon as they returned to the village these were thrown aside, and the old piece of cloth brought under the arm-pits and loosely knotted, ready to fall at the least provocation. A second piece is fastened about the loins, reaching to the knees; or often, especially with the older women, two widths are sewed together, and a cord secures the whole at the hips, the upper half being fastened over the breasts. A short time ago I succeeded in getting a dress on one of the married women, and very soon had applications from a number of the girls. They were willing to furnish the

cloth, and we ladies were glad to make the first dresses for them, as an encouragement, and also because they were not yet quite equal to such sewing.

I must tell you something still more interesting about these village girls. Some weeks since a feast for the dead was celebrated. It was to continue for some time, and several oxen and goats were killed, and offerings made to the spirits. Eight girls who are regular attendants at all the meetings, but who have not yet united with the church, feeling that they could not take part in the heathen rites, resolved to leave the village. They went to a man who lives in a small village quite near us, and who is himself seeking the light, as we trust, and asked him if they might come there to live. He gave them the use of a house as long as they might wish to remain. Being so near the mission compound they come every night to prayers. We are much pleased with the stand they have taken.

Oh, I cannot tell you how I long to be doing again all I was able to do two years ago! For more than a year, now, my health has not been good; and now, with a teething baby in my arms, I can hardly find time to do my necessary work and give Helen regular lessons. A few weeks ago I arranged with Mrs. W. to care for my baby a couple of hours each day, that I might take up my old work of visiting; but the Doctor vetoed it, on the ground that I was not well enough to walk the two miles and sit on the rocks. *These* are my trials and discouragements,—to feel that I am not accomplishing all I would like. The only comfort I find in it is from the advice and words of warning which dear old Dr. Morgan, of Oberlin, gave me eight years ago. Among other things he said, "Never feel that you are not doing missionary work when you are caring for your husband and little ones."

But oh! it is hard, hard, not to carry the words of life to these poor women when they are suffering as some of them have lately. Only a few weeks since a woman whom I know was accused of witchcraft. She was tied to a cross and beaten with clubs. Then her clothing was stripped from her, all the hair shaven from her body, her mouth filled with hot parched corn, and other atrocities were committed which I cannot mention. But she did not die, and our Christian girls carried her food and clothing. Last year her husband married a second wife, and she was very angry, making many threats. Among other things she said to her, "Well, you will have a child, some day, and then you will die." All this came true, and of course this first wife was accused. The woman, who died in childbirth, was buried the next day. That night some of the king's slaves dug up the body. The flesh was separated from the bones; one of the king's wives dried it and pounded it in a mortar. *This dried human flesh* was mixed with meal, and put in the sack in which

the body had been buried. The king took it to his war-camp; and before they go on a raid, his people will go through certain performances and blow this meal in the air, to propitiate the war spirits and gain success. This in the line of human sacrifices. We read of things like this in the papers, but they are far away from us, and though we shudder, they do not take hold of us; but when they occur within sight of our own happy home, we cry out, "How long, O Lord! how long?"

But I am writing a long letter, and have not told you half—how our little church is growing in grace; how faithful these young Christians are—how earnest to know the right and forsake the evil. Nor can words express what Jacob (or Cato) is becoming to my husband. He is learning English, that he may be able to read the Bible more rapidly. He copies Mr. Stover's manuscripts for him, and is helpful in many ways. The light of his new life shines through his eyes. His little daughter was baptized the same day with ours, she being six days older than our baby—both born in May. Do you wonder that America holds no charm for us? I inclose Jacob's letter to the church in Ruk. The offering for the Morning Star will be double what it was last year. A bell for our church is on its way to Benguella. The boys want to go to the coast and bring it inland themselves, as their share. I can report very good health. The Doctor (Webster) is not strong, and his health has been greatly taxed in building his house, help being very scarce. Trade has been very brisk among the natives, a quantity of rubber having been discovered east of Bihé, so they have not cared to act as our porters. And now the king is in his war-camp, and we expect the country to be closed for a time. Our friends must not be unduly anxious if they do not hear for awhile. It would do the hearts of mothers good to see the four white children all so strong and well. Yours in the Master's work,

B. D. STOVER.

A LETTER MISSIVE.

CATO (Jacob), senior deacon of the church at Bailundu, Africa, to the Christians at Ruk, Micronesia.

Behold now, we are your younger brothers, we in Bailundu. You, our elder brothers, first accepted the salvation of Jehovah, our God. We thank you very much that you wrote a letter thanking us for the gift (to the Morning Star) which we gave last year. Now we here, the lads of Mr. Stover who have been baptized, are sixteen. When we heard your letter which you wrote to us, we rejoiced greatly because you wrote. And we have heard with pleasure, indeed, accounts of you; and when your words were heard in our hearts they were white with joy for you.

Although you are far away, and we are here in the country of Bailundu although we are far apart, if we believe truly we shall see each other when the world comes to an end, when all shall assemble themselves at the judgment of God Almighty; for if we do right the Lord is greatly pleased; if we change our hearts we become true children.

We all are well, and we worship only one God. If we baptize ourselves into the name of the Lord Jesus Christ with insincerity, we are still guilty of our sins, and of the blood of the Lord Jesus Christ; we are guilty of his blood with our hearts and our whole body, and we are poor in our hearts; but if we believe in Jesus we shall become rich in our hearts, and then there will spring up new life. Once our hearts were dead with sins, but we thank Jehovah that he sent his followers to this country with the Word, which we had never heard at all.

Our fathers worshiped many things, and we also, their children, had been like our fathers, which worshiped many things. Therefore no one was able to receive a heart of truth; but now the Word has come hither, we children have accepted it with pleasure. Our fathers who never heard the Word, their hearts are obstructed with many sins. But we are saying we believe on Jesus our Saviour. He has life indeed which never ends. It goes on forever, never ends. I have no further words to write. I am Jacob, elder of the church in Bailundu. Farewell, brethren. We are all well; no one is sick; no one has died. Farewell, peace. JACOB

Bailundu, November, 1888.

For the Bridge Builders.

TO THE GIRLS AT HOME, FROM ONE OF THE GIRLS.

MADURA, SOUTH INDIA, Dec. 19, 1888

DEAR ONES ALL: I was thinking this morning that I had never, in my four and a half years of missionary life, written a letter to you although I have thought of doing so very frequently.

When I was fourteen, or so, I used to think when I arrived at the marriage age of twenty I should no longer be "one of the girls," but should have to number myself among the older people. When that time came, however, and with it the desire and determination to become a missionary, I began to realize that the good folks in Boston looked down upon me from the eminence of a still greater age, and were a bit inclined to think of me

babe in arms. However, in view of the circumstances, good Dr. Alden comforted me by assuring me that this objection would grow less every year, and that he had seen some people who had lived to see the time when they longed for the same hindrance again. A little later on, I arrived in India and found myself, in spite of my mature years, the "Mission Infant," and I have had to live down my unpleasant reputation for extreme youthfulness. Lately I haven't heard so much of this, and only just the other day somebody assured me that I really looked thirty-five; so I begin to think I have succeeded in apparently laying this ghost of a joke (for it has been only a ghost) for some time.

In thinking of all these things after calling myself "one of the girls," I began to wonder whether I had any right to include myself in that name; but upon consideration I have decided to retain that prerogative until I find myself on the shady side of thirty.

I have heard various quotations from letters to other people since coming here, and have had letters myself, all expressing the same desire to be able to realize that missionaries are as "human" as other people; and I have noticed that allusions to ribbons and dresses, and various other things of the sort, are sure to evoke some expression of pleasure from some one at home who has been laboring to lift herself to the great height where missionaries are supposed to dwell in peaceful calm, looking down with a sort of patience upon the foibles of the rest of mankind. The difficulty seems to be in a sort of ideal that all the young people make for themselves; and really, when one looks at the ideal, it is not so very lovely after all, is it? Many of you are trying to make real to yourselves a person who has some of the likings for pretty things to wear, and good things to eat, and nice things in one's room that all of you will confess a liking for. You are thinking of a person who walks calmly along through the little frets and worries of everyday life, and who says, "None of these things move me." Indeed, you think that when you have once started a young woman off on the sea of missionary life, there are no more rough waves, no more encountering the flotsam and jetsam of, say, temper, or impatience, or irritability, and all the other things that from time to time cross *your* ways. Well, if to be human means to be faulty, let me tell you in great confidence that we are very human—I am, I should say.

Now let me with this confession say one word more, and that is to express my conviction that missionary girls are much like many of you at home. We are human in that we like human companionship—real love and sympathy when we need it, and that is often enough; we like pretty things as much as any of you, and miss them when we don't have them; we really do have to wear dresses and hats, and a fashion-plate is very interesting to us; we are

just as sensitive to the dirt and the disagreeable odors of these streets and homes as any of you would be ; and with all this, like many of you, perhaps all of you, we are devoting ourselves with a steady purpose to a good work which we do sometimes in all too human a way, but always relying upon strength greater than ours.

Now, my desire in writing thus is not that you should lose your ideal of missionary, and think of us with disappointment as, after all, faulty as the rest of mankind, but that you would let go what is unreal in your ideal, not depreciating yourselves any longer in comparison ; but that, realizing that self-renunciation and all noble things in life are just as near you there as to us here, and that the realization of any ideal comes to us all only by steady effort, I would have you come nearer to us, not to admire only and to say that you are not doing so much, but to share with us, through your love and sympathy, some of our work, and some of our burdens, too, if you will—not holding us off from you through your own ideal, but making our relationship more natural, and therefore more helpful.

EXAMINATION DAY.

Now, after all this lengthy discourse, let me tell you just where I am sitting and writing just at present. You will perhaps think it queer that I should select this time and place to write, but I will explain it all. I am sitting at the end of a room which is perhaps 45 by 25 feet. On one side of me stretches a row of little girls of all shades of brown, coffee, and chocolate colors. On the other side of me, and just opposite this row, stands another row of girls a bit smaller and younger. They number in all forty-seven. On either side, here and there, stand dignified turbaned men ; seated at a table at the opposite end of the room is a young Brahman, who possesses a fair skin, but in the centre of the room sits another Brahman who is as black as night. Just outside the two or three doors of this room opening on to a small court stand a number of refined-looking women, who are evidently much interested in what is going on. Just on the other side, *i. e.*, the street side of the room is an open sewer, which unpleasantly reminds me, apropos of what I have just been saying, that I am very human, and that I still possess olfactory nerves. Some of you may have read a letter published in the *Dayspring*, from Miss Carrie Bell, describing some little girls of a Sunday-school. Well, this is the very room, and some of these little girls were probably the very children she described. While I was off at some other of my three Sunday-schools, Miss Bell was kind enough to come here.

But this occasion is very different from that. This is the third day of the annual examination of the Hindu Girls' Schools, and these forty-seven children are the third and fourth standards of four schools. These Brahmans

with complexions of all sorts, are the Government Deputy Inspector and the Inspecting Schoolmaster. The beturbaned men are the head masters of the four schools, and the women standing by are their wives and the other mistresses in the schools, while the writer of this epistle enjoys the honor of being the manager of these schools, and is here to reassure the children and to see fair play; and I am taking this opportunity of writing to you between the various interruptions that come. The air echoes with Tamil—geography, grammar, poetry, arithmetic. Little heads bend over the slates, and pencils are briskly scratching queer characters (with a real American sound that makes one's flesh creep. Don't you all dislike slates and slate-pencils? *I do*).

These *characters*, I should explain, haven't a bit of an American sound, but represent a really Eastern combination most unfamiliar to your ears. The Deputy calls out "Silence!" and the word is taken up by each teacher in turn, until, between them all, they make considerable noise themselves in commanding silence. Then the Deputy gives out an example in arithmetic, or a bit of poetry, or a question in grammar or geography, and the children write busily on their slates. You will see them in a few minutes drop one by one out of the row of standing children as they seat themselves on the mat spread the length of the room. They have written their answers, and are allowed to sit down. The Deputy Inspector comes then, book in hand, looks at their slates, marks them with a bit of chalk and writes the marks in his book, and the children are happy or miserable according to the marks they get. We usually get through with these examinations in three days; but at the rate the new examiner is doing his work this year we are likely to be ten more days in getting it off our hands. We have been now parts of three days in these two classes only, and there still remain twelve classes to be examined. Here, on this 19th day of December, I confess to a great deal of weariness for this sort of work, for it began for me on the first day of the month.

In the Normal Institution I was for nearly two weeks a close prisoner in Otis Hall. I took my breakfast and dinner there, in the presence of the girls and young women who were writing their examinations; then at the end of the two weeks the Deputy Inspector arrived, and it seemed that we had only begun. He did his work there, got through on the third day at ten o'clock, and was here at twelve at work in these schools. I had hardly time to think; there were sixty or seventy girls leaving for the Christmas holidays, and needing all sorts of help in getting off.

There was no time to say even a parting word, because here were other schools just beginning their examinations, and I am responsible for every

just as sensitive to the dirt and the disagreeable homes as any of you would be; and with all of you, we are devoting ourselves with which we do sometimes in all too human strength greater than ours.

Now, my desire in writing thus is not missionary, and think of us with disapprobation of mankind, but that you would let go associating yourselves any longer in competition and all noble things in life so that the realization of any ideal could have you come nearer to us, not doing so much, but to share with our work, and some of our burden through your own ideal, I am therefore more helpful.

Now, after all this length and writing just at present select this time and place the end of a room which stretches a row of little colors. On the other row of girls a bit smaller. On either side, here at the opposite end but in the centre. Just outside the stand a number in what is going is an open sewer. I have been saying, I Some of you. Carrie Bell.

very room. Easter will soon be here, with its bright sunshine, its described. What does it mean to you? It means Christ arose from Bell was Every seed that is planted Do not forget this as you watch the leaves in all their beauty.

needle, and
teacher

telling you
year, but I think
read with patience.

I like to say that on my
Poems" from the Young
I open this treasured little
donors. Then I have personal
Ladies' Society of Pilgrim Church,
Chicago and a few other places, and to
salutation which means so much when
Peace!) What a beautiful word, and how
can think of no better word just now.

From your missionary in India,

EVA M. SWIFT.

the Coral Workers.

EASTER.

Easter will soon be here, with its bright sunshine, its
described. What does it mean to you? It means Christ arose from
Bell was Every seed that is planted Do not forget this as you watch the leaves
in all their beauty.

the story of one little boy who believed that our Father in
tiny seed that is planted. May you all have faith like
his, and your work may be as successful.

He began to attend a little missionary society. At
the class of a little boy who had planted
given the pennies to the mission band.
at home, but when he found three or four
of his work-basket, a few days after, he said,
"plant these." "It is too late," she replied;

discouraged, and out he went, put his little finger
in, put a seed into each hole, then came in and asked
her to go out and see his garden. She had to go; but when she
came back, "Why, H., they will not grow. It is too late. But if
you will plant them carefully for you." "No," he said; "they
will make them grow to give the money to the missionaries."

His mother wrote, "We did not have such a thrifty vine or two
in our garden on the place." One sold for fifty cents, the other for twenty-
cents. This is the faith of a little child. May we all become as little children.

OUR MISSION BANDS: Two months ago we told you about the "small
mission" in China. To-day, we bring you the stories of two old women and a
little girl in China. They are taken from a letter written by Dr. Murdock,
describing her tour among the villages near Kalgan, which is published entire
in *Mission Studies* for April.

In Chin-Ke-Ta Miss Murdock found Mrs. Yü, one of the Christian women
seventy-one years old, of whom she writes: "She had a sister in Yü Cho
eighty-three years old, whom she had not seen for fifty years; and as we were
going there we invited Mrs. Yü to go with us. It was a very affecting sight
when the two old ladies met. Mrs. Yü's sister is in good health, but is blind
and very deaf. She can walk about the court with the aid of a cane (all
blind-footed women use canes), and she is quite upright. She is as particu-
lar as a young girl about her dress, is clean and neat, never so careless as to
forget her earrings. On her little feet are dainty shoes, while her white hair
is combed in the most approved fashion. It would do you good to hear her
laugh. She loves to have people speak to her, not knowing how loud they
must talk to make her hear. The sisters talked of their early friends, ex-
changed news of their later years, and recited many Christian hymns. The
walls of the house in which Mrs. Tsai lived, with her son, were white and
nicely finished, the ceiling nearly new, the red furniture with brass trimmings

clean and shining, the paper windows unbroken, though children were in the house—three pretty little grandchildren—a sign of unusual family discipline for China.”

Returning to Kalgan, Miss Murdock took Mrs. Yü, her daughter-in-law and little grandson, and three girls, for Miss Diament's school. With these all in one cart, besides bedding, etc., the cart was more than full. One of the girls was very young, and her clothes were not ready. Her mother would not give the cloth to make them. Poor little thing! her mother had not wanted her when she was born. She had told those about to “take her away and throw her into some hollow.” The child's aunt took pity on her and raised her, with the understanding that she would give her food if her mother, who was better able, would give the clothes. But the mother was very unwilling. The father said he could not make his wife give her clothes. He bought piece after piece of cloth, but it was always locked up, and only cast-off clothes given the child. Miss Murdock told the mother she could not take the child to Kalgan unless she was properly clothed. She stormed and scolded, said she did not want the child, but at last got together cloth and cotton enough, new and old, to make a suit. Then the neighbors came together and helped make it up. It was a merry sewing-bee, for all rejoiced to have the poor little thing provided for. The next day the cart bore them away, Miss Murdock, the two women and four children, and they reached Kalgan safely after a three days' journey.

Home Department.

STUDIES IN MISSIONARY HISTORY.

The Northern Japan Mission.

Lady Missionaries: Give names. Where located? Do any assist in boys' schools?

Niigata. What progress was made at this station during the year 1887-88? How many members received? What missionaries added to the force? What of church building?

The Out-stations: How many, and what are they, connected with the Niigata Station? What work is being done at each? Societies not already familiar with this new mission will find this a fruitful and instructive topic for a paper.

Girls' School in Niigata: What did the natives do to further the opening of this school? What is the number of pupils?

Woman's Work at Niigata and its Out-stations: What evangelistic work has been done in which the missionary ladies had a share?

Letters from Niigata: In *Life and Light*, December, '88, Miss Cozad; January, '88, Miss Graves; August, '88, Mrs. De Forest. In *Mission Studies*, April and December, '88, Mrs. H. M. Scudder. In *Herald*, '88, pages 27, 122, 268, 310.

Opportunities for Enlargement near Niigata.

Sendai Station: The Church; Sunday-school work The out-stations.
The Tokwa School at Sendai.

Letters from Sendai: *Life and Light*, February and October, '88, Miss Meyer; *Mission Studies*, February, '89, Miss Meyer; *Herald*, '88, pages 122, 160, 267, 310.

Stories: "Wonderful News from Japan," LIFE AND LIGHT, November, '88; "A Lively Letter from Northern Japan," just what it calls itself, is printed by the American Board, but may be had at 53 Dearborn Street, Chicago.

Summary of Missionary News. This, with other helps in preparing for this meeting, may be found in the April number of *Mission Studies*.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JAN. 18, TO FEB. 18, 1889.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Cambridge, A Friend, 1; Chesterfield, E. L. D., 5; Chicago, First Ch., 132.88, Grace Ch., Branch, 8, Warren Ave. Branch, 28.77, Bethany Ch., 7.20, Leavitt St. Ch., of wh. 50 cts. add'l Thank-off., 33.49, New Eng. Ch., 40.65, Union Park Ch., of wh. 25 from Mrs. R. S. Greenlee, to const L. M. Miss Ruth Eleanor Graves, 25 from Mrs. I. N. Camp, to const. L. M. Miss May Louise Rice, 230.83; Evanston, 12.50; Garden Prairie, 3.83; Geneseo, Zenana Soc'y, 25; Galesburg, First Ch. of Christ, 37.50; Glencoe, 20.50; Highland, 5; Ivanhoe, of wh. 1.31 from Mrs. L. Edwards, 2.31; Lee Centre, 5; Millburn, 10; Naperville, 11.50; Oak Park, 17.74; Payson, 33; Polo, Ind., Presbyterian Ch., 6.35; Princeton, 19.75; Providence, Christmas-off., 5.47; Rockford, Second Ch., Mrs. W. A. T., to const. L. M. Mrs. Grace Forbes Talcott, 25; Udina, 2.70; Waverly, 11.50; Waukegan, 6, 748 02
JUNIOR: Ashkum, 1.27; Chicago, New Eng. Ch., 50; Galesburg, Knox Sem'y, 37.50; Peoria, First Ch., 25, 118 77
JUVENILE: Geneva, M. B., 3; Gridley, Busy Bees, 5.80; Galesburg, First Ch. of Christ, M. B., 9.61; Naperville, Buds of Promise, 5; Providence, Gospel Messengers, 14.14; Sycamore, Cheerful Workers, 11.50, 49 05
SUNDAY-SCHOOLS: Chicago, First Ch.,

Chinese S. S., 5, Plymouth Ch., 5; Payson, Infant Class, 3, 13 00
Total, 923 84

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. Ft. Wayne, Aux., 6 00
JUVENILE: Angola, M. B., 5 00
Total, 11 00

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Anamosa, 3.85; Atlantic, 8; Berwick, 1.23; Burlington, 13.50; Cedar Falls, 65 cts.; Charles City, 15; Des Moines, Plymouth Ch., 5.34; Davenport, 13.50; Gilman, 5; Grinnell, 23.75; Iowa City, 15; Le Mars, 16.90; Magnolia, 2; McGregor, 7.25; Mitchellville, 2.88; Ottumwa, First Ch., 11.50; Quasqueton, 2.90; Stuart, 10; Tabor, 23, 181 25
JUNIOR: Anamosa, 10; Chester Centre, King's Daughters, 3.74; Grinnell, 12.31; Marion, 15; Toledo, 1, 42 05
JUVENILE: Davenport, Wide-Awakes, 5, Sunbeams, 18.21; Des Moines, Plymouth Ch., Little Branches, 2.50; Gilman, Little Jewels, 18; Grinnell, Busy Bees, East Branch, 3.85; Postville, Willing Workers, 5; Rock Rapids, Mission Hill, 5; Marshalltown, Busy Bees, 10; Tabor, Morning Star Band, 2, 7 00

in open coffin through the streets, it must have seemed as if never more any bell should ring—not even “that melancholy bell.” Miss Cull writes: “February and March moved painfully on; there was sickness among the girls, and from all the region about came reports of starvation and death.”

There are some bright strains in the Turkish music. Our school is in good hands, and we can safely work for it with enthusiasm. We shall yet have soul-stirring, triumphant notes of music from our Turkish bell.

INDIA.

India's bell rings loud and clear, calling for Christian workers. Dr. Pier-son, in his “Crisis of Missions,” writes that “two hundred and fifty million people are accessible to the gospel in India,—five times the population of the United States there wait for the Light of the World to displace the fading light of Asia. Fifty years ago to attempt to get access to the zenanas of India was like forcing gates of steel in walls of adamant. But now these gates of steel are unlocked; Christian Bible-women not only enter the richest homes with a welcome, but enlightened Hindus actually clamor for the education of their wives and daughters.” A Christian empress encourages all Christian work.

“Ring and swing,
Bells of joy! On morning's wing
Send the song of praise abroad!
With a sound of broken chains
Tell the nations that He reigns
Who alone is Lord and God!”

The visit of the Pundita Ramabai has brought before us a living picture of the beauty, grace, and refinement of India's women. It has shown us, too, what a power a woman of India, Christianized, can be!

Our worker in India is Mrs. J. C. Perkins, stationed now at Mandapasalai. A boys' boarding school, a girls' boarding school, a high-caste girls' day school—all claim a share of her attention.

Oh! bells of India, of English-speaking, intellectual India,—

“Ring out the darkness of your land;
Ring in the Christ that is to be!”

SPAIN.

We hear in fancy once again the songs of the Cid as we near this land of romance. But the songs come not from the lips of gay troubadours; they are sung by young girls, and the words are new. Here they come, one hundred and seventeen of them, in long procession—our uniformed schoolgirls from San Sebastian!

They tell of a year of prosperity—of progress in every direction; five of their number have graduated; seven of the large company have been re-

ceived into fellowship; tourists have been entertained by the daily recitations, by musicales, and gymnastics; people not Christian have been astonished to see such a centre of refining influences in the heart of priest-ridden Spain. No wonder our Woman's Board representative speaks most cordially of this school! Mrs. Alice Gordon Gulick is the soul of the whole enterprise. She has worked most devotedly for years, with great enthusiasm and wisdom, in this her chosen field. They are still in their five-story, rented building. It is beautifully located, and in so far desirable, but was not built for school purposes, being arranged in flats for the use of several families, and is, of course, very inconvenient for one large family. Property in San Sebastian is held at exorbitant rates, and a large sum will be needed for a suitable building.

At the same time, how can one expect to get the vigorous, melodious chords of a full chime unless the bells are all of the best make and in perfect repair?

The school has many friends, both East and West; cannot we all unite and give them such a home as they need? Let us make our long-talked-of building, our "Castle in Spain," a reality—an embodiment in stone of our vital interest in this school, which is doing a grand work for all time.

SOUTH AFRICA.

"And the night shall be filled with music." When? When the forty missionary societies now at work in Africa shall have done their whole duty. Our society is one among the forty. Oh that we might have the faith which would surround and uplift one fortieth of this great nation! An earnest call comes for our dollars and our prayers. "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

Our Mrs. Holbrook, of Mapumulo, finds her time and strength much taxed. She is very grateful for the help which Miss McMahon brings. Her first words returned to us are: "I had no idea of the depths of degradation to which these people are sunk. Pray hard for us all." Mrs. Holbrook holds a meeting every week with those who want to learn Christ, and two women have just been examined for membership in the Church. She also helps in the temperance work. She has four native girls in her home to be clothed and taught. She prepares sewing for four native schools at a distance. She is encouraged by seeing what earnest Christians many of these tribes become, and instances the story of a blind woman whose father was a "great man, with many kraals and sixty wives." The daughter has been a great help in Christian work—an energetic, spiritual Christian.

Another Christian native finds her boys and girls upon the sands, when the tide goes down, searching for food. She goes in her boat, with books, slates, and pencils, waits for the returning tide to cover the sand, and gathering her wayward scholars on the beach tells them the "story of the Cross." When

many such native Christians join in the "songs of the redeemed," the "night shall be filled with music."

'Then will peal the bells both loud and deep—
God is not dead, nor does he sleep!
The Wrong *does* fall,
The Right prevail,
With peace on earth, good will to men!"

MICRONESIA.

There is no gladsome chime of joyous chords as we call for Micronesia's story. Our rings of brown in their setting of blue have seen a year in which hope and fear, joy and sorrow, have alternated in quick succession. The death of Rev. Robert W. Logan, December 27, 1887, has seemed a severe blow to the poor islanders. Few understood them so well; to few has it been given to minister to their manifold needs so wisely. For fourteen years his brave wife and himself endured all the trials incident to life in that island world; now she has returned, and the natives at Ruk are indeed desolate. Other workers have gone there, however, and it is hoped that in time their influence may be as far-reaching and as helpful as the influence of Mr. and Mrs. Logan. Our Morning Star still holds on her way, and is heartily welcomed everywhere.

JAPAN.

"Praise God from whom all blessings flow," is the anthem now ringing clearly from the chime of bells. A nation born in a day! The gain of Christian converts and church-members during the last fifteen months in Japan has been sixty-five per cent. The Kobe Home, with which our Miss Gunnison is connected, has had a very successful year; one hundred and fifty pupils are in attendance, and self-supporting scholars from a distance are turned away constantly, for lack of room. All the members in the two highest classes, and many of the others, profess to have consecrated themselves to Christ. Such is the chime that comes to our ears from Turkey, Africa, Spain, India, Micronesia, and Japan.

"Some go their ways
Hearing the music as they pass,
But deeming it no more, alas!
Than the hollow sound of brass."

But, as Christian women, we are not indifferent to the voice of the bells. Their melody is but the prelude to the grand concert of praise to be given one day "by that great multitude whom no man can number, gathered out of all nations, and kindreds, and people, and tongues." May our W. B. M. *P. have a large share in the joy of that day!*

MRS. H. E. JEWETT.



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No. 5.

AFRICA.
HOBEANA.

BY MISS GERTRUDE R. HANCE.

As I stand on the veranda of the missionary's house in Umvoti, and look far away across the river to the hills beyond, I can see a small, bright spot gleaming out in the vivid green of the foliage. It is the roof of one of my out-station schoolhouses. As I recall to-day the little building with its many associations, there is one face and figure that stand out from the dusky crowd. Some years ago, as I was visiting this school one day, I saw a bright-faced, bright-eyed, intelligent-looking old man about seventy years of age.—one whom we might call a splendid old heathen. His name was Hobeana. I was surprised to see him there, and as soon as I had an opportunity I said to him, "Why, Hobeana, how do you happen to be here?"

"O," he said, "I am coming to church."

This was such an unusual thing for one of his age and position to do, I wondered what his motives were, and asked, "What are you coming to church for?"

"I want to find out what Christianity is."

"But why do you wish to find out what Christianity is?"

"I've had a dream."

"A dream? What did you dream?"

"I dreamed that I must come down here and find out what Christianity is. I didn't wish to do anything slyly, so I called all the chief people together, and said, 'I am going down there to find out about Christianity.'"

"What did they say?"

"Oh, they consented, and so I've come."

"Well, what have you found out about Christianity?"

"I haven't found out, but I'm going to. I come to every service, rain or shine, and I'm coming right along."

He kept his word, and did come to every service. A few months from that time I saw Hobeana one day, and I said to him, "Well, Hobeana, have you found out what Christianity is?"

"No: but I'm going to," he answered.

Then followed quite a long conversation. He talked about his dream, some of the innumerable superstitions of his people, and a little of what he had learned in the church. He mixed it all up together, and I wondered if there could be any place in his mind for the real light; but I believe God was speaking to him, although the light was like a leaf in the air, seeming to have no place to rest.

Some weeks later I again saw Hobeana, and he had on his first garment. He was sitting on a bench, his elbows were akimbo, and he did not quite know what to do with his hands and feet. Often when the natives first go into a civilized house, they do not understand about the furniture and other things they see. They do not dare trust themselves to the chairs, for fear they will fall; so when they first sit on a bench they are not quite sure of the foundations.

As soon as Hobeana saw me, he said, "You see I'm going to be a Christian, Inkosazana."

"In what way are you going to be a Christian?" I asked.

"Why, don't you see I'm dressing now; I'm going to have clothes. I'm like other people who wish to be Christians."

"O no, Hobeana: clothes do not make you a Christian," I answered. "God will hear you when you pray to him, and will help you in your native costume just as well as he will if you have this garment on. You want some clothing for the heart. I can't make you understand all this, but God can. He can make you understand way down here"; and I placed my hand on my heart as I spoke; but Hobeana's face was sad—he couldn't understand me.

A few months passed by, and when I saw Hobeana again, he had on a second garment. He was sitting up straight and dignified on the bench. His elbows were down by his body. He said, "Inkosazana, now you see I
—going to be a Christian."

"How are you going to be a Christian?" I asked, as before.

"Why, don't you see I'm dressed now."

"Oh, but Hobeana, still you want a garment for the heart, away down here," again touching my heart.

Hobeana put his hand to his mouth in native fashion, and shook his head slowly and silently. He couldn't understand; he was perplexed, distressed, to find that these things made him no better Christian. He must have clothing for his heart; what was this clothing, and how was he to get it?

His next step was to have his ring cut from his head. A Zulu, when old enough to become a soldier, has a ring, made of some glutinous substance, fastened on the top of his head. He thinks a great deal of this ring. To him it is like a diploma to a young man when he comes out of college. He wears it all his life. It was this ring that Hobeana had cut off. I said, "Hobeana, why have you had this ring cut from your head. You thought so much of it and it looked so nicely."

"O," he said, "I am going to be a Christian."

Again I had to tell him, "Even this won't help you any to be a Christian. If you wish to have it cut off, that is all well enough; if you want to wear a hat, you can wear it better with this off than on, but it won't make you any the better Christian."

Again Hobeana was greatly perplexed and distressed. He said, "I am truly going to be a Christian." Again he talked about his dream and what he heard in church, and by this time he had really learned a great many Bible truths. He was still very regular at service, and we felt that he was improving,—that the real truth was taking root in his heart.

It may have been two years later that I met Hobeana dressed in a fine suit of broadcloth clothes. They were very nice. His linen and all parts of the suit were quite perfect. I said, "Hobeana, where did you get this splendid suit of clothes and the linen?"

"Oh, my daughter went down to the station and learned to wash and iron, and she takes care of my clothes, and brushes them, and folds them, and puts them in a box, and I shall only wear them when I go to church and when I go down to see you. I see other people who are Christians wear nicer clothes on Sunday than on any other day." Then he straightened up and said, "Now, Inkosazana, I am a Christian."

Now, friends, don't you see the same human nature in Africa as in America? People go to church, put on their best clothes, sit comfortably back in their seat, find the right place in the hymn-book, and say, like Hobeana, "I am a Christian." Sometimes this very thing is like an armor,—harder to penetrate than *real heathenism*. We didn't want Hobeana to have this armor.

and, painful as it was, again I had to tell him that all these things didn't make him a Christian. Oh, how distressed he looked! "But," said he, "I look just like other people who go to church, don't you see?" and he smoothed down the broadcloth. More and more we felt convinced, however, that the real truth was dawning in his heart, and one day he said to me, "Inkosazana we have prayed at our kraal,—we have had prayers."

"How can you have prayers?" I asked. "Do you know how to read? And your sons and grandsons,—what do they say about it? Will they come in to prayers in your kraal?"

The feeling of filial respect is very strong among the Zulus, and immemorial custom makes it still stronger. Hobeana seemed astonished that I should ask whether his grown-up sons were respectful. "Oh," he said, "they come in, unless they can make an excuse to stay away, and they stand still and they listen, but yet they don't want to be Christians. I repeat something that I have heard in church. And I have learned the Lord's Prayer and, Inkosazana, I've learned, too, some words of my own to say to the Lord."

So, month by month, Hobeana improved, always coming to every service till at last we felt that he had the clothing for his heart that was so necessary. He applied for church-membership, but there were difficulties to be overcome. In the first place, Hobeana had three wives. I shall never forget the day when he came to talk this matter over with me. We knew it was coming. I said to him: "Hobeana, I have advised you about many things, but now I have no advice to give you; only God can help you. These wives are the mothers of your children; you took them in heathenism,—it is your duty now as a Christian to provide for them, and if separated, to be separated in the Christian way; only God can help you, and we must both be very earnest asking him to guide you."

By this time Hobeana had learned to take the truths of the Bible as direct messages from God to himself. He often said, "They are like a letter from God to me." He took them to his heart and believed them, and prayed, believing that God would hear and answer him. And God did.

Strange as it may seem, the answer came through heathen customs.

There is a Zulu custom that when a man is first engaged, he gives a certain number of cattle to the father of his betrothed. They are not married young; engagements often continue for several years, and the rest of the cattle are given at the time of the final marriage ceremony. All this time the girl is at her father's kraal. We had supposed that Hobeana had really taken his youngest wife to his kraal,—that the final ceremony had been performed; but we found that she was still living with her father. Without wishing to be

Hobeana to be a Christian,—in fact, we think it was because he was a Christian,—she was determined the engagement should be broken. It was a very unusual thing to break an engagement, and it is almost impossible for a heathen woman to separate from her husband and be married again; but the girl urged her heathen father until at last he consented to return the cattle to Hobeana. The engagement was broken, and Hobeana was separated from his young wife; but there were two still remaining. Another Zulu custom is, that when a woman has a grown-up son who is married, and wishes his mother to come and live with him, heathen law allows her to do this, but not marry again. One of Hobeana's wives had a grown-up son, who was opposed to his father's becoming a Christian, but who very much wished to have his mother to come and live with him. She did so, and thus all was pleasantly arranged. Hobeana was very happy in the thought that it had all been done without any unpleasantness; that he was free to live with his first and best-loved wife. Again he applied for church-membership, but there was another difficulty

Some people in America may think the action of the mission of which I am to speak was very narrow, but if they knew all the difficulties we had to contend with, they would modify their opinions I am sure. There is a native beer, made from corn, of which the Zulus are all very fond; and among the social customs, in which they take great delight, are the large beer drinks, sometimes composed of three or four hundred people. All that is vile, and much that hinders the Christian work, goes on at these beer drinks. Aside from other evils, the beer itself injures them physically, making them stupid and indolent. Our missionaries have done all they could to influence our Christian people to give it up; but the Zulus are born lawyers, and they can plead their cases well, bringing up strong arguments in favor of their beer. They say: "It is our food; we have not the variety of food that white people have, and then our beer does not intoxicate like the white man's rum and brandy." Many of our best people were determined not to be convinced that they should give it up. Ten years ago our mission held a meeting of several days to try and talk over this question. In many respects it was a very trying meeting. All of our native pastors, the chief native Christians, and missionaries came together. After much talk and prayer the people were induced to take a vote that in future whoever came into our churches should give up the native beer. I felt almost sorry this rule was made. I feared it would tear our churches in pieces, and for a year we did not have the communion at our church. It was like a great wave of trouble, annoyance, and anxiety. But it passed, and there came a wave of blessing such as we had never known before. *I sometimes felt that we could only stand and see what the Lord would*

do. We had almost grown to feel that we could not have a revival in our churches; but it began first in Umvoti, and went through our whole mission, and the last five years or more have been like a steady and constant revival. In a letter I received from dear Mrs. Tyler, written just before she went to heaven, she said: "This last year has been the most blessed of our mission, and we feel we owe so much to the temperance movement, and the stand we took as a mission in regard to that and other heathen customs which were creeping into the church."

This rule was made before Hobeana applied for church-membership. He was an old man, seventy years old or more, when he wished first to become a Christian. He had never been a drunkard; he did not go to large beer-drinks; but he felt he could not give up his beer. I shall never forget one of our preparatory lectures, when he stood in all his native dignity and pleaded his case. He said: "I'm old; my teeth are gone; I have not a variety of food; I walk a long way to go to church; I have never been intoxicated; I do not wish to go to beer-drinks; I have given up my heathen customs; I have given up my ring; I have given up my wives,—but how can I give up this little cup of beer that I need?" (*Ipikile encane engaka.*)

Our hearts had grown very tender toward Hobeana. I wished so much he could have come into the church before this rule was made, but it had been made. I knew it was a great blessing to many of our churches, and I saw no way but that Hobeana must suffer for the good of others. The missionary asked Hobeana to reconsider, and wait until the next communion. The next communion came. Hobeana had seen many who seemed to have made this a test question, and he had come fortified with new arguments. We knew that he was a Christian; we felt that he had sacrificed much, and that really he could not see how he was to glorify God by giving up his beer. "No," he said; "I will never give up my beer."

The missionary's heart yearned over him, and he said to the members of the church: "It may be that we are asking too much. We know that Hobeana is a Christian, and that he seems unable to understand the necessity for this sacrifice. If we make an exception, and allow him to come into the church, we here will all understand it, and perhaps our other church-members will. We will vote upon it; and if you, as a church, decide that he can come in, I shall say nothing more against it."

The church voted to admit Hobeana to church-membership, and the next Sunday Hobeana came to his first communion.

Two or three weeks after that I was standing on the veranda. I saw Hobeana coming, resplendent in his broadcloth suit. As he came near me he took hold of the side of his coat, and said, "Inkosazana."

"Well, what is it, Hobeana?"

"Inkosazana, I want that little blue ribbon put right here in my buttonhole."

"What do you want of the blue ribbon? You say you can't give up your native beer."

"Oh!" he said, "Inkosazana, to think that I am a child of God; that I have come to the table of the Lord, and can't give up a little thing for Christ's sake,—can't give it up for him who has done so much for me! I said that my teeth were gone, and that I couldn't get on without my beer; but I'm old, and I can't get on without my sleep, and I can't sleep nights when I think that I can't do this thing. Can't give up a thing that I love when He has done so much for me! Now, I've tried to give it up, and for two or three days I have not touched a bit of beer"; and he straightened up, and said: "I've walked all the way, seven miles, down here, and I'm not hungry, and I'm not over-tired. It was just an excuse. If I haven't teeth, there are other things that I can eat. Don't you see how well I am, and yet I haven't had a bit of beer for several days; I can do without it. Now get the ribbon, quick. I want it in this buttonhole, so that all the world may know that Hobeana can do this thing for Christ's sake."

That was a year before I came to America. I often saw Hobeana, and I would say to him sometimes: "Well, Hobeana, what about the beer? When you get home sometimes and are tired, and you smell it, and you see great pots of it, don't you wish you could have some?"

"Oh, no!" he said. "Sometimes I go and I look at it, and I smell it, and I say: 'Hobeana, now don't you wish you had some? It is nice; it would taste nicely, smells nicely,' and I say, 'No; if it is nice, I am glad I can give up nice things—a thing that I love—to Him who has done so much for me.' No, no, Inkosazana; a thing that I love for His sake."

Only three weeks ago I had a letter from one of our native Christians, and he said, "Hobeana is, as usual, growing more and more to know and to love the Lord."

TURKEY.

CITY MISSION WORK IN CONSTANTINOPLE.

LETTER FROM MISS O. N. TWICHELL.

The growth of the city mission work in Gedik-Pasha, in the old part of Constantinople, under the care of Mrs. Newell and Miss Twichell, made it necessary to secure larger quarters. The ladies moved into a new house, which is a few steps from the old one, in September last. Of the work at present Miss Twichell writes:—

MORE than five months have elapsed since we took possession of the beautiful large house granted by the generosity of the ladies at home; time enough

for you to want to know something of the work done in it to gain some idea of whether the investment has paid.

Could you look in some Sunday on our thirteen classes, distributed over the four stories of the house, you would think it a beehive. The main audience-room is on the second floor. By removing a partition, we have thrown two rooms into one. Double doors connect this with a side room, where the women's classes meet; and this room has direct communication with the two day-school rooms, which are on the same floor, and serve for the primary classes on Sunday. Here, too, we have removed two partitions to make the rooms large enough. By throwing open our parlor, which we do when occasion demands, as on concert Sundays, we are able to bring our whole school, children and all, together on one floor, while the primary classes can be dismissed by a side entrance, when desired, without disturbing the older classes. Those of you who saw the inconvenience under which we labored last year,—the children in a separate house, with no room large enough to assemble them for song, and no suitable audience-room in either house,—will rejoice with us at this great improvement.

We still send classes upstairs and downstairs for recitation. Having room to expand, we have been able to divide some of the overcrowded children's classes, and bring in more teachers. In this way the work is done at better advantage, and is of a better quality, we believe; so had there been no increase in numbers, we should still feel that the change had brought great gain to the work. Our record since coming to this house shows an average attendance of two hundred and forty, in contrast to an average of two hundred and two last year.

The day schools have larger rooms, and for the first time, a playground. In the Armenian school we have more applications than we can accept. There is an increase not only in numbers, but in the proportion of full-tuition scholars.

In almost every instance the day scholars are regular attendants at Sunday school, and many bring other members of the family with them on Sundays. We are gaining a hold in this way on quite a number of Cæsarean Greek families, whom we have not known at all until this year.

One change that has come with the new building, is the starting of weekly evening prayer-meeting in Turkish, for the benefit of those not understanding Armenian, in which language the regular church prayer-meeting is conducted. This meeting commenced with an attendance of perhaps forty which soon grew to a hundred. During the Week of Prayer it united with the church prayer-meeting, and we opened the house every evening, the audiences numbering from one to two hundred. These union meetings, and the

spirit shown in them, were a very great encouragement to the pastor and his wife, and we all rejoiced in them.

We continue the mothers' meeting on the first Wednesday of every month, as formerly. This meeting is in Turkish, and in addition there is now held here on the other Wednesdays of the month a meeting for women in Armenian. For the first time in the history of this work we have a monthly woman's meeting in Greek, alternating here and at the preacher's house.

The Y. M. C. A. and Y. P. S. C. E. often assemble here, so there is seldom a week when there are not at least four religious services in the house. Add to this the day schools, the boys' singing class, and the various extra meetings and entertainments of one sort and another, the calls from the people, which are not inconsiderable, and you will see that many interests centre here, and that the house is not alone for the Sunday-school or for the day-schools, but helps to take the place of a church building, which is so much needed here. There has never been a question in our minds since coming, about the advisability of the change and the increased expense.

We have had our usual Christmas tree for the Sunday-school, giving presents to two hundred and sixty, and admitting an audience of three hundred and fifty. It is the first time we have had room enough to allow us to invite the parents of the children, and it was a great treat to them to be present.

During the same week we opened the house again for the annual Christmas entertainment of the Y. M. C. A. The company numbered about the same as at our own Christmas tree, but was composed of older people. The entertainment consisted of addresses and music, with tea and cake for refreshment.

Our scholars, and especially our teachers, have been much molested on their way to and from Sunday-school, by rude boys who throw stones and mud after them, and do everything in their power to annoy them. We have found it necessary several Sundays to have a Turkish soldier here to protect them, and this week have set the police on the track of two of the boys. The sympathies of our non-Protestant neighbors are entirely with us, so far as we know. It is a support to have public sentiment on our side.

May we not rejoice and thank God together for his goodness to us as we seek his guidance in the future?

Mrs. Newell also writes of the convenience of the house : —

The new house accommodates us so well it seems as if a Greek and Armenian day school and a Sabbath school were as much in the thought of the architect in the time of building, as were the needs of our landlord who first occupied it. The ladies who so promptly met the demand for increased rent, will be glad to know that the work seems fully to keep pace with the outlay.

MEXICO.

ONE DAY.

BY MRS. GERTRUDE C. EATON.

It was the Lord's Day,—the busiest day of the week for the Christian worker. Standing upon its threshold, weak in body and low in spirit, the missionary bowed in prayer, earnestly beseeching for that “blessed morning boon—strength for the day.”

The hour for Sunday-school is 10 o'clock. Before that time we learned that a party of friends from San Buenaventura, 150 miles distant, had arrived, and would be present at the services. Three times by three different colporteurs in as many years, this place had been visited, Bibles sold, tracts distributed, and the Word preached, as there was opportunity, in the houses. And now the harvest is beginning to appear: “some seed fell in good ground.” Don Teófilo Romero, the first to accept the truth, has suffered ostracism and boycotting from the friends and neighbors of a lifetime. He has been publicly excommunicated, and threatened with violence; but “none of these things move” him. We enter before the usual time for opening the Sunday-school, that we may greet this stalwart brother in Christ. Our hearts thrill with joy as we clasp his hand, and are presented to his wife and daughter, his wife's sister and her two daughters, and others, till we have shaken hands with fourteen, young and old (not counting the babies in arms), who have traveled ten days in order to join with the whole congregation in praising God, and six of whom desire to make a public confession of their faith.

The chapel has been filling up meantime; the hour has come for beginning. As the organ voluntary ceases, and the voices join in swelling the rich, sweet cadences of a familiar hymn, the tears course down the cheeks of those who have been so isolated, so persecuted, and who now for the first time feel strong, through the fellowship of their brethren in Christ.

The hour of Bible study has passed, and nearly all have gone, when one sister asks the privilege of a word with the missionary's wife. She has a sad story to tell: a runaway wife seeking shelter in her house; an erring, straying soul, without hope, without God in the world. “Pray for her, pray for me,” is her request.

At 3 o'clock in the afternoon we are again on our way to the chapel, where are gathered a few of our countrymen in this foreign land, to join in a service in English. Looking over the little company of about thirty, one sees that fully a half are not professing Christians. At the close of service, conversation with a young man who has been coming regularly for weeks, discovers the fact that he is not a Christian. When at home he went to church, be-

cause he had sisters ; and, "you know, when a fellow has sisters, he has to go to church with them." But for three years he had not been to church until he began coming here. Ah, the foreign missionary cannot, if he would, leave behind his responsibility for his own countrymen ! A silent prayer was offered that the words of the sermon on the "still, small voice," might reach the heart of some one there. The last word had been spoken, and we thought a moment of leisure had come, in which to prepare our hearts and minds for the fast approaching evening service in Spanish ; but no ! One of our church-members arrived at that moment to say that a woman, very sick, perhaps dying, wished her baby baptized in the Protestant Church. Her husband also desired it, and would we go and see them ? Of course we would ; and what a joy it was to talk to that poor woman in the little, dark, poorly furnished, ill-smelling room ; and to hear her say, "I trust in Jesus Christ, with all my heart."

The little baby, whose tenure of life is so short, was presented at the evening service, by the young father and a friend. The beautiful words of consecration had an unusually solemn sound, and earnest prayers were offered for the little one, for its parents, and for all who were witnesses of the scene. The chapel was full, and all listened intently to the sweet words of invitation from the text, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." After the benediction every one resumed his seat, as if loth to leave the place, and a word was had with each before leaving the room.

But even then the day was not at an end. The parents of the child had been legally married by the civil law, but the mother longed to feel that the blessing of God rested upon them, and begged that the missionary would pronounce them man and wife according to His most Holy Word ; and another trip was made, and another solemn moment passed at the bedside of the sufferer, before the day's work was done, and the tired missionary could seek the quiet and the rest that he needed.

Such days are not rare in the annals of the workers in foreign lands.

CHIHUAHUA, MEXICO, February 20, 1889.

SCRAPS FOR OUR WORK-BASKET.

The conversion of one woman means more for China than the conversion of twenty men.—*Sia Sek Ong.*

"The household of the emperor of China is to consist of five hundred persons, including thirty fan-bearers, thirty umbrella-bearers, thirty physicians

and surgeons, seventy-five astrologers, seven chief cooks, and sixty priests."

For three thousand years there existed but three versions of the Holy Scriptures. To-day they may be read in 350 of the different languages that are spoken.

An African traveler tells us that at least ten thousand slaves cross Lake Nyassa every year. "I once looked down into the hold of a slave ship," he says, "and saw eighty or ninety little children there. The Mohammedan trader said, 'Many of them will die, no doubt; but they are not like us—they have no souls!'"

Pamare, Queen of Tahiti and Moorea, died at seventy years of age. At her birth not one convert had been made in the South Sea Islands. At her death, after years of faithful Christian life, more than three hundred islands were wholly evangelized, and the gospel leaven is permeating the entire lump.

When Ko-chet-thing, the Karen convert, was in America, he was urged on one occasion to speak to the people on their duty to send out and support more missionaries. After a few moments he asked, with emotion, "Has not Jesus Christ told them to do it?" "Certainly," was the reply; "but we wish to remind them of their duty." "Oh, no!" said he; "if they will not obey Jesus Christ, they will not obey me."—*Exchange*.

STONEWALL JACKSON.—At the time of the second battle of Bull Run, the whole Southern country was quivering with excitement, the telegraph wires being down, and the people being anxious to learn the result of the battle which they knew had just been fought. There was, of course, the greatest excitement at Lexington, Va., the home of Stonewall Jackson, since it was known that he was engaged in the battle, and intelligence of the result had not yet been received. But there was a letter at the post-office addressed in General Jackson's own handwriting to his pastor, the Rev. Dr. White. The good minister took out the letter, the people thronged around him, and putting him on a dry-goods box, insisted that he should read this letter, which had come fresh from the battle-field. With trembling hands he tore it open, and when he could sufficiently control his feelings, read somewhat as follows:—

My dear Pastor.—Remembering that to-day is the occasion for taking up the annual collection for foreign missions, I beg leave to enclose my contribution for that object.

I remain yours,

T. J. JACKSON.



What of the Night, AND What of the Day?

First Voice.

"What of the night, Watchman!—what of the night?"
Long have we waited the coming of light;
Say, do the Shadows and the Day
Illumine the east with its joy-giving ray?

Second Voice.

What of the Night, do you ask?

It is o'er;

And Day, ages since, in the pale, misty east

Awoke, to be quenched nevermore.

You have heard, have you not, of the dawn?—how it crept,

Clouded and dim, up the dull skies that wept

O'er a world fast asleep in its chains?—

How it deepened as age after age rolled away

Amid sacrifice, symbol, and altar—smoke gray

On a far-away, sin-blighted shore?—

How at length, in the fullness of time, the clear Day,

O'er the hills of Judea—where, sullen and gray

The mists were still clinging—its first gentle ray

Sent earthward; and lo! to a manger it crept,

And lighted the face of an infant that slept

On the breast of a woman, weak, weary, and lone.

Yet glad, for she knew that her darling, her own

Weak nestling was heir to the ancestral throne

Of David, His kingly progenitor; knew

That the homage of Israel and earth was His due.

And should sometime be paid to her manger-born Son,

When—the kingdom of David and Solomon won—

The keys should be laid at his feet.

First Voice.

You tell us, O Watchman, the Night has gone by;
 That ages ago, on the far eastern sky,
 The pale morning twilight begun;
 And you tell of a nearer time yet, when the first
 Glad beams o'er the mountains of Judea burst,
 Of the glorious, up-risen Sun.
 But nearer, O Watchman, a cross I behold,
 And above it a darkening sky.

And now the scene changes, and low in the grave
 He lies who, men trusted, was mighty to save,
 In the cerements of death closely bound;
 Silent, and shrouded in darkness and gloom,
 With the seal of the Cæsars affixed to His tomb,

Second Voice.

But not long its awful eclipse beneath
 Lingered the noon-day sun;
 Nor long 'neath the darker eclipse of death
 Lingered God's holy One.
 Death might not thus detain
 The Conq'ror in slumberous thrall,
 Nor the grave in its icy fetters restrain
 The victorious Lord of all.
 But the fetters He burst
 With His first warm breath,
 And first-born from the dead,
 His environments dread
 Swept aside and walked forth in His might,
 Thus life, immortality, bringing to light,
 For those He atoned for in death!
 Then higher, and brighter than ever before,
 From the east to the west, and from shore to shore,
 Shone out in new beauty the Day:
 And all earth grew bright
 In the beautiful light,
 And demons slunk cowering to shadows of night;
 While holy ones sang in full chorus again.
 "Peace upon earth, and good will toward men:
 The sun rises higher and higher, and night
 Forever and ever has taken its flight!"

First Voice.

But, Watchman, long ages have since rolled away,
 And even our race has been asking for Day:--



WHILE HOLY ONES SANG IN FULL CHORUS AGAIN,
"PEACE UPON EARTH, AND GOOD WILL TOWARD MEN."



"Oh! when will it come, and the dark shadows cease,

And the weary earth smile in the sunshine-peace?

We grope in our darkness, we falter, we dread
And light—if there be light—comes not to sky,

Or, coming, has faded so soon!"

Oh! what hast thou seen,
Watchman,—what hast thou seen
In lands where this life-giving sunlight
been?

Second Voice.

I have seen, as the years have rolled by
Brave workers and strong
Sowing seed for the Master 'midst trou-
and tears,

And suffering, and peril, and wrong;
I have seen them unmurmuring die,—
Cut down at their toil,—and their blood
Watering freely the sod

Where their patient feet trod;—
Yet the seed grew apace 'neath the dir-
rain,

And angels, at harvest-time, gathered
grain,

And bore it with singing to God!

I have seen, looking down through
years,

With leaves from Life's tree in their hands
Leaves freighted with health for the millions
that lie

Palsied, and stricken, and ready to die . .

Women patient and pure,
 And men strong to endure,
 Speeding forth to earth's desolate lands;
 And healing, and life, and rejoicing, and mirth
 They have left in the paths that they trod;
 And hymns of thanksgiving and gladness to-day,
 From isles of the ocean and lands far away,
 Are hourly ascending to God.
 And still I behold—as, with steady increase,
 God's servants speed forth with their message of peace
 And hope, and salvation for all—
 Old systems of ignorance, error, and wrong
 Giving way as they speed the glad tidings along
 Of One able and willing to save;—
 See the blood-crimsoned shrines of the idols give way,
 And the idols themselves sink in hopeless decay,
 Never, no never to rise;—
 See the desolate dungeons of Error's long night
 Op'ning slowly, but surely, to Heaven's sweet light,
 Or hastening fast to their fall.

.

"Food, food for the millions!" The summons goes forth;
 'Tis the voice of the Master that calls.
 "Up, gird you for service, and carry the bread
 Of life with which you have so richly been fed
 To the starving, wherever they be!
 Haste, haste with the water of life, for men die
 For a draught of your own overflowing supply;
 And all heaven is waiting to see
 Whether you, for whom I
 Heaven's glory laid by,
 For whom I refused not to suffer and die,
 Will arise to this service for me!"

What of the day? Do you ask?—
 Then assuredly know
 That the day which began weary ages ago
 Speeds on to an issue sublime;
 And the King—whose glad coming draws hourly more near—
 Will, haply, when least you expect Him, appear,
 And the blessed, long-prayed-for, Sabbatical year
 Usher in, in the fullness of time.

Will you hasten the day?
 Will you labor and pray?
 Will you thrust in the sickle and reap while you may,
 The *plenteous harvests* that lie.

Waiting still for your hand
In every land,
And rip'ning 'neath every sky?
Will you gather the stones for His temple divine?
And the gems in the crown of His glory to shine
Brighter far than the sun?
And then, when He comes, bowing low at His feet,
With rapture unspeakable hear Him repeat,
"Well done, thou good servant, well done!"
—Abridged from the Canadian Missionary Link.

SCHEDULE FOR AINTAB SEMINARY.

A RECENT letter from Miss Pierce contains a list of items in the repairs of the seminary. The plumbing, masonry, roofing, the removing of *débris*, and labor on the building she has not estimated. The list which she has given is as follows :—

SECOND FLOOR.									
Repairs for Classroom No. 1	.	.	.	.	.	.	.	.	\$15.00
" " Classroom No. 2	.	.	.	.	.	.	.	.	15.00
" " Schoolroom (floor)	.	.	.	.	.	.	.	.	50.00
" " Lower hall for pupils (floor)	.	.	.	.	.	.	.	.	20.00
" " Dining and sitting rooms for pupils	.	.	.	.	.	.	.	.	40.00
" " Classroom	.	.	.	.	.	.	.	.	20.00
THIRD FLOOR.									
Repairs for sickroom	.	.	.	.	.	.	.	.	\$35.00
" " sickroom (floor)	.	.	.	.	.	.	.	.	15.00
Girls' dormitory (floor)	.	.	.	.	.	.	.	.	50.00
Girls' small dormitory (floor)	.	.	.	.	.	.	.	.	15.00
Upper hall for pupils (floor)	.	.	.	.	.	.	.	.	20.00
Guest-room	.	.	.	.	.	.	.	.	15.00
Teachers' room	.	.	.	.	.	.	.	.	20.00
" "	.	.	.	.	.	.	.	.	10.00
" upper hall	.	.	.	.	.	.	.	.	10.00
Seventeen doors (\$8 each)	.	.	.	.	.	.	.	.	136.00
Thirty-eight windows (\$8 each)	.	.	.	.	.	.	.	.	304.00
Twenty closets for pupils (\$5 each)	.	.	.	.	.	.	.	.	100.00
One thousand stones (15 cents each)	.	.	.	.	.	.	.	.	150.00
Three thousand stones (12 cents each)	.	.	.	.	.	.	.	.	360.00
Eight thousand stones (10 cents each)	.	.	.	.	.	.	.	.	800.00

We should be glad to have the children's societies take these items as rapidly as possible, and to have the other expense of rebuilding cared for by young ladies' societies in shares of ten dollars each. May we not receive pledges very soon?

Our Work at Home.

THE CAPTAIN OF OUR SALVATION.

BY LUCY WHITE PALMER.

Address given at the Annual Meeting of the W. B. M. at Worcester, Mass., Jan. 16, 1889.

IN one of the noted wars which have taken place within the memory of many of us, a memorable battle was raging. The commander-in-chief, stationed on an eminence, held the whole field in survey. Here his forces were in the ascendant; there the enemy pressed them hard; his orders were issued constantly as the changing needs of the field claimed his attention.

On the Heights of Liprandi the English held possession of the guns, but they were in danger of being retaken, and the general saw the need for reinforcements.

"Send up the Light Cavalry to protect the guns!"

Three times the order went down; three times, for reasons into which we need not enter now, reasons which perhaps no one really knows, this order was disregarded by the general to whom it was sent. A fourth and peremptory command came:—

"Send up the Light Cavalry immediately to protect the guns!"

Was it a misunderstanding? Oh! it must have been a misunderstanding that the field-general thought his orders were to send the cavalry, not to the Heights of Liprandi, where there were guns to be protected and a fair chance of doing it, but into the narrow North Valley, where there were hostile batteries in front and on either side, and no advantage was to be protected or gained. He gave the order to the leader of the brigade.

"Nothing but death is to be gained in the North Valley," said the leader.

"I know it," answered the general; "but those are my orders from the commander-in-chief."

Without another word the leader turned to his brigade. "The brigade will advance," he said quietly.

The soldiers looked at each other, and up into the fateful valley, where

"Cannon to right of them,
Cannon to left of them,
Cannon in front of them,
Volleyed and thundered."

"Each thought on the woman who loved him the best," and remembered the little ones who would watch and wait for the fathers "who would never come

back to the town." Then they put spurs to their horses and rode forward as one man.

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do or die."

So,—

"Into the Valley of Death
Rode the Six Hundred."

All the world has wondered at the charge of the Light Brigade. It has been immortalized in song, and enshrined in the hearts of an admiring nation. It will go down in history as a shining example of the unswerving loyalty and unquestioning obedience which a commander expects and obtains from his soldiers.

But although shining, it is only one example of what is found, and always has been found, in every army, in every country, in every age. Often have I heard a white-haired friend of mine tell of how her mother was sitting in her peaceful little home, her baby on her knee, when the word came from headquarters that the young husband and father was ordered at once to what were then the wilds of Wisconsin and the trackless wastes of Minnesota. That order brought dismay and sorrow into the quiet home, havoc into the happy lives. What it did not bring was even a passing shadow of hesitation or rebellion. As a mere matter of course the order was forthwith obeyed.

It is only the other day that one of our own army generals was ordered from the Western coast to the Eastern. The papers spoke of his regret at leaving his pleasant home, and the work and associations which had gathered around him there; they told of the sorrow of his comrades at losing him; but they gave no hint that he delayed in honoring the orders of his superior officer.

Instances might be multiplied; but to what avail? We all know, without argument or instance, that the first and chief requisite of a soldier is obedient loyalty to his commander. It is the foundation on which army life is based. Its lack in a soldier is punishable by dismissal or death.

But, you will say, we are a company of quiet women, gathered in the interests of the Prince of Peace. What has this warlike theme to do with us?

It has everything to do with us! For our Prince of Peace is not only the Prince of Peace,—he is also a mighty man of valor, and the Captain of our Salvation. We are Christian soldiers, gathered as for war. Have we not our commission,—“Go, teach, preach, baptize?” Is not our battlefield assigned us,—“All the world?” Have we not our weapons, offensive and defensive,—the girdle of truth, the breastplate of righteousness, shoes of the preparation of the gospel of peace, the shield of faith, the helmet of salvation,

and the sword of the Spirit, which is the Word of God? Ah! the thought of what allegiance is due from a soldier to his leader, has much to do with any Christian worker, especially with any missionary worker; so much, that when I was asked to speak a few words to you to-day on some practical topic, I could not find it in my heart to choose any subject less vital than this most practical, this underlying, overlying, all-pervasive one.

I was born on missionary soil, of missionary parentage. I have known something of this great work, and have loved it, in some feeble measure, all my life. And the more I have known and loved it, the more thoroughly convinced I have become that what we most need in our workers is not so much greater numbers, nor greater talents, nor greater wealth, nor greater strength and leisure. These things are good, and we wish we had them all in more abundant measure, but no one of them is the pressing need for our workers. It will be understood that I am not speaking now of our dear consecrated missionaries, nor of the native converts, some of whom have sealed their devotion by their very blood. It is ourselves, the workers at home, of whom I say that the great lack and the great need is a consecration which shall count all things as dross for Christ's sake,—a loyalty which shall instantly obey the lightest or the hardest order of our Captain. Sometimes I feel that as workers we talk too much of ways and means, and not enough of the motive power. Nor should we set before ourselves any motive lower than the highest. What we need is not so much instruction in the work, as inspiration for it. If the heart is so full that it must find expression, it can and will find it. There is no use in providing ways of working for those who will not work. And so I hold that our deepest need is a more adequate realization of the absolute claim that our Captain has on us, his soldiers. Kingsley makes his Abbot Philammon say that if for one day all Christians lived as they should live, in that one day the whole world would be brought to Christ. It is but a condensed way of saying that when missionary workers are thoroughly consecrated, missionary work will be speedily accomplished.

Now note the differences which there are between Christ's followers and earthly soldiers. Earthly soldiers fight, often they know not why, to glut the greed of some conjuring hero, or to satisfy the petty quarrels of nations. Their meed at best is a little transitory fame; more often it is hardship, peril, wounds, death, an unknown grave. We fight for better stakes than these,—even for the redemption of the world, a crown of glory for ourselves, and, best and dearest, our Captain's "Well done, good and faithful servant!" Earthly soldiers fight under leaders fallible as themselves, whose wisdom often fails, and to whom mistakes are easy. We follow a captain who never makes mistakes, who has blundered at no Balaklava! What would those brave sol-

diers who went on to certain death at the word of command, even though "they knew some one had blundered," think of soldiers who have to be pushed, and prodded, and coaxed, and led, and driven into following an all-wise and almighty Captain? What do we think of ourselves, as we see our own pitiable conduct as Christian soldiers? "In what is our conduct pitiable?" Send the question out into the Christian world around you, and bid it bring back honest answer,—sink it down into your own heart, and let it bring up faithful reply,—and you will need no answer of mine.

The Captain calls for reinforcements at the front, where the hosts of sin are pressing hard; the fighters there are desperately calling for help. "More men! more women!" is the reiterated cry that comes to our ears. What are we going to do about it? Perhaps we cannot go ourselves; we are held by cords of the Lord's own fastening. But you have children, I have children. Do we dedicate them to this service? Do we train them up for the frontier warfare? O no, Lord, not my children! Some other mother's!

The Captain calls for more money. We have heard how, oftentimes, our mission schools are disbanded, our missionaries handicapped, points of vantage cannot be occupied, our work abroad is crippled, for lack of money. How many of us here to-day represent Christian families where the spending for our own needs, real or fancied, is by hundreds and thousands, while the casting into the Lord's treasury is by tens and units!

The Captain calls for our influence,—that subtlest fragrance of our personality,—for our interest, our time. We have interest in the latest religious novel; we give our influence toward the study of art; we have time for the ordering of our households, for the pickling, and the cleaning, and the fashion study in their season. But we are content if our influence in this matter of missions be not actually adverse: we have no interest in keeping up with missionary intelligence; we have no time for attending our branch or auxiliary meetings or for helping them along. No, dear sister, I do not mean you, nor you, nor you. I mean myself, and those of us who know that of us these things are true. Such know, too, that this is not the kind of allegiance that the Captain commands, and has a royal right to demand, from us. It is not the kind that wins the battle. We may sing "the world for Christ" all we please. We shall never bring the world to Christ by anything less than that complete surrender of ourselves to him which says, meaning it,—

"Take me, Lord, and all my powers,
Take my mind, my heart, my will;
All my goods, and all my hours,
All I know and all I feel;
All I think, and speak, and do;
Take my soul, and make it new!"

Shall we be content with any allegiance less absolute than this? The Captain will not be. But some one will say: "I do not feel any such glad consecration as that, and there's no use in pretending that I do; and I can't make myself feel it, either." It is written in the beautiful poem "Gladys and Her Island,"—

"Why, Gladys is a child. She has not skill
To shut herself within her own small cell,
And build the door up, and to say, 'Poor me!
I am a prisoner'; then to take hewn stones,
And, having built the windows up, to say:
'Oh, it is dark! there is no sunshine here;
There never has been.'"

Would that more of us were children, after the fashion of Gladys! Would that we might throw wide the doors and windows of our hearts to the light of God's indwelling presence, and the sweet air of his inspiration! But we shut ourselves within our own small compass, and lament that we are straitened; we bewail the darkness, while we will not bask in the sunlight. Bear kindly, then, in closing, with a few practical suggestions from a fellow-soldier.

First, one way—the best way—to cultivate the spirit of loyalty is to get acquainted with our Captain. Go to him much and often in prayer. The humblest private has free leave to his presence. No formality need intervene; our petitions have not to be countersigned by any superior officer. Talk to him frankly. Take your very coldness, and half-heartedness, and disloyalty to him, that he may forgive it and do away with it. Get acquainted with him, too, through his great letter to his soldiers. A faithful study of the Bible, especially the Gospels, will nurture in you such an admiring love for Christ as will not brook the thought of any disloyalty. To know Him is to love him, and love but him forever.

Again, get acquainted with your fellow-soldiers, with the condition of the battlefield, and the needs of the conflict. The more you know of these, the more you will burn to be in the thick of the fray. To the end of this knowledge read your *Missionary Herald* and your LIFE AND LIGHT; read the *Dayspring* with your children; go to the meetings of your Branch; make your own auxiliary meeting as interesting as in you lies; help your pastor to get up a good, stirring missionary concert; lose no opportunity to get acquainted with a "real, live missionary"; in short, open the doors and windows, and let in the light and air. You will wonder at the rapid growth of your own devotion to the One who leads in this soul-stirring conflict.

But, after all, it is not a question of making one's self feel, but of making one's self be and do. Consecration must be primarily a matter of the will,

of principle, or it will live only in spasmodic gasps. You cannot make yourself feel, but you can make yourself give an hour of your time, a dollar of your money, a little of your influence, where they are needed. You can aim, like Cromwell, "not only to strike while the iron is hot, but to make the iron hot by striking." Fénelon says, "A will all naked and dry, without life, without vivacity, without pleasure, is often purest in the sight of God." You can offer him such a will. But I can promise you—oh, how faithfully I can promise you!—that it will not long stay naked and dry. A consecrated will soon blooms out into a glorious fruitage of joy and love, and work for the Master becomes its own reward.

I plead, then, to-day for a more whole-souled allegiance and a larger loyalty to the dear Captain of our Salvation. He gives himself to us. What can we find enough for him?

No one knows so well as I do that my words are not by might, nor by power; but I pray that they may have been so much by the Spirit of the Lord of Hosts, that their plea may ring in your hearts, and find a quick response. May each one of us carry away in her heart a solemn question and a faithful promise. The question—"Lord, what wilt thou have me to do?" The promise—"I will do it, whatever it may be."

LEAVES FROM OUR BRANCHES.

The Berkshire Branch sends word of a good degree of interest among its various societies, sustained by the good and tried methods which often prove quite as successful as more novel ones. These are the systematic study of mission fields, the members taking special missionaries to report from, with maps, etc., with items made into a missionary scrap-book that may be valuable for reference, with mite-boxes and envelopes for contributions.

New York Branch.—From this Branch we have a sketch of a model mission circle, showing a steady persistence in the work for ten years. Started with eight members by one who "did what she thought she couldn't," the numbers steadily grew, till at the tenth anniversary the report gave the total enrollment at one hundred and twenty; the largest number at any one time being sixty, and the average attendance twenty-eight. One of the original members did not miss a meeting for five years. The total amount contributed in the ten years is twelve hundred and twenty dollars. Those who have had charge of mission circles know something of the constant, untiring effort which must have been put forth to accomplish such results.

The Norfolk and Pilgrim Branch reports some encouraging "signs of times." One mentioned is "an increasing pleasure and interest in the

regular Branch meetings, often warmly expressed, 'They grow better and better all the time.' The suggestion was made to one lady that a part of the change might be in herself, in her increased receptivity and appreciation. She admitted that this might be true, but in any case it is pleasant to find the feeling among the workers." Other encouragements are a better attendance at the meetings, new voices in prayer, and larger contributions; there is also an increasing tendency among the circles to be interested in the work for itself, and to lay less stress on entertainments and the "good time element." The penny investment plan has been successful in this Branch, an Easter penny bringing in thirty-fold at Christmas-time.

Among some of the clippings sent from the Branch are these:—

If a Christian cannot give to a worthy cause he should be sorry; if he does not wish to, he should be alarmed.

I am but one, but I am one. I cannot do everything, but I can do something. What I can do I ought to do, and God helping me I will do.

From a pastoral letter:—

Do not hesitate to give pennies, if they bound the possibilities of your purse. Even a penny may become a fulcrum for God's lever; and a little given for the love of Christ, grows wondrously when it falls from willing hands into his treasury.

A specialty in the Hartford Branch during the winter has been thank-offering meetings, of which we have the following account:—

A delightful thank-offering meeting was held in Hartford, the latter part of February, to aid in the rebuilding of Aintab Seminary. Another is reported in the same Branch, at Windsor Locks, at which \$78 were raised, and donated to the Foochow hospital.

In Ellington, Tolland Co., the thank-offering is an all-the-year-round plan, envelopes being distributed early in the year, to be opened at the annual meeting. One member of that Society said she was moved to make her first offering on the very day of receiving her envelope, because of the wonderful escape of her husband from serious injury.

In Plainville, Hartford Co., one meeting each year is given to these offerings, no outside canvass of members being made,—simply a plate at the door to receive gifts from any who attend. This society of eighty or more members is a model in one respect, at least,—there has never been any soliciting of the yearly dues by the Treasurer. The envelope system is not adopted by all, but every member hands over her contribution in good season. The President made this remark: "The money seems to mean more when it comes this way." True; and that may be one reason why, as one member added, "there are never dull, spiritless, uninteresting meetings." The under-

LIFE AND LIGHT.

current is strong to carry along a society whose every member feels this responsibility. But what if a member can be secured with this proviso: "I shall not think of my fee, but if you want it enough to come for it, I will join." And what if there are forty in one society who prefer to be thus solicited? In such an instance it may be said that Home missionary work laps on to the Foreign, and it should not be neglected. Two specially interesting mission circles are mentioned, whose methods of work are similar to those already given in these pages.

Suffolk Branch.—The annual meeting was held in Immanuel Church, Roxbury. The day was very stormy, but the attendance was large, and much enthusiasm was manifested. The missionary addresses were by Mrs. H. M. Andrews, from India, and Miss L. E. Johnson, from Van, Turkey. The receipts for the year were \$13,691.58. There was a deep tone of sadness in the meeting, owing to the illness of the beloved President of the Branch, Mrs. L. F. Warner, of Boston. Her resignation was sent to the meeting, and reluctantly accepted, and Mrs. Frank Wood, of Boston, was elected in her place. She was appointed Honorary President, which office she held a little over two weeks. She entered into rest on Friday, March 15th.

The meeting brought out in various ways the gratifying success in the visitation of delegates." The plan is this: the delegates appointed to attend the annual meeting of the Board—one for every seven auxiliaries, as everywhere—are requested to visit once or twice, during the year, the auxiliaries and mission circles whom they represent. The design is twofold: (1) To give the societies any information or encouragement that may be necessary, and (2) to adequately represent their desires and opinions to the Branch officers, and at the meeting of the Board. The delegates are asked to meet the Branch officers at stated intervals, to present reports of their visits. Where this plan can be well carried out, it might prove very valuable in smaller Branches. It will be readily seen, however, that it is very necessary for such visitors to be women of much tact and judgment, and thoroughly informed themselves before they can impart to others.

DEPARTURE.

March 20th, from San Francisco. Miss Mary S. Morrill, of Portland, Me to join the North China Mission, in company with Rev. and Mrs. J. H. Roberts, who are returning after a brief visit to this country.

April 8th, from New Orleans. Miss Mary Dunning, of Bound Brook, N. J., who goes to join the North Mexico Mission, at Chihuahua.

WOMAN'S BOARD OF MISSIONS.

Receipts from Feb. 18, to March 18, 1889.

MISS ELLEN CARBUTH, Treasurer.

MAINE.

<i>Castine</i> .—Desert Palm Soc'y,	40 00
<i>Maine Branch</i> .—Mrs. W. S. Dana, Treas. Lewiston, Pine St. Ch., 36; Bangor, Aux., 28; Gorham, Aux., 9; Portland, Aux., 50, Second Parish Ch., Special gift from Ladies, 10, Busy Bees, 10, Seaman's Bethel Ch., Ocean Pebbles, 15.25; Scar- boro, Y. L. Aux., 33,	191 25
<i>Portland</i> .—A Friend,	1 00
Total,	232 25

NEW HAMPSHIRE.

<i>Gloum</i> .—A Friend,	40
Total,	40

VERMONT.

<i>Derby</i> .—A Friend,	5 00
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Bellows Falls, Aux., prev. contri. const. L. M's Mrs. A. B. Dascomb, Mrs. A. N. Swain, 36.65; Chelsea, Aux., 10; Montpelier, Bethany S. S., 9.59; Newbury, Aux., 1; Post Mills, Aux., 5; Rutland, S. S., 40.29; Swanton, Cheerful Workers, 31; St. Johnsbury, North Ch., Aux., 25; Waitsfield, Aux., 6; Waterbury, Aux., 1; Lower Waterford, Mrs. L. M. Beane, 5; Wells River, Busy Bees, 30; Woodstock, Aux., const. L. M. Mrs. Mary C. Hunt, 25; Burlington, Aux., 25,	250 53
Total,	255 53

MASSACHUSETTS.

<i>Aford</i> .—Mrs. E. A. Alvord,	2 00
<i>Andover and Woburn Branch</i> .—Miss E. F. Wilder, Treas. Andover, Aux., 40; Win- chester, Seek and Save Circle, of wh. 25 by Mrs. M. A. Herrick, const. L. M. Mrs. Louisa B. Proctor, 300; Melrose, A Friend, 3; Stoneham, A Friend, 1; Law- ence, South Ch., Ladies' M. S., 10; West Medford, Morning Star M. C., 12,	366 00
<i>Belmont</i> .—Lillie R. and George A. Good- ridge,	50
<i>Berkshire Branch</i> .—Mrs. C. E. West, Treas. Hinsdale, Aux., 17.55, Thank-off., 1; Pittsfield, First Ch., Aux., 6,	24 55
<i>Essex North Branch</i> .—Miss C. A. Osgood, Treas. Merrimac, Ladies' Soc'y, 45.90; Georgetown, First Cong. Ch. and Soc'y, 5; Newburyport, Aux., 100; Powell, M. C., 66,	216 90
<i>Essex South Branch</i> .—Miss S. W. Clark, Treas. Peabody, South Ch., Aux., of wh. 25 by Mrs. L. W. Thacher, const. L. M. Mrs. Harriet D. Crosby, 149.50,	149 50
<i>Hampshire Co. Branch</i> .—Miss I. G. Clarke, Treas. Worthington, Aux., 17.10; Northampton, Edwards Ch., Primary S. S. Cl., 5,	22 10
<i>Hebronville</i> .—Mrs. L. F. Bourne,	5 00

<i>Middlesex Branch</i> .—Mrs. M. W. Warren, Treas. South Framingham, Willing Workers, 7.75; Sudbury, Aux., 34.40	42 15
<i>Northampton</i> .—A Friend,	56 00
<i>North Middleboro</i> .—Cong. Primary Cl.,	1 65
<i>Norfolk and Pilgrim Branch</i> .—Mrs. F. Shaw, Treas. Hingham, Aux., 40; Hol- brook, Little Lights, 8, Torch-Bearers, 41, A Friend of Missions, of wh. 25 const. L. M. Marion French White, 31; Ply- mouth, Aux., 88.88; Easton, Aux., 9.75; Abington, Aux., 18; Randolph, First Cong. Ch., Y. L. M. S., 25, Thank-off., from Branch, 2.50,	264 13
<i>Old Colony Branch</i> .—Miss F. J. Runnels, Treas. Fall River, Ladies' F. M. Soc'y, 334.13, Rochester, Aux., 3; Edgartown, Aux., 35; New Bedford, Trinitarian Bible School, 21.21,	393 34
<i>Orange</i> .—A Friend,	100 00
<i>Springfield Branch</i> .—Miss H. T. Buck- ingham, Treas. Chicopee, Third Ch., Aux., 12.80, Busy Bees, 15; Monson, Aux., of wh. 25 by Mrs. Erasmus Gates, const. L. M. Mrs. Ellen F. Fisher, 50; Springfield, Olivet Ch., Aux., 17.50; Memorial Ch., Aux., 13.50, First Ch., "I. B. A." Soc'y, 25, Hope Ch., Hopeful Ones, 10,	143 80
<i>Suffolk Branch</i> .—Miss M. B. Child, Treas. C. B. M., 50; Arlington, Y. L. M. S., 36; Auburndale, Aux., 10, A Friend, 1.08; Boston, Berkeley St. Ch., Aux., const. L. M's Mrs. Edw. A. Robinson, Mrs. J. A. Haskell, 50, Old South Ch., Aux., of wh. 100 by Mrs. H. M. Kent, const. L. M's Misses Helen L. Pray, Clara C. Pray, Jennie M. Pray, Mary C. Dunlop, 25 by Miss M. E. Simonds, const. L. M. Mrs. Lillie T. Meredith, 644.50, Shawmut Ch., Aux., Mrs. H. H. Hyde, const. L. M's Miss Lillian G. Bates, Mrs. H. B. Ham- mond, 50, Shawmut Branch, Willing Workers, 50, Union Ch., Aux., 40.07; Cambridgeport, Wood Memorial Ch., Ladies' Miss'y Soc'y, 1.15; Chelsea, Cen- tral Ch., Aux., 11, Third Ch., Floral Cir- cle, 41.06; Dudley, B. P. K., 5; Jamaica Plain, Aux., 133.70; Newton, Aux., of wh. 25 const. L. M. Miss Marion Chaffin, 375; Roxbury, Walnut Ave. Ch., M. C., 4, Highland Ch., Aux., Mrs. Stephen N. Stockwell, const. L. M. Miss Caroline T. Hall, 25, Eliot Ch., Aux., 38.40, Thomp- son Circle, 50 cts., Ferguson Circle, 1.54, Mayflowers, 5.11, Eliot Star, 5.10, Olive Branch, 2.19, Mrs. A. C. Thompson, 50, Emmanuel Ch., Aux., 25; Somerville, Broadway Cong. Ch., Aux., 52; West Newton, Aux., 100; Wellesley Hills, Y. L. Aux., 10,	1,817 40
<i>Wellesley</i> .—College Christian Asso	112 50
<i>Worcester Co. Branch</i> .—Mrs. C. S. Newton, Treas. Charlton, Aux., 6; Whitinsville, Aux., 11; Leominster, Aux., 10; Black- stone, Aux., 10; Westboro, M. C., 10; West Boylston, Busy Bees, 5; Gilbert- ville, Aux., Thank-off., 6; Southbridge, Aux., 20; Worcester, Piedmont Ch.,	

Aux., 61.56, Union Ch., Aux., 14; Clinton, Aux., of wh. 25 by Mrs. J. M. Dakin, const. L. M. Miss Helen E. Day, 62.68, A Friend, 5, 221 24
Total, 3,938 76

RHODE ISLAND.

Bristol.—Wide-Awake Society, 1 00
Rhode Island Branch.—Miss A. T. White, Treas. Providence, Beneficent Ch., Aux., 296, Central Ch., Girls' M. C., 5; Central Falls, Y. L. M. C., 5, 306 00
Total, 307 00

CONNECTICUT.

Bridgeport.—Park St. Ch., Pearl Seekers, 2 00
East Conn. Branch.—Miss M. I. Lockwood, Treas. Pomfret, Aux., prev. contri. const. L. M's Mrs. Lyman Fitts, Mrs. C. M. Adams, 30; Norwich, Second Ch., Aux., Mrs. E. A. Huntington, 5, Park Ch., Aux., of wh. 25 by Mrs. Moses Pierce, 50; Broadway, Y. L., Aux., 10; First Ch., Aux., 7.50; New London, First Ch., Aux., of wh. 25 const. L. M. Miss Anne H. Chappell, 42.15, First and Second Ch's., Aux., 60, Second Ch., Aux., 46.46; Taftville, Aux., 5; Danielsonville, Aux., 7, 263 11
Hartford.—Bessie Hall, 20
Hartford Branch.—Mrs. G. R. Shepherd, Treas. Columbia, Apple Blossoms, 20; Coventry, Aux., 35.50; Enfield, Aux., 83; Ellington, Aux., 25; Hartford, Thank-off. Meeting, 130.77; Unionville, Aux., 32.94, Primary S. S. Cl., 5, 332 21
New Haven Branch.—Miss J. Twining, Treas. Bethel, Aux., 60, Y. L. M. C., 15; Bethlehem, Aux., 20; Bridgeport, S. Ch., M. C., 50, Dewdrops, 26.08; Higganum, Aux., 51.60; Kent, Aux., by A Friend, const. L. M. Mrs. Geo. Hopson, 25, Y. L. M. C., 51.37; Killingworth, Aux., of wh. 25 const. L. M. Mrs. N. H. Evarts, 26.50; Naugatuck, Aux., 63.30; New Britain, First Ch., Aux., 35.73, S. Ch., Little Helpers, 2; New Haven, College St. Ch., Coral Workers, 80, Dwight Place Ch., Fairbank Circle, 25; Fair Haven, First Ch., Aux., of wh. 25 by Mrs. Burdett Hart, const. L. M. Mrs. Elizabeth Worthington, 161.70, Humphrey St. Ch., Aux., 26; United Ch., Aux., 160.50, Mrs. Cady's School, Mite-box, 5.37; New Preston, Aux., 30; Redding, Ready Folks, 30; South Canaan, Aux., 7; Southport, First Cong. S. S., 30; Stamford, Tiny Helpers, 30; Stratford, Y. L. M. C., 19.26, First Ch., Aux., 31; Westport, Y. L. M. C., 50; Westville, Y. L. M. C., 78.97; Woodbury, First Ch., Aux., 25, 1,216 88
Stamford.—Tiny Helpers, 2 00
Suffield.—Eloise C. Loomis, 25
Westport.—Friends, 4 00
Wethersfield.—S. S. Cl., 1 00
Total, 1,821 15

LEGACY.

East Conn. Branch.—Legacy of Caroline B. Adams, Pomfret, 20 00

NEW YORK.

Pekin.—Miss Abigail Peck, 5 00
New York State Branch.—Miss C. A. Holmes, Treas. Albany, Morning Star M. C., 15; Brooklyn, Central Ch., Aux., 150, Lewis Ave. Ch., Aux., 15, Park Ch., Aux., 25; Ellington, Aux., 8, Mrs. H. B. Rice, 10, A Friend, 2, Fourteen Ladies, 4; Elmira, Park Ch., Aux., const. L. M. Mrs. Emma H. Sayles, 100; Farmersville, Welsh Ch., 8; Homer, Mrs. B. W. Payne, 5; Lockport, Aux., 33; Perry Centre, Aux., 40; Riverhead, Aux., 41; Syracuse, Plymouth Ch., Aux., 125, Danforth Ch., Aux., 10. Ex., 17, 574 00
Total, 579 00

PENNSYLVANIA.

Braddock.—Sarah L. E., Rebecca H., and Will Addenbrook, 75
Guy's Mills.—Cong. Ch., Ladies' Miss'y Soc'y, 10 00
Total, 10 75

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. Md., Baltimore, Aux., 41.05; N. J., East Orange, Trinity Ch., Boys' Br. M. C., 29; Plainfield, Aux., 10; Westfield, Y. L. M. S., 71, S. S., 12.19, 163 24
Total, 163 24

FLORIDA.

Tampa.—Charley A. Hawley, 25
Total, 25

ILLINOIS.

Rock Falls.—Ada T. Williams, 16 00
Total, 16 00

WISCONSIN.

Waupaca.—Mrs. H. E. Donaldson, 1 00
Total, 1 00

IOWA.

Creston.—Pilgrim Cong. Ch., Acorn Band, 5 00
Total, 5 00

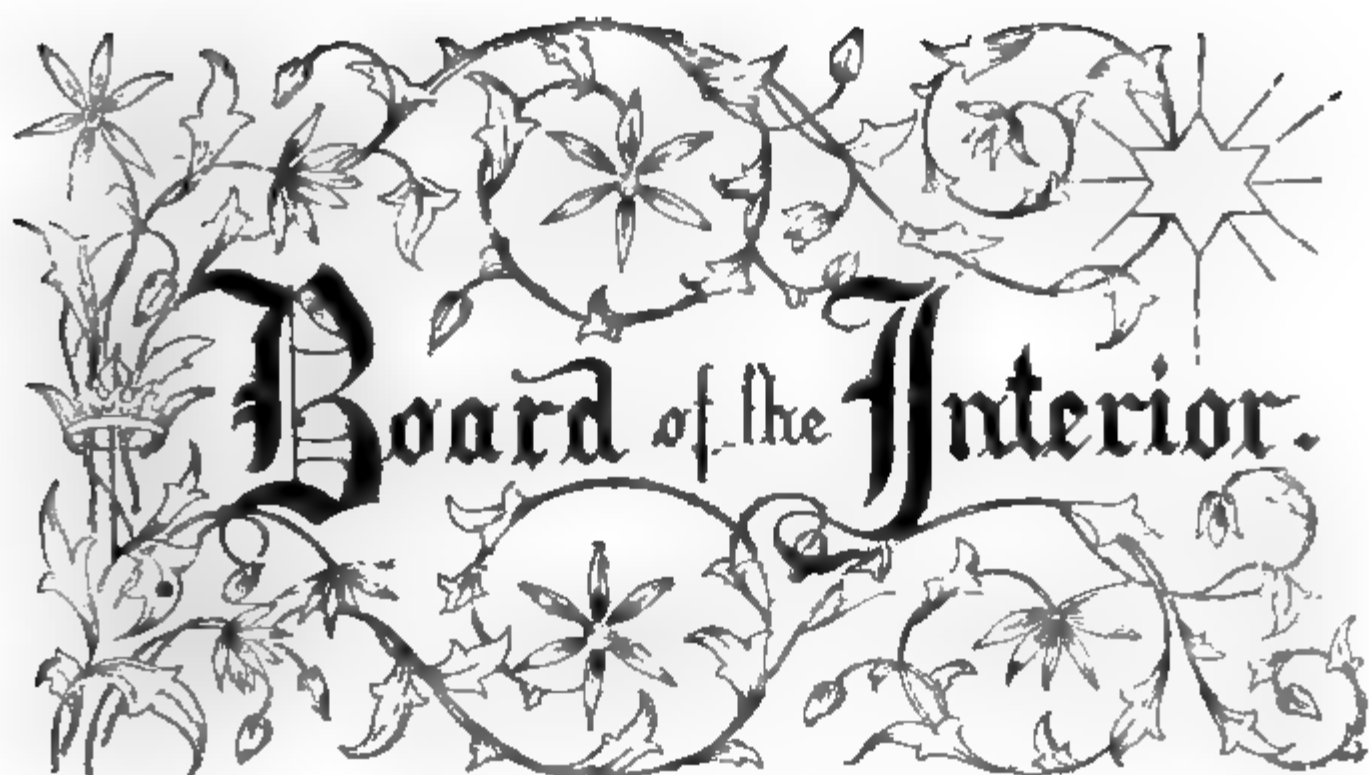
KANSAS.

Howard.—Mrs. S. P. Campbell, 30
Total, 30

TURKEY.

Harpoat.—Eva, Native teacher in Sem'y, 88
Total, 88
General Funds, 7,352 01
Leaflets, 39 32
Legacy, 20 00
Total, \$7,391 33

MISS HARRIET W. MAY,
Ass't Treas.



THE EMPEROR OF CHINA.

BY REV. HENRY PORTER, M.D.

On the 26th of February the young Emperor of China was married, preparatory to his assumption of imperial power, on the 4th of March. The Emperor is the ninth representative of the Manchu Dynasty, called in the native address "The Great Pure Dynasty." The personal name of the Emperor is Tsai Tien, while his imperial title is Kuang-Hsti. The latter means "Brilliant Succession," or Succession of Light. On the 22d of January, 1875, the preceding Emperor, Tung Chih, died at the age of eighteen. He had no children, and had not appointed a successor. In China there is no law of hereditary succession. An Emperor may appoint as his successor any of his male relatives of the next generation. At the time of the death of the Emperor the imperial family consisted of five persons, the Empress Mother, the Empress Dowager, Prince Kung, Prince Chün, and Prince Tun. Prince Kung was the sixth son of old Tao Kuang, and was prime minister. Prince Chün was the seventh son, and commonly called "The Seventh Prince." By a special arrangement between the Empress Dowager and the Empress Mother, The Regents, together with Prince Kung and Prince Chün, the young son of The Seventh Prince was selected for the succession. He was

adopted by the Empress Dowager as her grandson. The lad was born in 1871, and was not yet four years old when selected to sit upon the Yellow Throne. In the dead of night he was wrapped up in a splendid robe of imperial sable, and carried from his father's house to the imperial apartments, to be the representative successor of his cousin Tung Chih. For fourteen years he has been carefully educated in Chinese and Manchu, and is supposed by his fond granddame to be equal to the responsibility and honor both of marriage and of imperial authority. The little girl, or young woman of fifteen, who has become his spouse, was selected in exactly the same way that Esther the queen was selected. She is the daughter of the brother of the Empress Dowager, although not a blood relation of the young Emperor.

Here is the simple record. The Emperor of China is Kuang-Hsü "Brilliant Succession." He is the nephew of the Emperor Hsien Fêng, the cousin of the late Emperor, Tung-Chih, and the son of The Seventh Prince, Prince Chün. Prince Chün has been for eight years the prime minister and head of the imperial cabinet. The young Emperor will be nearly eighteen years of age as he assumes imperial power.

CHINA.

TIDINGS FROM MISS EVANS.

A SEDAN CHAIR.

I HAVE just come in from my work, having been outside the East gate in my sedan chair. Before I begin to write of any other thing, I want to tell those who gave it to me how much I enjoy it, and what a help it is to me. I can go out to my work now and not feel tired. A ride in it is a rest. How can I thank the ladies for it? By using it, I think I hear you say; well, I will use it. . . . No, I should not want to come home once in two or three years, even "to be petted and refreshed," even if the "treasury were full." I could not think of leaving my boys. It makes them look sober when I think of going in four or five years from now.

A REVIVAL.

We are in the midst of quite a revival in our two schools. I wish I could tell you all about it. My boys have nearly all of them received a new blessing. The Spirit has worked quietly but deeply, and the joy on the faces of *some*, and the new light in their eyes, as much as the words they speak, tell

of the change in their hearts. It is such a privilege to help them as they come with their hearts full, to tell me what God has done for them, and ask me to pray for them, that they may not only keep what they have received, but obtain more. With some has also come the determination to prepare for the ministry. May God lead them, and keep them firm in their purpose. The boys feel freer to come to me and speak than to any other one, perhaps, and this gives me such opportunities to help them. But what wisdom it takes to know just the words to use—just when to speak and when not to speak. I have to ask for help all the time; but how certain the promises are that help will be given. I've proved them many times of late.

You ask if I think the Chinese will seem just like the rest of us in heaven. Sometimes I think their joy will be greater, and they will have a far higher place than some of us, for they realize, as I fear too many of us do not, the great love of their Saviour in coming to save them; and then his goodness in sending his disciples to the ends of the earth to find them, they can never forget.

ALONE IN TUNG-CHO.

You ask about my being left alone in the city with the Chinese. Why, I do not mind it in the least; and as to not being able to speak English at such times, what is the need of English? Chinese is my language, and why not use it? True, I cannot use it as well as my own, yet I use it all the time. When I am left here alone I always have some of my boys. They look out for my comfort.

THE WEEK OF PRAYER.

The Week of Prayer has just passed. We invited in some of our church-members to spend the week—old women who live outside the city; and it would have done your heart good to see how the dear old ladies enjoyed the outing. They are wretchedly poor, and this was a "red-letter time," when they could have enough good food to eat, a warm room and bed, and, what counts much with the Chinese, plenty of tea to drink. I trust their hearts were warmed also. Last Sabbath ten were received into our church, four of whom were from our school—a happy day for me. At the place I have just visited the woman gave me her gods as I came away, as proof she had put them out of her heart. I have not spoken of Miss Miner, and the comfort it is to have her here. My joy is too great to be expressed here. I did not fully realize how hard it was not to have an associate till she came, she is such a help everyway.

TUNG-CHO, January 18th.

CHINA.

MRS. GOODRICH'S SCHOOLS AT TUNG-CHO.

MRS. GOODRICH writes acknowledging the many kind words sent her after the death of little Chauncey Ellsworth, giving an account of their Thanksgiving, "so full of memories of a year ago, when we all sat down at our table. the entire station, with my baby at my side," and then adds: I have started a mothers' meeting, and I take up subjects which are sacred to motherhood, and which I long to have our mothers understand. I long very much that it may prove a blessing. Have I written of my new school here? Before I went to America I became much interested in a little pupil here, fatherless and poor. I longed to have her receive the instruction and the strengthening food she could not get at home. I could not see how to provide her clothing, so that she could go to the Bridgman School. I prayed over it, and lay awake at night to devise some plan. One day I mentioned my interest in the child at our ladies' prayer-meeting. After the meeting Mrs. Beach, who had been in China only a short time, not long enough to be the efficient worker she is now, said she would be very glad to help to get this girl's clothes if I would only superintend it. I often had the girl come here to sew, and she was not more happy than I at the prospect of her going to school. God did seem so good, such a hearer and answerer of prayer. Mrs. Beach put her love, her prayers, her gifts in this object, and the child seemed to grow into her heart. She had been betrothed in childhood, and the young husband, whose parents had died, made an early claim for his bride, but allowed a Christian marriage, and permitted her to live on with her mother. She was married a year ago. She studied some with me last year, and this fall we persuaded her mother to move to a quarter where we could get a room to start a little school. The husband is in a restaurant in Peking. And now our sweet-tempered Shu Ya is queen among six little girls, who recite to her regularly six days, from 12 M. to 3.30 P.M. They have the Chinese text-books as well as our Christian ones. I explain their books on ethics quite carefully, drawing all the moral Christian lessons I can from them. The time of girls is so precious as baby tenders, home workers, that it is a great deal to get six little girls regularly. I go to the school Saturdays, review the week's lessons, teach them many little things, and tell Bible stories. The room is crowded every week with women and girls who come in to listen, and I do not at the outset desire to offend or frighten any, therefore I often use their books as basis of my teaching. We sing many times, and I always close with prayer, my little ones all kneeling. Then they get down from the "kang," and make their manners to me and the teacher, then to each old lady in the room. Th

proceeding is exceedingly admired by all present. My regular day school of eleven pupils, counting Carrie Sheffield, is as great a joy to me as ever. I had no money for it, but began it on trust. During my absence the appropriation had not been asked for. I wrote to a friend in Milwaukee about it, saying I did not want money withdrawn from the regular funds and appropriated to this. A gift was sent me, and with what I can add I run the two schools.

Miss Miner is to come to Tung-cho. It was so voted by the mission, because she was sent out by the Board for our school work, and Miss Evans greatly needs help. School work must be done. It cannot be dropped for awhile, as other work can. We all feel the great need at Pao-ting-fu. The work would develop greatly there, and we long to have the pressing need supplied. Surely there is some lady in America to whom the Master speaks. It is such a blessed thing to feel the Master needs one. We welcome back Miss Pierson, who lives a hundred miles from here, seven days' journey by boat. How we have prayed for Dr. Arthur Smith while writing his paper on "The Opportunity in China." It has just reached us. Surely God was with him.

Miss Wyckoff of Pang Chuang sends this incident of the work in the school for Bible-women : —

THERE is one woman here, a fat, round-faced little woman, who wants us to hear her over and over again, lest she should not be right ; having mastered half a bunch of characters, it is not long after when we hear that she just "fa ch'ou" ; that is, she is just melancholy and sorrowful. But Mrs. Smith tells her "the ku niang says you are doing nicely, and if they don't 'fa ch'ou,' why should you?" She laughs a little and goes at it again. She seems so anxious to do her best in studying, and seems thoughtful in prayers and in meeting. Remaining here a little less than two weeks she leaves us, feeling rich with one hymn and a half learned, some fifty characters, and some verses in Matthew. Yes, she is proud of her progress, and so are we, for our pupil of forty has done very faithful work. But this is not all the good she has received. She has heard the Word, and is going home to use the one talent of silver given her ; she says her old *las pau rā* (husband) is dreadfully stupid, but she has tried to store away in her heart all she has heard of the Scripture while here, and she is going to tell it to him, for she can't go to heaven and have him go the other way. So, though he is stupid, she is going to try to teach him.

MEXICO.

ENCOURAGEMENTS.

LAS CUEVAS, MEXICO, Feb. 4, 1889.

DEAR FRIENDS OF LIFE AND LIGHT: We are at present holding a ten days' series of meetings in this out-station, twenty miles distant from our home in Parral. The change which God hath wrought in this pueblo within a few months, is one which must be of great interest to his people everywhere. Though nine months ago no missionary had ever visited it, and there were at that time no believers in the place, it is now one of the most promising stations in the whole mission. Situated in a fertile farming country, the people are chiefly small land-owners and farmers in comparatively comfortable circumstances. The entire village, of about eight hundred inhabitants, consists of the descendants of two or three families who settled here some two hundred years ago, and all are related, either directly or by marriage, to each other.

The first entrance of the gospel to Las Cuevas occurred over three years ago, when one of her stalwart sons visited a fair, at the neighboring village of El Valle. Mr. Case was there, having a booth upon the grounds, where he presented to the public books and tracts, at minimum prices,—first of all, of course, the Bible. His sales were very small, which, together with the gross insults and threats to the missionary, who was everywhere looked upon as the agent of Satan, made him doubt if any of the seed there sown had fallen upon good ground.

The man above referred to, from Las Cuevas, bought tracts. He carried them to his home, read them, believed them. Soon after, our native helper was sent to the pueblo as colporteur. He was driven out with stones, and his life threatened should he return, which he dared not do. However, our friend of the fair had secured more books and light from the colporteur. He visited the missionary's house in Parral. His wife then joined him in the new belief, and they began to suffer strong opposition from friends and neighbors. Finally they removed to Parral, in order to attend upon the preaching of the Word, and to send their children to the mission day school. But they could not rest without sharing their joy with their friends. So they returned on frequent visits to their native town,—always with fresh enthusiasm. After a time two or three others were interested, and begged the missionary to come over to help them to the light. He was not able to respond to the call for some time; but in May of last year the missionary family, with Miss Prescott who had but just arrived, made the first visit. Meetings were held three evenings,—the days being spent in making calls, and conversing with those who came to our room,—most from curiosity, at first, no doubt. Our

babies, with fair skin and hair, the baby's hammock, which we always carry, and above all the "baby" organ, were attractions which helped to draw our audiences. A number of leading men of the place, after attending the meetings, expressed themselves as convinced that the Word preached was the truth, and desired Mr. Case to visit them often, to break to them the Bread of Life. This he did as he was able, until, in the month of August, the believers here rented a house for worship (in which we also live when we are here). A Sunday-school was organized and a weekly prayer-meeting, and Mr. Case made appointment to visit them once a week when possible. The village president, in the absence of the missionary, directs all meetings. He is a man of much intelligence and ability, and is a faithful student of the Bible. He was, before conversion, a devout Romanist. Our present meetings are preparatory to the organization of the church next month. Although the weather has been unfavorable, our audiences have averaged over forty. Twenty persons are now approved to join in the organization. Several others are advised to wait awhile, that they may be more fully proved. Others who are deeply interested are not yet ready to brave the persecution which must follow the taking of a bold stand on the side of the truth.

Pray with us for this field.

Your sister in the work,

MYRA G. R. CASE.

CENTRAL TURKEY.

MARASH, Oct. 19, 1888.

MY DEAR MRS. LEAKE: Yours of July 11th and a postal later, in response to our appeal for aid for girls in vacation, gave us much joy, and we thank you all who aided us by gifts and efforts in securing the same.

It was much as we expected; our poorest would have suffered without this aid. We kept them with us about a month, to help us in our work during annual meeting time, sickness and death of Dr. Trowbridge (which occurred in our College Home), and one or two, after I left with Mrs. T. for Aintab, helped Miss B. in putting the things away for vacation.

One was taken to the "Camp," by Miss Blakely, and while there studied and passed examination in a lesson she was deficient in, and on my return to Marash made up in a second study with me, and is now a happy senior,—a better girl in every way than when she left us for the one year of teaching she had with Mrs. Coffing previous to this vacation life. Poor girl! She was worse than an orphan. Her parents were bent on giving her to one utterly unworthy of her, the fellow, like a robber, hunting her on her way from Hadjin

to Marash, determined upon taking her or killing her. The Lord spared her by the fellow's taking the other road than the one by which she came.

The others we found much in need of a change before they should begin work of study or of teaching in the autumn. They were miserable from fever and ague in nearly every case, and, on my return, instead of seven we took eleven, of the most needy to Kerhan, our old summer resort, two and a-half hours from Marash. Some spent a week, others two weeks, in our little cottage there, Miss B. and I taking turns in being with them; one being needed at college, to attend to the preparations of winter supplies; getting house in order for school, etc. How often we wished you could see our happy girls among the mountains, the waterfalls, and the immense walnut shade trees! Several had never mounted an animal before that little trip—others had only been out to near vineyards in sight of Marash, and had never seen a village, or town, or city except their own Marash. Aside from the physical benefit, the good received intellectually was sufficient to compensate for the outlay, I am sure. They are broadened a little, better fitted to teach geography, or to study geology and not philosophy. You in our favored land of travel can but feebly realize the difficulties in teaching from the narrow range of observation experienced by our pupils. We have graduates who have never been more than an hour's distance from their homes.

Whenever we can possibly do so again without the physical necessity requiring it, as was the case this year, I would like to give some of our pupils a similar change in the vacation season.

We were near a very fine vineyard in Kerhan, and enjoyed the luscious fruit exceedingly. Our girls ate 108 lbs. (the cost being only 66 cents) in the two weeks; and the good food, good air, water, exercise, and quinine did them much good; only two have been down with fever since school began. We have yet in hand money to use for clothing the most needy: two wear dresses patched with six or seven different kinds of cloth, so that it is really difficult to distinguish the original material. We are waiting a little to see what help can come from their homes. In the home of one, both of the brothers are sick with fever (the father not now living), and probably little can be done for her. She at present is preparing yarn for stockings, and little by little we shall get them in order. I do not see how we could have done without your gift, and again thank you in behalf of parents and girls.

We are much tried over the delay in opening day school here in Marash. Our girls for the outside work left some time ago. A spirit of discouragement on the part of the poorer class, and a worse spirit of quarrelsomeness on the part of the better class, hinder our work greatly. I cannot tell you how *“soul-squeezed”* I have been over the matter.

CORINNA SHATTUCK.

FOREIGN NOTES.

A recent letter from Miss Searle of the Kobe Home, in Japan, describes a touching service held in the chapel recently.

A few weeks ago, we were saddened by the death of one of our graduates, a member of the first class sent out from this school. I wish you could have been at the memorial service held in our chapel, the Saturday morning after her death. Four of her classmates were in the city, and they planned the exercises. Two of them, like herself are pastors wives, a third is one of our most valued teachers, and the fourth is the wife of the photographer who took the photographs of the school which we sent to the rooms. The service was beautiful and impressive. The class motto, "One in Christ," draped in black and white, hung in a conspicuous place. All the schoolgirls, and a few of the other Christians were present.

As her classmates told, with trembling voices and tearful eyes the story of her life, and sang together her favorite hymn, which she had often asked them to sing at her funeral, and as we remembered her sweet, active Christian life, we could not help feeling that one such life was worth all the weary years that were spent by those who founded this school before a class graduated.

The hymn which O Kiyo San's classmates sang in English after one of their number had explained the meaning in Japanese, was that one of the Gospel Hymns (No. 20) beginning, "I will sing you a song of that beautiful land." O Kiyo San leaves her husband with three little children, the youngest scarcely a month old.

Later letters tell of a powerful revival and many conversions in the Kobe Home.

From Aintab comes the word: We are using every exertion to push the work on the new school building now. It seems imperatively necessary to get the walls up and the roof on before winter, else we fear our permission to build may be reversed by change of pasha or some other casualty. A building is only safe from the Government when the roof is on. It is also necessary to do so much this year in order that it may be ready for occupancy another year, this being the last year we can use the old premises.

A TEMPLE TO THE ONE GOD.

On the 14th of June last the young Emperor of China went, according to the annual custom of Chinese Emperors, up to the great Temple of Heaven, in Peking, to worship, remaining in the temple over night, as the programme of bowings and reverential observances was too extended for a single day.

Among all the indications that the heathen nations were once possessed of a pure and simple monotheism, this Temple of Heaven is one of the most impressive. It contains no symbol of idolatry, not even a Confucian tablet. Dr. W. A. P. Martin, after describing the endless numbers and varieties of polytheistic deities that swarm everywhere in China, says of this temple: "It contains no image, and the solemn rites are not performed within the tower; but on a marble altar which stands before it a bullock is offered once a year as a burnt sacrifice, while the monarch of the empire prostrates himself in adoration of the Spirit of the universe. This is the high place of Chinese devotion; and the thoughtful visitor feels that he ought to tread its court with unsandaled feet, for no vulgar idolatry has entered here. This mountain-top still stands above the waves of corruption, and on this solitary altar there still rests a faint ray of the primeval faith. The tablet which represents the invisible deity is inscribed with the name of Shangte, the Supreme Ruler, and as we contemplate the majesty of the empire before it, while the smoke ascends from his burnt sacrifice, our thoughts are irresistibly carried back to the time when the King of Salem officiated as priest of the Most High God —"
—The Church at Home and Abroad.

For the Bridge Builders.

JUNIORS, TO THE RALLY!

It is proposed by the Executive Committee W. B. M. I. that the young ladies be asked to come together in neighborhood or union meetings in the month of May. The annual meeting of the Juniors of Chicago and vicinity every year in December has been so productive of love and good works, that we want you all, dear Juniors, to enjoy similar privileges.

Sometime in May we hope to have a Junior rally in Chicago, but do not let the Chicago girls take the lead this time. You who dwell where the Mayflower is already delighting you with its pinkness and perfume, or where the prairies wear a white or golden carpet, we wait for you.

A hymn has been prepared for these meetings, which we give below. Both words and music will be found in *Mission Studies* for May. A suggestive programme will also be found there. Permit your editor to suggest one or two subjects for papers to be prepared. "Twenty-five or Fifty, which is *the Golden Age for Service?*" Courage, hope, faith abound at twenty-

five. Miss Lyon is a good illustration of an absorbing idea formed in youth. "Service is the highest happiness" might be illustrated by the lives of missionaries. A paper on the "Life of Fidelity Fisk" would be good; and a Question Box would help the interest of the meetings. Our Bridge Builders will not lack topics.

A HYMN FOR THE JUNIOR RALLY.

Tune.—Lockby, Missionary Hymnal.

A youthful band, we gather here
 With courage strong and true,
 And willing hearts, that waiting seek
 Some work of love to do.
 One Name our whole allegiance claims,—
 The Name of Christ our Lord;
 Beneath his cross we rally now
 To send abroad his Word
 Where India waves her feathery palms,
 Beneath the Crescent's might,
 See woman bowed in sorrow wait
 The news of Life and Light.
 The Love that gives us peace and rest
 Would fold, with circling arm,
 All these who suffer and have sinned,
 And keep them safe from harm.
 Dear prisoned ones, we bring to-day
 The story ever new;
 Our watchword, "Jesus died for all;"
 Our song, "He died for you."
 One Name our whole allegiance claims,
 The Name of Christ our King;
 Beneath his cross we rally now.
 And hallelujah sing.

For the Coral Workers.

DEAR CHILDREN: Let me show you how to cheer up your friends who are missionaries. Write often, and send them even the smallest token. Listen to this from a missionary to her mother: "It does seem good to hear from you so often. Every mail lately has brought me two letters from you; and they are such nice letters, and speak of such nice times, they make me quite happy. I opened your first letter with its caraway seeds, and then nibbled at

them all the time I was reading the second. So, as you said you had been eating while writing, it seemed as if we had been having a little picnic together."

A SHIPWRECK AND AN EARTHQUAKE.

Our mission bands love the teachers of the Bridgman School. One of them, Miss Haven, made a visit to Pang Chia Chuang last summer, and found there the rest she so much needed for eyes and mind. We copy part of her story of a boat ride down the Pei Ho, she and the Misses Wyckoff on one boat, and Dr. Merritt's family on another — just in the lead.

ONE morning we went outside, as usual, at half past seven, to be ready to go over on the Doctor's boat for breakfast. While we waited for their signal, our boat gaining slightly on theirs, but not yet up to them, suddenly our boat gave a bump that nearly threw one of the twins off her feet. We were accustomed to hitting on the bottom near the shore, so we thought nothing of it till we saw the boy who was steering at the back of the boat come rushing forward, and pull up some boards in the front part, and begin pulling up some great sacks of lime that were stored underneath. He shouted to the men who were tracking on the riverside, and we saw them tear down the precipitous bank, flinging away their harness as they ran, and then rush through the water, which was over their waists, and come scrambling up on the boat and go to work furiously at the lime. Then we saw that it was wet, and already beginning to smoke. We knew the danger of fire, and did not wonder at their haste. We went inside, to give them more room. Suddenly Tu Ma said, "Look under your feet." Then we saw through the cracks in the floor a stream of water pouring in from the front part of the boat. We were not now near the bank, and could not have climbed up if we had been. There was not a moment to be lost in lightening the boat; so it was well for us that the Doctor's boat was so near. We set ourselves at work tearing up bundles and bedding, calling for help, meantime, from the other boat. The Doctor heard, and came out on deck. He had all along been making fun of our "old tub," saying it was the last trip she would make, etc. So now, after trying half an hour to catch up with their boat, and trying in vain, when we fell to crying, "Shipwreck! help!" it would look very much as if we were crying wolf; and the thought of being so misunderstood very nearly gave rise to it, for after calling out, "Come and help us; we are shipwrecked," I began to laugh, and was obliged to add, "We really are; no joke." By the time *the boat could be got alongside*, the water was nearly up to our feet. How

We did fire over our trunks, and quilts, and things! When we had lightened up a passage the Doctor came over and sent us to his boat, while he bombarded us with the miscellaneous things that were left. Umbrellas flew like javelins through the window of the Doctor's boat, while a running fire of hand-basins and pillows, soap and shoes, was kept up on the outside. When it was all over, as we pushed off from the wreck and made for the bank, "It's all nonsense," said the Doctor, "to talk of ladies needing half a day to pack their trunks and then unpack a boat. You see it can all be done in ten minutes." The Doctor's boat was a confused mass of agate ware, bed-quilts, trunks, etc., bags of lime white and black, dressing-cases, and red sugar; and on top of the great heap sat the two Chinese women, one of them still hugging the great Chinese mirror she had bought in Tientsin. The sugar and lime now began to pour out in streams,—white, black, and brown. So we piled ourselves into the cabin, and that little room—five feet by six, or thereabouts—was full almost to the roof. It seemed so hopeless ever to clear out space enough to set up the folding dining-table. At first we could only laugh at the picture we made, and watch the streams of lime and sugar that ran by under the window. But the melting lime and sugar, and the poor old wreck we had deserted, meant serious loss to the poor Chinese. To them it was no joke. And it was no joke to pack up after breakfast; but everybody was ready by the time we reached Tsü Nü Tsü, our port of entry. It began to rain before we reached Pang Chuang. We were wet and cold, but the foreign barbarians showed us no little kindness, and we received this characteristic greeting: "Now, who but the single ladies of the North China Mission would have thought of having their shipwreck just at their journey's end, and in broad daylight, and when somebody was alongside to pick them up?"

Well, the only other adventure I had, occurred when I was out seeing the village work. Daisy Smith had ridden with me in a jinrikisha, and Myron Peck, on a donkey, served as outrider. The children sat near the door, with their books and cookies, while I was on the k'ang with the women. We had held our meeting, and I was just singing "Precious Name" with them, when I fell to wondering why I should feel the motion of the jinrikisha all of a sudden, though I had not felt it before. Then one of the women cried, "An earthquake;" and we all stopped singing. It was the longest and hardest shake I have ever known, but nothing was thrown down. It would not have hurt us seriously if the whole mud hovel had fallen on us, so we sat still. I thought the women would be scared, and think it a bad omen to occur in a meeting. But they all smiled, and were quite happy, saying, "That is a sign of a good year." On our return, Mr. Smith told us of a Chinese proverb: "Three shocks of an earthquake, and the beggar will fling away his bowl."

Home Department.

STUDIES IN MISSIONARY HISTORY.

MISSION IN SPAIN.

Who are the missionaries?

San Sebastian: What is the work at this station?

Girls' School at San Sebastian: Give an account of the last examination. What change of sentiment toward it? *Herald*, '88, page 73.

Out-stations: How many, and where are they?

Pastors: How many are there? Show the scope of their work.

Colporteurs. Is the distribution of the Scriptures going on freely?

Bible-woman's work.

Changes in Public Sentiment: What notice was taken in Spain of the Ponape troubles?

Churches: How many? What membership?

Common Schools: Where? How many pupils?

PRAYER ANSWERED.

The following comes from the Branch Treasurer of Kansas. Surely other treasures could tell us a similar story of answers to prayer.—ED.

THE 7th day of December, 1888, was set apart by the Executive Committee of the W. B. M. I. as a day of prayer for the treasury. The great burden had been, last year, more volunteers to go in our stead to the waiting women in the dark lands, and that prayer was answered. Many were ready, but the money was yet withheld. A falling back of several thousand dollars saddened the hearts of the committee; and driven to look for help to the Master, they asked the auxiliary societies to observe December 7th as a day of prayer. How generally this was done in our State, only our Father knows; but before the month closed, the answers began to come, in the shape of dollars. Never at this season of the year, have the receipts been as large in this State. If space were not so limited, some of the letters might well be inserted here. One from a church that did not give at all last year, is from a Sunday-school teacher, inclosing a large donation from her class. She says that until that day only one of the class had ever really thought of missions, and now they were eager to give, even to sacrifice. Another gift was from a church that has never given to foreign missions; but their hearts were opened by the words of their pastor upon that day, and at once they gave as God had promised.

ered them. A third was from a little band of young people who had pledged a certain amount, but collected much more than the pledge, and the surplus came as a free-will offering. Another from a church that was left blank last year, came with regrets and apologies, hastening to send a generous donation, as they again resume their place with the faithful.

Most of the other responses are from those who make a business of giving regularly, and can be relied upon to be found "so doing."

How God answers prayer we do not know. That he does answer we all know, or ought to. "How opened he thine eyes?" "I know not. One thing I know, that whereas I was blind, now I see."

A. L. S.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEB. 18, TO MARCH 18, 1889.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 16.17; New Eng. Ch., 31.80; Buda, 5; Bunker Hill, 32.80; Chenoa, 5; Champaign, 10; Cubanese, 2.75; Clifton, 5; Canton, 28.90; Chicago, In Memoriam, 5, from (—), 5; M. H. B. A., 5, Bethany Ch., 18, First Ch., of wh. 25 Mrs. F. B. Little, to const. L. M. Miss Dora Eaton, 25, A. B. Mead, to const. L. M. Miss Agnes R. Mead, 293.62, Millard Ave. Ch., 52, New Eng. Ch., Sedgwick St. Mission, 25, Plymouth Ch., 21.88, South Ch., 73; Danvers, 7; Danville, Mrs. A. M. S., 5; Dundee, 35.71, Special gift, 5; Earlville, 3.14; Elgin, First Ch., 12, Member of Prospect St. Ch., 10; Granville, 13.35; Geneseo, Zenana Soc'y, 10; Hinsdale, 47.09; Huntley, A Friend, 25; Hamilton, 2.90; Harvard, 5; Kewanee, 15; Kemper, Two Ladies of Delaware Ch., 10; LaSalle, 10; LaHarpe, 1.20; Malden, 11.80; Naperville, 3.20; New Windsor, 10; Oak Park, 9.08; Ontario, 12; Peoria, 84.50; Plymouth, 10; Quincy, 100; Rollo, 4.25; Sandwich, 12.40; Shabbona, 20.25; Somonauk, 11.58; Summer Hill, 10; Sheffield, 1.85; Sterling, 1.20; Spicamore, 6.50; Springfield, 33.25; Wataga, 8.90; Wyoming, 5; Woodstock, 20; Wauponsie Grove, 10; Winnebago, Special gift, 5.15, 1,543 40
JUNIOR: Batavia, 20; Chicago, First Ch., 25, Union Park Ch., 40; Evanston, Y. L. Soc'y, Miss L. B., 12; Galesburg, The Philargians, 35; Galva, Leitch Miss'y Soc'y, 50; Geneva, 5; Rockford, Seminary, 10, 257 00
JUVENILE: Buda, Cheerful Workers, 8; Chicago, Bethany Ch., King's Color-Bearers, 13; Lincoln Park Ch., Lamp-lighters, 20, South Ch., King's Messengers, 40.45; Dundee, King's Daughters and their Brothers, 24.92; Huntley, Acorn Band, 9; LaGrange, 25; Ontario, Willing Workers, 5; Princeton, Samaritan Band, 1.50; Paxton, Missionary Helpers, 4.25;

Wataga, Busy Gleaners, 12; Wilmette, Busy Bees, 18.28; Woodstock, 22, 211 43
THANK-OFFERING: Shabbona, 15 35
Total, 2,027 18

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. Terre Haute, Opportunity Club, const. L. M. Miss Helen L. Gilbert, 25 00
Total, 25 00

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Des Moines, Plymouth Ch., 13.55; Fayette, Mrs. R. A. R., 40 cts.; Gilbert Station, 6.27; Glenwood, 16.35; Grinnell, 13.80; LeMars, 9.65; Mason City, 2.70, 62 72
JUNIOR: Algona, Y. P. S. C. E., 11; Genoa Bluffs, King's Daughters, 1; Webster City, 3, 15 00
JUVENILE: Glenwood, 1.03; Muscatine, Seeds of Mercy, 4; Oskaloosa, 15, 20 03
SUNDAY-SCHOOLS: Anamosa, 4.65; Sloan, 63 cts., 5 28
Total, 103 03

KANSAS.

Leavenworth.—First Ch., Aux. Soc'y, 6 30
Total, 6 30

MASSACHUSETTS.

Newton Centre.—"A," for salary of Miss Little, Micronesia, 6 00
Total, 6 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. <i>Alpine and Walker</i> , 17.35; <i>Ann Arbor</i> , 51.66; <i>Cooper</i> , 10; <i>Chelsea</i> , 14; <i>Calumet</i> , 25; <i>Cadillac</i> , 25.43; <i>Detroit</i> , Trumbull Ave. Ch., 15; <i>Eaton Rapids</i> , 15; <i>Grand Rapids</i> , First Ch., 123.50; <i>Greenville</i> , 14.50; <i>Hancock</i> , 50, to const. L. M.'s Mrs. A. M. Wright and Mrs. C. L. Miller; <i>Lake Linden</i> , 13; <i>Laingsburg</i> , 5; <i>Manistee</i> , 59.67; <i>Nashville</i> , 1; <i>Port Huron</i> , 20; <i>Reed City</i> , 20.55; <i>St. Joseph</i> , 6.10; <i>Traverse City</i> , 18; <i>Vermontville</i> , 9.78; <i>Waterliet</i> , 5.57; <i>Whittaker</i> , 12; <i>Ypsilanti</i> , 2.	
LEGACY: <i>Detroit</i> , First Ch., Mrs. Rachel J. Hammond, by H. E. Baker, Executor, 500,	1,044 25
THANK-OFFERING: <i>Waterliet</i> ,	88
JUNIOR: <i>Cassboygan</i> , Y. P. M. S., 4; <i>Charlotte</i> , Y. P. M. C., 13.47; <i>Detroit</i> , First Ch., 50; <i>Eaton Rapids</i> , Y. P. S. C. E., 5; <i>Flint</i> , Y. P. M. S., 10; <i>Greenville</i> , Y. P. S., 10; <i>Manistee</i> , 2.50; <i>Olvest</i> , College Y. L. C. A., 5.25; <i>Rondo</i> , Y. P. S., 1; <i>Saginaw</i> , Y. L. M. C., 62.56,	163 73
JUVENILE: <i>Churches Corners</i> , Willing Workers, 5; <i>Detroit</i> , Woodward Ave. Ch., King's Cup-Bearers, 28.47; <i>Essexville</i> , Morning Star M. B., 2.25; <i>Greenville</i> , Children's Band, 3; <i>Manistee</i> , Willing Helpers, 2.30; <i>Olvest</i> , Morning Star M. B., 25; <i>Reed City</i> , Cheerful Workers, 3.50; <i>St. Johns</i> , Cheerful Givers, 15; <i>Vanderbilt</i> , 4; <i>Waterliet</i> , Mountain Hills, 4.06,	92 78
SABBATH-SCHOOLS: <i>Cassboygan</i> , 2.12; <i>Essexville</i> , 1,	3 12
Total,	1,304 75

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Lake Stay</i> , 1.15; <i>Manorville</i> , 5.25; <i>Minneapolis</i> , Como Ave. Ch., 20, First Ch., 30, Park Ave. Ch., 27, Vine Ch., 5; <i>Northfield</i> , 12.10; <i>Owatonna</i> , 12.19, a Birthday Gift, 2,	
JUNIOR: <i>Duluth</i> , Friends in Council, 5; <i>Minneapolis</i> , Plymouth Ch., Y. L. M. S., 33.18; <i>Northfield</i> , Carleton College Aux., 25.05,	114 69
JUVENILE: <i>Minneapolis</i> , Como Ave. Ch., Willing Workers, 6.50, Plymouth S. S., 50; <i>New Ulm</i> , S. S., 2.62; <i>St. Paul</i> , Park Ch., M. B., 21,	63 23
	80 12
Total,	258 04

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Lebanon</i> , 100, to const. L. M.'s Mrs. Blanche Goodwin, Miss Lucy Plumer, Miss Netta Serl, and Miss Ada Morris; <i>Pierce City</i> , 15,	
JUNIOR: <i>St. Louis</i> , Hyde Park Gleaners, 12 00	115 00
JUVENILE: <i>Kansas City</i> , Clyde Ch., Cheerful Givers,	12 00
	5 40
Total,	133 40

NEW YORK.

<i>Plattsburg</i> —Fred and Mary Miller, for Morning Star,	20
Total,	20

OHIO.

BRANCH.—Mrs. Geo. H. Nty, of Elyria, Treas. <i>Harwar</i> , 17; <i>Lindenville</i> , 7; <i>Medina</i> , 10; <i>Tullmadge</i> , 20.50,	
JUNIOR: <i>Kinsman</i> , Y. P. S., 6.25; <i>Marietta</i> , Y. L. S., of wh. 25 const. L. M. Miss Harriet Hobby, 75; <i>Oberlin</i> , Y. P. M. S., 13,	34 25
JUVENILE: <i>Lindenville</i> , Buds of Promise, 5; <i>Medina</i> , Girls' M. B., 4,	32 25
SUNDAY-SCHOOL: <i>Austindury</i> , Miss Haight's Class,	9 40
	22 00
Total,	100 90

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Columbia</i> , 7; <i>Sioux Falls</i> , 27.50,	
JUVENILE: <i>Highmore</i> , Cheerful Givers,	3-42 30
	25 00
Total,	37 30

UTAH.

<i>Opden</i> .—Ladies' Miss'y Soc'y,	5 00
Total,	5 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , First Ch., 2.52, Second Ch., 5; <i>Beloit</i> , Rev. J. Porter, to const. L. M.'s Miss H. S. Martindale and Mrs. S. A. Blaisdell, 50; <i>Clinton</i> , 8; <i>Evansville</i> , 8.25; <i>Green Bay</i> , to const. L. M. Mrs. Ida M. Cook, 25; <i>Kiantakinnic</i> , 8; <i>Milwaukee</i> , Plymouth Ch., Helping Hands Society, 100, Grand Ave. Ch., 41; <i>Ripon</i> , to const. L. M. Mrs. A. A. Safford, 25; <i>Racine</i> , 16; <i>Sparta</i> , 14.50; <i>Waukesha</i> , 22.64,	
JUNIOR: <i>Beloit</i> , First Ch., Y. L. M. C., 6.15; <i>Milwaukee</i> , Grand Ave. Ch., Y. L. M. C., 25; <i>Whitewater</i> , Y. P. S. C. E., 2.02,	300 14
JUVENILE: <i>Elkhorn</i> , Sunbeams, 25; <i>Milwaukee</i> , Grand Ave. Ch., C. M. B., 20; <i>Whitewater</i> , Rose Buds Mission Band, 1.31,	33 17
	46 31
Less expenses,	386 05
	16 05
Total,	381 00

MISCELLANEOUS.

Sale of leaflets, etc.,	45 31
Total,	45 31
Receipts for month,	4,403 43
Previously acknowledged,	10,741 91
Total since October 22d,	\$15,225 34



AFRICA.

EXTRACTS FROM MRS. HOLBROOK'S LETTERS.

Our temperance work is alive and vigorous. A short time ago we had a rally, and among other exercises was a dialogue illustrating the evils of "grinding." Now, you will wonder what evil arises or can arise from grinding, but it is a sad fact that among the Christian natives it is a real stumbling-block. The native beer is made from ground corn, or "arnibile" (a native grain), or a mixture of both, and it is always the work of the women and girls to grind. Most of our Christians have left off drinking, but a few still cling to the habit. In some cases the wife and daughters have given up their beer, but the father still drinks, and obliges the wife and daughters to grind for him. In this way they are sometimes tempted to return to their former habits, as the custom is to taste a little, to see when the beer is ready for use. We have tried to get the girls whose fathers do not oblige them to grind, to pledge themselves not to do this work, but I have not yet found one who is willing to do so; they are afraid it will hinder them in their marriage, and to a Zulu girl marriage is the all-important event of life, and for a girl to remain single is an almost unheard of thing. When one is late in marrying she becomes a "laughing stock" for the young people. Thus, if the refusal to grind lessens the chance to make a good match, it requires a great deal of Christian courage to make such a pledge.

MAPALUMO, NATAL, October 1, 1888.

I can't write you words of great cheer. Our whole mission is passing through deep water. One after another have been obliged to leave for America, on account of sickness or needed rest, while illness and death have repeatedly visited those who remain. Within one year five of our number have been taken home. Of these, two were infants; Mrs. Tyler, who passed away about a year ago; and now Mr. Ireland, who had gone to America for medical treatment. His wife remained here, hoping he would

soon be able to return; when, instead, about six weeks ago, the sad news came by cable that she was no more to meet him in this world. The loss of his efficient aid and wise counsel is sorely felt by our mission. In one short week after this, sad tidings were received; our loved Mrs. Robbins, after a brief illness, was called to go. She was a noble worker, a consecrated Christian, a faithful wife and mother. We mourn our loss, though it is a gain to her.

With these sad bereavements a gloom has seemed to settle over us. But God loves our mission, although he chastens it thus. But this is a truth hard to realize in our sorrow.

Of those who now remain, Mr. Tyler is about to leave, with his esteemed daughter, and will return to his native land overcome by disease.

Mr. Bridgman and Mr. Robbins are both in feeble health, worn out in their service, and two or three others are in danger of breaking down from overwork.

I know this is but a dark picture, but it is ever before us, and I can but give you a glimpse of our dire need. Mr. Wilder and Mr. Bates have just returned from their attempts to start a mission in the Umzila kingdom, a report that the Portuguese have gained that field before us, and if we had entered at once after the death of the old king, ours would have been the place. Instead, they are taught and governed by the Catholics. But no man could go at that time, and no new ones came, and this golden opportunity is lost. How can progress be made when our forces are so weak that it is simply impossible to keep in running order the work already begun? It is like making bricks without straw, and, like the Israelites of old, our hearts are turned out to God, and to the Christian Church as well, "How long?"

Our schools have just closed, and I have been busy getting the prizes ready for those who excel in their studies. The Government Inspector spoke me highly of the state of our station school, and the grant has been raised from £25 to £40 per year, and we are employing an assistant teacher. I wish you could have attended our examination yesterday. Many of the recitations were in English, and did credit to the teachers. And when the sixty bright faces listened to my announcement of the prizes, and the successful ones came forward to take their rewards, I am sure you would have laughed to see the display of white teeth, as each woolly-headed maid and urchin said their thanks.

We are much pleased, too, with the state of the school at Moodsburg station some thirty-five miles from us, and which can, on this account, be poorly superintended. In spite of this fact, during the last quarter the average attendance was over fifty-two, and the school very highly spoken of

Mr. Plart, the Inspector. We find here, as in America, it makes all the difference in the world who the teachers are; and our great need is thoroughly good teachers.

Our church has lately made a law prohibiting beer from its members. Time enough has not elapsed to show us what the result of this move shall be. We have now a church of fifty members, besides these beer-drinkers, who are some ten in number. As ever, dear friends, pray for us. Morning follows the night. Surely, the dawn must be near.

JAPAN.

Miss Gunnison writes to the Young Ladies' Branch :—

. . . I AM in Matsuyama for a few weeks, to render a little assistance to a struggling school, supported by the Japanese. . . . Sitting to-day in the fourth story of this old castle, where I can look down upon the surrounding country, my thoughts wander many miles away, and I see in my fancy the dear friends across the sea, and can almost believe some of them are here with me enjoying the beauties of nature that lie before me. Matsuyama is two hundred miles southwest of Kobe. The city surrounds a hill, which is about five hundred feet high, and on this hill stands the castle—a relic of feudal time in Japan. It was built two hundred and eighty years ago, but a portion of it was struck by lightning and destroyed sixty years ago. This portion was rebuilt twenty years later, and it is now twenty years since the revolution in the politics of Japan, when the Daimio, or feudal lord, vacated the castle, and went to live in Tokyo. The place now belongs to the military, and no one ever visits it unless by special permission. The city looks very beautiful as we look down upon it, with its gray-roofed houses, making a pretty contrast with the numerous shrubs and green trees. From this upper floor, which consists of one large room, we have four beautiful views: to the north is a combination of mountains, plains, lakes, islands, and the sea; to the east, nothing but mountains can be seen; to the south, it is still mountainous, but much more distant, the plain between us and the mountains being much broader than on the other sides; westward, we see a portion of the inland sea dotted with islands, the view being intercepted here and there by a hill rising abruptly in the plain. From a distance this castle is a very pretty sight—its white walls, with black roofs and trimmings, rising up very picturesquely above the tall pines, which cover the hill thickly on all sides. But inside the building it is very dark and dreary; immense timbers support the several stories, and the light is admitted through openings, which may be ~~closed by~~

heavy wooden shutters. We went into the great, dark dungeon on the ground floor, where the Daimio was expected to commit suicide, if defeated in war. The approach to the castle, after one reaches the top of the hill, leads this way and that through seven cumbersome gates. I wondered, we walked slowly along, what tales of bloodshed the old stones around might tell if they could speak. The last Daimio who lived here was much beloved by his people, and his departure was made amid weeping and wailing, and petitions for him to remain. Many persons looked upon him as a god, and even bowed before him in worship as he passed through the streets of the city. This man-worship may have entirely ceased here; but moon-worship, quite as revolting, to my mind, has not.

A few days since I observed something in one of the rooms of our hotel which I had not seen before. On a low stand was a very large bouquet, two dishes of food, and two small vases, each containing a piece of paper creased to look like a fan. Subsequently I learned that these things were placed there in honor of the moon, who was kindly showing her full face in the sky that night. One of the dishes contained potatoes, and the other a kind of dumpling made of rice flour. In September potatoes are dedicated to the moon, and in October beans are dedicated to the queen of the heavens, and people stay up until midnight worshipping her.

It was not easy to leave Kobe even for a short time, but somehow I could not help doing so. There are no other foreigners in this city, nor within number of miles of it, I suppose; but I am not lonely, for the Japanese friends are so very kind. Although very few can converse with me, the faces of a few speak volumes of kind feeling, and I am constantly receiving gifts of flowers or fruit, or rice, the last being prepared in what the Japanese consider a very dainty way.

There are very flourishing schools here: a kindergarten, of one hundred scholars; a public school, comprising all grades, from the lowest to the high school; and a normal school of one hundred and thirty students. There is also a large fort here, in which several hundred soldiers and normal school students attend the Sabbath services. Sometimes a number of them stand outside of the church door or windows to listen to the sermon, which is not always easily heard, even within a few feet of the pulpit, owing to a noise from a weaving machine next door, and the crying of infants among the congregation.

Would that you could all drop in for a few moments this afternoon to enjoy my cozy little rooms with me; indeed, I might ask you to dine with me, but my stove is very wee, and my table is not very large. You might think this a *fairy housekeeping*.



VOL. XIX.

JUNE, 1889.

No. 6.

HELPS FOR MISSION STUDIES.

DURING the remainder of the year it is our purpose, so far as practicable, to give special information which may be helpful to those who follow the plan of study given in each number in the Department of the Interior in LIFE AND LIGHT. In order that the information may be in season, we shall give at least a portion of it in the month preceding the time of study. In preparation for the topic for July, we give as a foundation for study a brief sketch of woman's work in the Madura Mission. From lack of space we can only give the merest outline of the work of which the interesting details would fill a volume. In this number we must confine ourselves to the mention of the different missionaries and their labors, and a few words as to the growth of woman's work and of the schools. The details of the different departments of work are given in a most interesting way in the missionary letters in the back numbers of LIFE AND LIGHT, which can be obtained by application at the Board rooms in Boston.

Those who wish to take up the condition of the women, will find graphic descriptions in "Women of the Orient," by Mr. Ross Houghton, for sale by the Methodist Publishing Society, in "The Land of the Veda," by Dr. Butler. and many other books often to be found in town and Sabbath-school libraries. We have taken up only the exact line of study mentioned,—woman's work. To those who desire to study the general history of the mission we recommend Dr. Clark's paper, "India: Its Need and Opportunity," written for

one of the meetings of the American Board, "Bartlett's Sketch" of Missions in India, and "A Condensed Sketch of the Madura Mission,"—all of which may also be obtained from the Board rooms, No. 1 Congregational House, Boston.

WOMAN'S WORK IN THE MADURA MISSION.

MISSIONARIES.

THE present list of single lady missionaries in the Madura Mission is as follows:—

	Station.	Supported by	Time of Ex-
Miss C. L. BELL	Dindigul	W. B. M. I.	1887
Miss G. A. CHANDLER	Battalagundu	W. B. M.	1879
Miss H. A. HOUSTON	Madura	W. B. M. I.	1886
Miss MARY PAULINE ROOT, M.D.	Madura	W. B. M.	1885
Miss MARY METCALF ROOT	Dindigul	W. B. M.	1887
Miss DENCY T. ROOT	Madura	W. B. M.	1887
Miss E. M. SWIFT	Madura	W. B. M. I.	1884

To these are to be added Mrs. J. E. Chandler and Mrs. W. B. Capron, who have long been specially identified with woman's work, and who are supported by the W. B. M.

Miss Bell is rendering efficient assistance to Dr. Chester in his medical work in Dindigul. Miss Chandler has charge of the girls' boarding school at Battalagundu; Miss Houston, of the Bible-women in Madura; Miss M. P. Root, M.D., of medical work among women; Miss M. M. Root, in connection with Mrs. Chester, of woman's work at Dindigul; Miss D. T. Root, of Hindu girls' schools in Madura; and Miss Swift of the Madura Girl Boarding School.

BIBLE-WOMEN.

THE number of Bible-women now employed is twenty-six. Twelve at Madura, two at Periakulam, one each at Mana Madura, Pulney, Tirumangalam, Pasumalai, Mandapasalai and Kodikanal, are supported by the Woman's Board; two at Battalagundu, and one each at Dindigul, Melur, Tirupuvanam and Mandapasalai by the Woman's Board of the Interior.

SCHOOLS.

The schools in this mission are of various kinds. There are the day schools at the stations and those in the outlying villages. The first step in a village toward Christianity is a desire for education, and the little schools, usually including both boys and girls, are often the only bits of gospel light in a region of several miles. They are taught by a graduate from the Madura Girls' School, either as a girl at home or the wife of a catechist, or perhaps by some intelligent man.

The Anglo-vernacular, or English schools, as they are sometimes called, are those in the large towns, where English is taught, and are of a higher grade. The proportion of girls in these is smaller than in the village schools. In the schools above mentioned the Woman's Boards pay about one quarter of the expense.

The Hindu girls' schools are exclusively for girls, and are for those of high caste. They are taught mostly by graduates from the Madura Boarding School.

The Station boarding schools for girls receive promising pupils from the village schools, and prepare them for the Normal School at Madura. The following table will give statistics for the schools received in 1888:—

NAME OF STATION.	Station Boarding Schools. Composed of Boys and Girls.					Village and Station Primary Schools.										Hindu Girls' Schools.			Grand Total on the Rolls of all Schools.	
	No. of Schools.	No. of Masters.	No. of Mistresses.	Female Pupils on Roll in Mid. Dept.	Female Pupils on Roll in Pri. Dept.	Total No. of Pupils on Rolls.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls.	Total	No. of other Boys	No. of other Girls	Total	Total of Scholars.	No. of Scholars.	No. of Teachers.		No. of Scholars on the Rolls
Madura																				
Dindigul... ..	3	4	3	13	22	35	29	5	93	52	145	833	28	861	1,006	2	0	95	1,133	
Tromangalam.....	3	3	1	23	29	9	9	..	57	26	83	144	34	178	261	1	2	30	346	
Tirupuvanam.....						7	6	1	15	5	20	106	2	108	128	1	1	21	148	
Paumalai.....						3	3	1	..	..	..	82	1	90	90	1	1	35	473
Periskulam						23	18	5	99	27	126	352	0	358	484	1	2	50	534	
Mandapasalai	2	1	1	5	9	8	8	2	44	20	14	215	40	261	325	1	1	78	361	
Botalagundu.....	3	4	4	14	38	62	14	13	4	30	12	42	155	10	368	410	2	3	62	566
Melur	1	2	..	..	3	5	7	..	2	..	3	81	1	87	90	1	2	31	264
Pahni.....	1	1	1	6	9	15	13	8	30	21	51	368	39	438	488	1	3	74	625	
Mina Madura.....						5	9	..	2	..	2	164	..	164	166	1	1	30	196	
Kodi Kanal.....						2	2	1	8	12	20	29	1	30	50	..	..	..	50
Total.....	10	15	10	14	55	134	126	117	127	370	176	556	2,774	168	2,943	2,678	12	22	141	4,696

The Madura Mission was started in 1834 as a Branch of the Ceylon Mission. Following the plan that had been successful in Ceylon, day schools were almost immediately established for both boys and girls, and at the close of 1836 there were thirty-five of these schools; nine in Madura, and twenty-six in the outlying villages, in which the pupils numbered 1,149 boys and 65 girls; a very small proportion of girls, as was always the case in the early days.



In 1839 two boarding schools were started, one for boys and one for girls; the latter being at Dindigul and having ten pupils supported by English ladies. This was the beginning of what afterward became the Madur Girls' Boarding School, of which a more detailed account is given on page 24; and might be called, also, the beginning of distinctive Woman's Work in the mission. During the next three years the number of boarding schools increased to five, under the charge of the married ladies in the mission. They also did their utmost to reach the women in their homes, helping them

in their household cares, sympathizing in their trials, thus gaining their confidence and affection, and creating a willingness to trust their daughters to the influence and care of the missionaries. The results of the patient toil of these missionary wives and mothers in laying foundations on which those who came after them could build, can never be computed. The story has in it little of incident or of outward show, but the true germ was there, and was securely and wisely planted. The unfolding was slow; the daily, in some cases the yearly, growth was almost imperceptible, but there was life and growth.

The first single lady in this mission was Miss Sarah W. Ashbey, who went out in 1859 as a teacher in the Madura Boarding School. After about four years of efficient labor she married into another mission. In 1866 Miss Rosella A. Smith went to Pasumalai, to assist in the school started largely for the education of wives of catechists and native pastors, who were studying in the school and theological seminary in that place. Miss Smith was adopted by the Woman's Board in 1869. She was obliged to relinquish her work in 1874, on account of ill health, and has since been doing a remarkable work among sailors in New York City. In 1867 Miss S. A. Pollock and Miss Martha S. Taylor, the latter accompanying her parents, went to Mandapasa-lai, to take charge of the girls' school there. Miss Pollock was compelled, by ill health, to leave India in 1874; but she by no means gave up her missionary work, as many will testify who have heard her in meetings, have read her writings in **LIFE AND LIGHT** and in leaflets, and who now follow out the plan of study she marks out for them month by month. Miss Taylor also severed her connection with the mission in 1880. As in so many other missions, there was a special advance in favor of female education and general work among women at about the time the Woman's Board was organized, 1868. The number of pupils in the schools increased, and so many houses were opened to Bible teaching it was thought best, if possible, to have native women trained to read and explain the Scriptures to the women in their homes, and, where it was possible, to teach them to read it for themselves. About this time, also, the first mention is made of Hindu girls' schools, started for girls from heathen homes, the pupils being mostly from higher castes. They were said to be "like rare plants in our gardens, started with much painstaking, and watched over with special care. . . . As one result the girls, and the women who live with them and see them, are much better behaved than formerly. The mothers are much more accessible and favorable to Christianity, and by their example and words they are influencing their relatives, among men as well as women."

In 1870 Miss Mary Rendall, going out with her father, joined the mission, and was soon put in charge of the Madura Boarding School; and in 1872 Miss Elizabeth Sisson went to Madura to do general work among the women.

In 1876 Miss Henrietta Chandler went to India with her parents as a missionary of the Board. As she returned to the language and the scenes of childhood, she did not need long preparation for her work. Her life was of promise, but her Lord had other plans for her. She died Jan. 27, 1877.

Miss Mary Rendall, who was in charge of the Madura Boarding School, married out of the mission in 1876. Her place was supplied by her sister, Miss Henrietta Rendall, who went to Madura in 1877. In the same year Mrs. Judith Miner joined her daughter, Mrs. John S. Chandler, at the Battalagundu Station, where she rendered valuable assistance in the work. In 1884, when she returned to this country, Miss Sisson retired from the mission during this year, also, and joined the mission at Berar. Miss Gertrude Chandler went to her parents in Battalagundu as a missionary of the Board in 1879, and has been remarkably successful in the girls' boarding school at that place. She is now on her way to this country, for rest. Miss Rendall came to this country in 1884, for further study, and returned two years later as the wife of Rev. J. S. Chandler, to the Periakulam Station. The date at which the young ladies at present in the mission began their work, is given in the list at the head of this article.

The result of the labors of these missionaries is shown by the Annual Report of the mission for 1876, which says:—

“Work among women and work by native women has gone steadily and hopefully on, and new houses and new schools are opening to our labors. This is true not only of the city of Madura, but of the towns, also.

“The wives of the pastors and catechists, as well as other native Christian women, are becoming gradually more intelligent and more influential for good,—holding meetings with the Christian women, and as many others as can be induced to attend, acting as Bible-readers, schoolteachers, etc.,—and the wives of all the missionaries superintend work for women at the station centres, direct the Bible-women, and hold meetings. Respecting progress in this line of things, it is said: “Christian work for women, including Christian work by Hindu women, has been the growth of the last fifteen years. The change is manifest not only in the attitude of the community, but also in the preparation of women for the work. The Bible-women are engaged among the poor, the rough, and coarse; they enter more generally the homes of the better classes, and on that account they require intelligence, tact, and good breeding, to say nothing of other qualifications, to fit them for their intricate and difficult work. Several of the women employed are spoken of in high terms by the ladies superintending them. Moreover, groups of Christian women have grown up at all the stations, intelligent, capable of training up their own families, and exerting a distinct and positive influence upon

neighbors. Above two hundred and fifty women are reported as having a fair education, and above one hundred as capable of conducting, in a profitable way, religious meetings among their own sex. And not only are they capable of doing it, but reports of the missionaries show that they are learning to engage in the instruction of their neighbors and Christian friends to a commendable extent. Three or four native women accompanied their husbands in an itineracy, in which they visited sixteen villages, and spoke with nine hundred women concerning religion."

Since this time woman's work has broadened and deepened in every direction. It has had a distinct place in every report from the mission, and the constantly increasing numbers in the schools of various kinds, of the Bible-women and the houses in which they visit, and in the hand-to-hand work of the lady missionaries, have been most gratifying.

Through the growth of woman's work the need has been felt of some centre of strong Christian influence, and a home where the ladies in charge could secure the independence necessary for the best good of their work. This need was met in 1877 by the establishment of the Madura Home, under the care of Mrs. Capron, who had removed to the city from Mana Madura after the death of her husband, the previous year. Since Mrs. Capron had had more or less medical experience in her missionary life, and had fortified herself by medical studies during a recent visit to America, the mission decided to open a dispensary for women under her care, in connection with the Madura Home. This was the beginning of medical work for women in the mission, which has wrought such blessing to thousands of suffering women, and commended to their grateful hearts the healing of the soul, found only in the blessed gospel which the missionaries so gladly proclaimed to them. Nearly two thousand cases were submitted to Mrs. Capron for medical treatment the first year. The report of this department the following year gives its general arrangement, and some of the benefits arising from it, which will appear in the July number.

THE MADURA GIRLS' BOARDING SCHOOL.

A SKETCH of this school from its beginning till 1880, may be found in LIFE AND LIGHT for May, 1880. At that time Miss Henrietta Rendall was at its head. An interesting event soon after that was an enlargement of the building, which gave the added accommodations so much needed. The funds for building were supplied from the Otis legacy, and the hall used for general exercises and public gatherings was called Otis Hall. We give a picture of

this addition, which will also afford some idea of the remainder of the building. - The new facilities for study spurred the pupils on to greater earnestness and application, and there was good progress toward a higher standard in the school. -

In 1884 Miss Rendall returned to this country, for further study, and the same year Miss Swift went to Madura, to take her place as soon as she should have sufficient command of the language, the school being under the care of the married ladies of the mission in the meantime.



OTIS HALL.

The following year a normal department was added to the school. The new methods and requirements were so novel to the students the undertaking was a most laborious one, but much progress was made. Four girls were sent daily to teach classes in a "practicing school," and so gained a practical experience, which was of great value. At the beginning of 1886 there were fifty pupils in this department, but the change in the educational requirements of the government reduced the number to seventeen.

In the report of the school for 1887 Miss Swift says: "A new class for Bible study with the teachers was opened in June, and it has been a great

blessing to us all. The results of our studies have been repeated in the meetings which Christian women hold among themselves, and have been told and retold among heathen women of the city, some of whom have come to me for quiet little talks about the things of God."



TEACHERS IN THE BOARDING SCHOOL IN 1886.

The mistresses have also done more or less Bible-women's work in the city and in the dispensary. "There has been more individual Christian work by teachers and pupils than ever before, and their eagerness to enter into the open doors of service has been very gratifying.

The religious influence of the school the past few years has been most

marked. It has been blessed with several powerful revivals, of which particulars have been given in back numbers of LIFE AND LIGHT. The average number of pupils each year since 1878 has been eighty-one, the number mentioned in the report for 1888 being one hundred and forty-three. More than one hundred have united with the church from the school the last 10 years.

In the last report of the school, Miss Swift writes :—

To an observer from the outside, our work in the Female Normal School would no doubt present no striking points of difference from that of last year, but to the workers themselves many changes are apparent. Our numbers have been much greater than ever before. The average for the year has been 143. The number of boarders is 75.

Believing that the sense of responsibility would be most useful in creating earnestness in the work of the normal students, we dispensed with the primary teachers at the beginning of the year, and since that time the entire work of the primary department, with the exception of Bible teaching, has been done by the normal students, under the supervision of a head mistress. They have taught calisthenics, singing, kindergarten occupations, and sewing, with good results.

The report of the Inspectress was very encouraging to us in our normal school work. She expressed herself well pleased with the condition of the school, and said, "As this is the only normal school for girls in the Madurai District, it occupies an important position, of which it is proving itself worthy. The Director also expresses his pleasure in reading this report, and hopes that the grade of the school will be raised, and its scope extended. We believe that the time is come when we must heed the call for higher female education, and the almost imperative demands of parents, by adding higher classes. Even now the children of some of our best people are being sent to Madurai to be educated, because we do not come up to the requirements of the age in regards English.

The school meetings for prayer and the weekly Bible reading have been regularly attended, and we have had some special meetings of particular interest. In June an all-day meeting for prayer and consecration was held, and it was a time of refreshing. Eleven girls united with the church during the year.

Miss Chandler writes of the school at Battalagundu :—

Reduced government grants necessitated reduced numbers in our school, and with the opening of the year 1888 the sixth standard class was sent to the Girls' Normal School at Madura, and some elementary scholars refused admi-

sion, so that our average number has been only about 40, against 53 of the year preceding. The class work has been unusually successful, as all of the 39 girls presented before the Deputy Inspector passed his examinations.

The want of a general and marked work of the Spirit among us, though a cause of sorrow, has not prevented spiritual growth in individuals, and has been an incentive for much prayer and personal Christian endeavor on the part of schoolmistresses. The fact that a large number of the girls are only twelve years or younger, may partially account for the small proportion of church-members.



GIRLS IN THE MADURA SCHOOL AT THEIR DOMESTIC WORK.

Of the schools in general the last report of the mission says:—

One of the hopeful agencies for spreading the truths of the gospel among this people is the school. In the one hundred and seventy-six schools which are scattered over the whole Madura District, the Bible is daily taught, prayer daily offered, and daily are impressions made which but for the agency of the school would be unknown. To these schools come both the Christian and the heathen. The Christian, that he may learn to read the precious message of God's love to man; for we find that though the gospel takes hold of the un-

lettered, untutored heart, yet more satisfaction and more usefulness is attained if at least there is sufficient education to enable the newcomer to read. The heathen comes, whose father would resent and bitterly oppose his entering a Christian church or attending a religious service, yet, on account of increased advantages or greater facilities, will allow his son to sit under Christian instruction.

And in all this there is no subterfuge on the part of the missionary. The heathen know full well that we are influenced to have school-work among them by a desire to acquire opportunities for teaching the gospel. They know full well that we will teach the Bible, and yet many are the calls that come from them to the missionary to establish a school in some far-removed village where their children are growing up untaught and unlearned. They suffer the Bible teaching in the hope that no impressions will be made. We give the Bible teaching in faith in Him who said, "Is not my word as a fire? and like a hammer that breaketh the rock in pieces?"

In the Hindu girls' schools fifty to seventy-five little girls, varying from eight to thirteen or fourteen years of age, for several years are brought under the influence of the gospel in each important town in our mission.

During the past year seven hundred and eighty-eight children have attended these schools, which, notwithstanding the special opposition, is one hundred and twenty-two more than last year. They are taught the ordinary branches, with needle-work, and daily listen to the reading of God's Word. The schools are always opened with prayer and reading of Scripture. Many repeat Bible verses, and all hear many stories of Christ and his love for man; and though they are taken away from school at twelve or thirteen, yet an impression is made, an introduction is given to the truths of the Bible, and in after years, when heads of families, the door is readily opened to the Bible-women who come to give more systematic instruction in the Bible.

TURKEY.

LETTER FROM MRS. PARMELEE, OF TREBIZOND.

ORDOO, TURKEY, Feb. 19, 1889.

DEAR LIFE AND LIGHT: The American Colony at Trebizond has come to Ordo, its interesting out-station, to spend the winter. Ordo is a town of about fifteen hundred houses, on the Black Sea coast, one hundred miles west of Trebizond. More than half the inhabitants are Greeks, the remainder Armenians and Turks.

A night's steaming brought us here, bag and baggage, to receive a warm welcome from the Evangelicals, which name they prefer to that of Protestant

We took a little house by the sea, and here we have enjoyed much and seen much to encourage us in our work. At first it seemed odd to have Demosthenes mending our shoes, and Miltiades looking after our postal matters, and Polycarp running on our errands, and Baby Socrates smiling up at us; but, little by little, we traveled back from ages gone by, and set to work to recognize the members of our flock. At Trebizond the Protestants have received their faith largely as an inheritance, but here it is evident that many have newly "seen a great light." A certain degree of stolidness is to be expected among nominally Christian nations who have been under the iron rule of Islam for centuries, and we do not look to see converts "enjoy" their religion as they do in more favored countries; but I have seen things here during a preaching service that have given me great satisfaction. The average American worshiper would scarcely be able to understand the value we attach to a smile on a withered face, or a tear in a youthful eye. Twenty-two years ago the missionary now here made his first visit; but it is only within the past eight years that the good work has gone forward in an encouraging manner. Formerly Greeks and Armenians worshiped together, using the Turkish language; but the chapel grew too strait for them, and they separated a year ago.

In June last a church was organized among the Greeks, and a good man installed as pastor, and there are now thirty-six members. The old building rented for the Greek services is packed every Lord's Day,—a motley throng, the men on the right side, and on the left the women,—many of them, until quite recently, bitter opposers,—with their babies and bundles. On week days Kiria Ariadne, from the Smyrna School, teaches the girls in this place, while the Armenian Chapel still accommodates the boys, taught by Kirios Athanasius. The Greek brethren wish to buy and repair the old house referred to, but they are very poor, and where the money is to come from we cannot tell.

The Armenians have a comfortable place of worship on the hill, and even a "baby organ." Their children are taught by graduates from the college and the girls' school at Marsovan; and Pampish Kohar, formerly of Harpoot, is Bible-reader.

A church was organized in January with seventeen members, and the preacher, who has labored here many years, was ordained.

I was greatly interested in something which occurred recently. An earnest appeal had come from Harpoot for aid in the Koordistan work. The brethren gave according to their ability, and then Pampish Kohar gathered up at the houses of the sisters queer-looking towels and stockings, which were sold at auction at the close of one of the evening meetings. Many of the towels \

bought to send to America, to be sold again for the same worthy object. *Ar-* now in closing I must say to you, dear LIFE AND LIGHT, that I am depen—
ing upon you not only to interest your readers in our work to the extent
praying for it, but also to the extent of sending us one or two consecrat—
single ladies to help us. Our hope is that two may come, and that one
them may be a physician.

Trebizond, being a seaboard town, may be more worldly than the inter—
towns, but surely among its thirty-five thousand inhabitants four of the Kin—
servants can be usefully employed. "Beautiful for situation," we long
take it for Christ.

CHINA.

LETTER FROM MISS E. B. PIERSON.

MY DEAR FRIENDS: The wind has blown up bitterly cold to-night, and
rattles my windows and doors. I am snuggling up to my warm fire, thankful
for the comfort, while I can but think of some distressed beggars whom I saw
at the city gate on New Year's day with only a bit of carpet hanging over the
shoulders. Surely such a night as this must be the last to many of the home—
less, unfed beggars who are so numerous in China. No bodily comforts in
this life, — and, alas! what shall they have in another life? Would that we
might reach such with the joys of the gospel.

Since reaching my Pao-ting-fu home and work, last October, so much has
taken place with us, and such varied experiences have crowded in before us
both for natives and foreigners, that I could well fill many chapters with it
but there is too much to be done now and here to take time to write of it.

To-day two native carts have started out from our courts, carrying precious
ones who, if spared, we trust will do much for the Lord among their own
people. The cart going north carried three of our choicest girls to Peking
to the Bridgman School. Two of them are professing Christians, while
the youngest one is a member of the Christian congregation, and wishes to be
received into full membership in the near future. The needed wadded clothes
etc., for these girls have been prepared here in my room by their young
teacher and six companions in the school here, with the help also of two older
women, while the various members of our courts have been interested in it.
A nice bundle of clothing for each of the three was rolled up in a cloth wrap—
per (which serves for a trunk or bureau), and made ready last evening.
The teacher and girls together made ready an extra nice breakfast for thi-

early morning, their last meal together. They are all very fond of each other, and great tears rolled down their cheeks as they said "good-bye."

The second cart, going south, carried Mrs. Tu Ssu Mei and her little child. She, some of you will recall, is the daughter of lamented Helper Méng, who died two years ago. For several years she was a valued assistant at this mission station, as teacher of our little girls' school and Bible-woman; but a cloud came over her spiritual life for awhile, and she lacked interest in her precious work, so that she was discontinued as teacher and Bible-woman. She spent some months at her heathen mother-in-law's home, and has now returned to us here, the wiser for her experience, and says, "I have been like a dead person, and now I want to be like a live person;" and now the Lord has given her a work to do for him unlike that done by any of our other Christians. She has gone, at the urgent and special invitation of the people of a village thirteen miles away, to make her home for a few months in their midst for the purpose of teaching the women and girls about the gospel and the "way of life." They are village people, many of them poor, but one of the number gives her the use of a room, another provides a few house-keeping utensils, etc.; and she expects to buy her own food and cook it; but she has gone there to work for the Master and to feed hungry souls, and the Lord will bless her. I doubt not that she will return to us with her own soul enriched: "He that watereth shall be watered."

A new epoch in the history of mission work there has dawned upon us. Hungry souls are begging to be fed! That whole village is stirred, and many there crave the blessing and beg to be taught. In November my brother and Mr. Winchester visited there and taught them, feeling the spiritual throbbing. They sent several men to join the station class here. In a few days, at the repeated invitation of one of the number, I went to them, accompanied by a Christian woman and helper. We spent two days in the home of our friend, eating his food and sleeping in the native kang. I never had such an experience in my life. I have many times been the centre of idle, gazing crowds, and sought to give them the gospel message, but I never had so many earnest, waiting souls gathered about me, listening eagerly to the Truth. They had never seen a foreign lady in their midst before, but they scarcely took note of my dress or personal appearance, save in the most respectful manner; but they did not leave my side until near midnight, and appeared again in the morning before I was dressed. I read and explained to them much of the catechism and some scripture verses, and we repeated together two prayers and a few verses. They begged me to come again at their New-Year time, and stay a week with them. Their hospitalities were very genuine; both of my companions talked, too, to the extent of voice and

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...reaper has been among them frequently, and ~~causes~~
...joyful thought that heaven is working deeply—

...was the beginning of the good work there? As
...cart that day, the following narrative was given
...from we know as Brother Chai (jai). Two years ago I
...Chai came to the city to sell flour; for he and his son gri
...for their living, bringing it these thirteen miles to se
...gate-house to call on his relative, at that time serving as ga
...mission courts. There he was kindly and pleasantly greet
...Helper Méng, who said to him, "Selling flour is all right, ~~but~~
...something of more importance than that." Then he simply a
...aged him to listen while he told him of a way of life and salvat
...through the Saviour, and begged him to believe and follow it.

The man went home much impressed with what he had heard, and wi
...ng to know more. In a few days he came again to our courts, and that
...found that his faithful friend Helper Méng had been suddenly called aw
...by death. Sorrowful ones were gathered around his lifeless body, and h
...looked in upon his silent face, too, and such a peaceful, restful, satisfied fac
...in death, he had never seen or thought possible. At once his heart said
..."What that man believed and trusted in I will believe and follow." From
...that day he started in the way of life, sought knowledge, prayed to God fo
...help and light, and received it. Then, not content to receive it alone, he se
...out to interest his family and friends in the glad tidings. His daughter and
...young aunt were brought to the girls' school to be taught, and they went
...home in the spring to work. I found that their lights had been burning there,
...and what they had learned they had given to others; and Brother Chai has
...worked and prayed in his village till now the main part of this village cry
...out, "Give us the Truth, and we will believe, too." Pray much for these
...people and the surrounding villages, and for us who feed them.

Now, in my brother's station class there is a deep interest prevailing among
...the twenty-one men who are studying the Truth, and several of the twelve
...boys in our boys' school and the girls of the girls' school are having their
...hearts attuned, and twice a day at our street chapel earnest inquirers are
...found. Never did we enter upon the Week of Prayer with such marked evi
...dence that the Holy Spirit was moving the hearts of heathen and Christians
...God grant a rich outpouring of grace here! I must stop now,
...there is much more that would interest you. Give us your ceaseless

Yours humbly.

LIZZIE B. PIERSON.

Young People's Department.

LETTER FROM MISS EMILY WHEELER.

AUBURNDALE, April 5, 1889.

DEAR GIRLS: Did you ever read Dr. Mary Pauline Root's letter to the Young Ladies' of the W. B. M. on the subject of praying for us missionaries? If you never did, I beg of you to stop right here and look it up, or send to the W. B. M. for the leaflet containing it, for it's a most delightful presentation of the facts of the case. What case? The great case of the need we missionaries have of the prayers of the women and girls of America. I do not mean to say one single thing she has said, if I can help it, although I should be glad to say it all over; but I am on the American side of the world just now, and so I shall look at it with American eyes as well as missionary eyes.

I have attended very few missionary meetings, but enough to find out that, comparatively speaking, there is very little prayer offered for missionary work in public. There must be a great deal offered in private, or else the work would not go on so rapidly as it does.

But do you think our work goes on as rapidly as it should, as it might, if those who profess to be the disciples of Jesus at home and abroad prayed more? Just think for a moment how hard you work for mission circles, to get up meetings, to get information, to get money, have entertainments, and interest people; and after all you are not as successful as you ought to be, are you? You do nobly, and we work hard over our meetings, Bible-women, teachers, pupils, and people. We bear our joys and trials; rejoice in our work or mourn over it; work on in faith, or break down to come home and rest, longing to go back and work again, and consider the missionary work the most blessed under the sun. But do we succeed as we ought? No. What, then, is the matter? Why are not more people interested in missions? why is not more given for the Lord's work here? and why are not more people converted abroad?

God answers us in Zechariah, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Look through the Bible and see what wonderful things are said about the teaching, the help, the power, the liberty, guidance, and fruits of that same Spirit, and then tell me what you think is lacking in all of our labors. We have wheels within wheels, but the living creature within is too often lacking. "It is the Spirit that quickeneth" indeed.

Did not even Christ need to be "led of the Spirit," "filled with the Spirit?"

time. Since then I have seen
one returns with the same
that village.

You will ask, What was it?
I rode along in the native coat
by our escort, whom we met
month Brother Chai came
grain and sift flour for
He came to our gate—
keeper of our mission
by our good Helia
there is something
kindly urged him
through the gate.

The man
ing to know
he found
by de-
look
in it
“A
it
I

“The Father hath sent
me his disciples with
me that “God hath also
this wonderful gift have
and we must ask for it. “If
often, how much more shall
them that ask him.”

“Then, that we and all workers
need that we are very apt to pray
often plead in private. Are you
very you pray.
“I know what words to use? “Like-
ness, for we know not what we should
make self maketh intercession for us.” “He
more.”

“Do you pray for mis-
Christ pleased not himself.”

“I am so busy and pleasant in company, who can
books and concerts, school and dress, can
Christian Endeavor meeting pray to you?
needs to him, does it not show that you
want to pray? Will you not
he will show you what a great work
—in praying for others.

“He will show them unto you; he will
of the Father in you, and “Christ in you
conquer sin in you, that you may
Christ.” Then you will be such a happy
of the King's own daughters, “all glori-
for “the Lord shall arise upon
tree.” Is it not worth trying and

Is it not what your companions,
school class, your missionaries and
can have it for the asking. But let
“pray everywhere;”
gift of his, and are very earnest
of constant prayer. Does not Hosea
and then “He will be very gra-
when he shall hear it he will answer

over." Look through Isaiah and see what else God says about hearing us when we pray. Ask his Spirit to "open your eyes, that you may see wonderful things in his law." Do you wish to plan a mission circle entertainment? Ask the Spirit to teach you how. Are you anxious about some friend? Ask the Spirit, and he will help you first to pray for that friend, and then how to help her. Is the meeting thinly attended? Ask the wisdom of the Spirit, and begin to pray your friends in. Soon you will be so anxious to have them come that you will use every means, and succeed. When my brother left me last year he said to me, "You do not know just what I need, but God knows. Just mention my name to him many times a day, and he will hear you." I have done it; going up and down stairs, reading, walking on the street, talking with friends; many times a day my heart, if not my voice, has mentioned my brother's name to God, and he has heard according to his promise, "Thou shalt call, and the Lord shall answer."

Would that you would mention at least once a day the name of some missionary, or some school, or station to the Lord. Possibly I should not have broken down if you had mentioned mine. Possibly all our girls would be Christians now, if you had prayed more for Euphrates College. Think how much Miss Daniels needs your prayers, as she carries the heavy responsibility of that school. Think of all the workers who are bearing heavy burdens. Think, oh think often of the souls that sit in darkness, unreached by the Light of the World, and of the souls that have been hardened, because reached by the truth and yet untouched by the Holy Spirit! Then pray as you never prayed before for the Spirit, which shall reveal Christ to all men.

Do not make long prayers, but pray earnestly, pray often. I like short prayers, and many of them at a meeting; don't you?

Well do I recall the day of prayer for missionaries in the Week of Prayer for 1881. Every one had expected me to talk Armenian fluently; but I had been in America thirteen years, and had never learned, as a child, to read the language, so I could only speak a few faltering sentences after four months' study. How disappointed and discouraged I was; how I cried over my stupidity, and listened to Satan as he suggested that I had mistaken my vocation, and had much better staid in America.

On that day of prayer I went down to a village on the plain, where my parents were spending two weeks holding special meetings. In the afternoon woman's meeting I sat on a cushion on the floor beside my mother, and hearing her earnest words, I watched the worn yet eager faces of the women, and longed with a new desire to be able to tell the old, old story. At the close of the meeting my mother turned to me, saying, "It would please them if you could say just one sentence; I will help you." Judge of her astonishment

when I spoke easily to them for five minutes. From that day it has been as easy for me to speak Armenian as it is to speak English. The girls of the school, on my return, exclaimed, as they heard me talk, "It is a miracle! When did you learn?"

I started at once the little recess meetings which were such a blessing to us, and finding plenty to do with my new-found tongue, had no more doubts as to having mistaken my calling.

I recorded this incident, and six weeks later received a letter from my dearest friend in America, dated on this day of prayer. In it were these words: "I feel sure God heard me for you to-day. I rose earlier, so as to spend time before breakfast in praying especially for you; and as I prayed, I felt as though God would give you special grace."

I knew her breakfast hour and the difference of time. As she prayed the bondage of my tongue was loosed. Many other instances might I tell you, but I forbear. Prove for yourself the truth of the promises, "Before they call, I will answer; and while they are yet speaking, I will hear." "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

Your friend,

EMILY C. WHEELER.

Our Work at Home.

THE OFFERED PRIVILEGE.

BY REV. N. G. CLARK, D.D.

THE growth of woman's work for woman is a marked characteristic of modern missionary effort, and one of the most hopeful signs of the times. English women organized a society for promoting female education in the East fifty or more years ago, but it was left to American women to organize the first society for direct missionary effort. Their English sisters have not been slow to follow their example, and in one respect to improve upon it,—English women in ever-increasing numbers going out in connection with different missionary societies at their own charges. A year ago we heard of an English lady of wealth, connected with the Society for the Propagation of the Gospel, going out herself to Japan, and defraying the expenses of several others to be associated with her. In the Annual Report of the English Church Missionary Society for 1888, we learn of twenty unmarried women going abroad in connection with that Society, of whom eight went out at their own

charges. In Bishop Matthews' diocese in Northern India, we hear of thirty-seven ladies connected with the C. E. Z. M. S., thirteen of whom are honorary,—meaning, by the term, at their own charges.

Our Woman's Boards have not been without some examples of like consecration. We may point to a graduate of Mt. Holyoke Seminary from Western New York, for more than twenty years doing mission work in Eastern Turkey; to another devoted Christian woman sharing for the last dozen years in her brother's labors in Northern China; to another who two years since left Wisconsin to take her part in the evangelization of Japan; and to another who last year, from California, went out to care for the women and children at her brother's station in the Madura Mission. It is not for the want of home attraction that these Christian women are in the foreign missionary work, but for the sake of larger service for Christ, to make their sisters in foreign lands sharers with them in the blessings of Christian culture, and in hopes and aspirations of the gospel.

Many women of culture and refinement, longing for something to do, would be welcomed in the mission fields of the American Board; how many we dare not say in Japan, or how many more in India, Africa, and China. In Japan the way is open for such as would be glad to go out for three or four years, to meet the present call for Christian teachers in English. But no time need be lost in any field. While studying the language there is much to do to relieve others, and to become acquainted with the work.

The average expense for the different missions, for outfit and travel, is about \$500; for living expenses for a year from \$400 to \$600, according to location.

The time has come for parents of means to send their children, and for those who have not that privilege to send the children of others, so joining in the common service.

While profoundly grateful for the personal sacrifices, and for the generous bestowment of time and thought on the foreign work of hundreds and thousands of Christian women in our land, and for the splendid results that have attended their labors, we cannot but feel that the time is ripe at home and abroad for another grand movement, in which Christian women shall take the lead, and beckon men to follow, in order to the final triumph of the kingdom of Christ.

LEAVES FROM OUR BRANCHES.

THE April meeting of the New Haven Branch was a very unique occasion. It cannot be duplicated by any society not having in possession a returned

missionary, honored and beloved, who sailed for the foreign field a half-century ago. To our own Mrs. Hume this interesting fiftieth anniversary came on April 1st, when a few friends by their presence in her home, the W. B. M. by Scriptural telegram, Secretary Clark and others by letter, helped her to enjoy and emphasize the day. It was thought suitable that our monthly meeting on April 9th should crystallize about the same event. By our urgency Mrs. H. was persuaded to give some reminiscences of the far-away days; of the preparations crowded into one week in times that ante-dated sewing machines; the rides for farewells to friends in clumsy wagons; the farewell meeting in Salem and the outfitting in Boston. Human nature in those days, as now, kept a lookout for undue expenditure on the part of the elect, and so one asked "what a missionary could want of a mirror." This criticism lost its edge when it became known that Mrs. Hume's outfit was provided by her mother. The identical little looking-glass, about the size of window-panes then in use, has survived to this day, and was invited to our meeting; but, as if fearing some reflections might be cast upon it, it did not appear. We are sure it has never reflected any ornaments save that of a meek and quiet spirit. We did have present the Bible which was presented to Mr. Hume on his departure, and his letter of thanks, written when fifty days out at sea, to Rev. Zephaniah Swift, of Derby. This Bible has been in daily family use these fifty years. From it we read our Scripture lesson for the day, the promises that are found in all our Bibles; but in this one they had been so wonderfully tested and proved, as to have the ring of promises already fulfilled.

The Waverly was a brig of 300 tons, with limited accommodations and slow in movement, but it carried a little company who not only did great things for India, but who sought the salvation of its crew on the long voyage, and not without success.

We must not go beyond the shore where Mrs. H. left us at the end of her hour. Her closing eloquent appeal we shall not soon forget.

This meeting was followed by a reception for Mrs. Hume, with a social cup of tea in the parlors of the church, and the opportunity for congratulations was well improved. As an indirect testimonial to Mrs. Hume, an opportunity was provided for offerings for the Bombay building fund. Let any who have the material and conditions for a similar occasion, go and do likewise.

R. W. H.

An interesting report has been received from the Old Colony Branch, from which we call the following:—

In the churches represented in the Old Colony Branch, the ideal and real *not yet coincide*. We believe that every Christian woman should be iden-

fixed in the work of missions; but we wait the time when all shall be adequately alive to the great opportunity offered to Christian effort, by the eagerness with which the gospel is being received, and the eagerness with which our heathen sisters are reaching out to us for the "Bread of Life."

The auxiliaries of this Branch are, for the most part, in a flourishing condition. There are no novel features in the work, but steady, persistent effort.

Realizing that not only does the work need us, but we need its educating and spiritualizing influence, we gladly take our place in the ranks of Christian workers, who are laboring to hasten the glad day when "all kings shall fall down before Him, all nations shall serve Him."

Much enthusiasm is manifested in our larger societies, and results are proportionally encouraging.

It is doubtless true that if the facts concerning the smaller societies should be presented independently of the circumstances which produce them, the verdict in regard to their condition might be disheartening. There are those who say: "Our field is small, our sheaves neither many nor large. We need encouragement." Yet life and growth are manifest in many ways. The work is taking a firmer hold upon the hearts of those actively engaged in it; the cause is rooting itself more deeply, and as information increases, sympathies widen and purposes strengthen. Even while watching the slowly gathering dollars and cents, which we are liable to consider as main resources in carrying forward our part of the work, let no one be discouraged; for any gift or service laid at the Master's feet must seem small when measured by the Divine standard of giving, and the smallest contributions in the hand of Omniscience may be multiplied in blessing, even as the few loaves in the hand of our Saviour to supplying the need of a hungry multitude; and some worker in a distant land may be comforted and cheered, as it is appropriated to their use, and receive new strength and courage, because the heart of Infinite Love is stirred by the prayers accompanying this offering.

The Union Workers of New Bedford are doing excellent work. They have met their obligations by exceeding their pledged work, and consider it a pleasure to make generous contributions to the Auburndale Home. They have learned that a sure way to interest is to place responsibility upon their members, and have been successful in placing the meetings for each month in the hands of a committee of ladies, who prepare a programme, thus securing a variety unattainable under the direction of a single leader. A paper has been issued by this society, each member contributing original articles or clippings. The President furnished an acrostic, spelling Union Workers. A member, a fine penman, copied the articles, and another decorated the covers, exemplifying the fact that every talent may be used in God's service.

At Dighton they have an annual public missionary concert in the church when a review of the year's work is given.

Our most hopeful work is among the young. At Middleboro is a society of twenty-five young ladies, full of life and "not one bit afraid of work," who meet weekly, excepting during the summer months.

The leader of the mission circle at Somerset has introduced sentence prayers, giving to each some one desire to be expressed for the work, or for some worker.

APRIL MEETING.

THE quarterly meeting of the Woman's Board was held in Park Street Chapel, Boston, on Tuesday, April 2d, at 3 P. M. An interesting *resume* of the foreign work was given by Mrs. J. A. Haskell and Mrs. J. F. Hill, Corresponding Secretaries of the Board. Miss M. M. Patrick, of the Constantinople Home, gave an admirable address on the Home, its history, its general workings, and some of the beneficent results. The meeting was well attended and full of interest.

TWENTIETH ANNIVERSARY OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE M. E. CHURCH.

OUR Methodist friends have held a right royal jubilee over the twentieth anniversary of the foundation of their Society. Each auxiliary was asked, as far as possible, to hold a meeting celebrating the event as near the date of the first meeting (March 23d) as practicable. A general programme was issued to be used in all the meetings as far as possible, and which was generally followed. Interesting exercises were held in the church in Boston where the Society was first formed, and at which seven of the original eight founders were present. A memorial window was presented to the church from friends of the Society, bearing its name and those of the founders. The seven ladies received their friends informally, after the afternoon service, in the little room where the eight assembled on a stormy day twenty years before, and planned for a special effort to send the gospel to heathen women. The refrain of the gathering was, "How little we knew to how great a tree this little seed would grow!" and "What hath God wrought!" It was a day long to be remembered by all who were present.

LEAFLETS.

The following pamphlets and leaflets, issued by our own and other Boards, may be had by sending to Miss A. R. Hartshorn, No. 1 Congregational House, Boston:—

Organization in Every Church	2	Some Practical Difficulties, and How to Meet Them	2
Church's Account of the Annual Meet.	10	Story of the Morning Star	10
of Mustard Seed	10	So Much to Do at Home	1
Brother's Sermon	2	Special Appropriations	2
Message to the Coral Workers	5	Story of the Bees (60 cts. per 100)	1
Appeal. (30 cts. per 100)	1	She Hath Done What She Thought She Couldn't	1
for Neglect of Duty	3	The Work of God in Micronesia	10
of Gratitude	2	The Mother at Home	3
on in Work for Missions	2	The Beginning of It	3
er's Outfit	2	The School at Hadjin, and its Teachers	2
anship	2	Thank-offering Boxes, 20 cts. per dozen.	
a Mite-boxes	2	Thank-offering Envelopes, free. Postage at the rate of 2 cts. per 100.	
an Opening	2	Twenty Years' Review of W. B. M.	2
erred Gift	2	The W. B. M.: Its Aims, Its Needs, Its Work,	
Mother	3	That Missionary Meeting	2
Heroes on Mission Fields	each 5	The Society at Springtown	2
ray Schaffner (Austria).		The Voices of the Women	2
ergeant West (Armenia).		Young Ladies' Mission Bands	5
'appan Stoddard (Persia).		Women of Japan	5
Grant, M.D. (Persia).		Woman's Mission	3
Goodell, D.D. (Turkey).		Women of China	2
man (Hawaiian Islands).		Wayside Preaching	5
a Gray Otis Dwight, D.D. (Turkey).		Why Should We Keep Up Our Auxiliaries?	2
Williams, L.L.D. (China).		Woman's Medical Work in Foreign Missions,	5
oleman Bridgman, D.D. (China).		Woman Commissioned	1
ppleye (Turkey).		Zulu Blind Boys' Story	2
yside	10		
2	2	POETRY.	
on for Mission Bands	2	As I Have Loved You	1
our of Mission Work	2	A Heathen Woman's Story	2
Miss Haven	5	Addition of Fractions	2
on and Culture	2	Pennies a Week and a Prayer. 6 for 1 ct.; per 100,	15
er's Letters	2	So Much To Do At Home	1
od Reasons for not Going to Mission-		The Famine Cry	2
setting	1	The Legend of the Maizeen	4
ake (60 cts. per 100)	1	The Way to Multiply Pennies	2 for 1
in a Teacup	5	Waiting for the King	1
Jesus	2		
ange a Missionary Society	2	DIALOGUES.	
ll a Missionary Meeting	1	Book of Dialogues and Recitations	40
Leaders of Juvenile Mission Bands	5	Sowing Light	2
olden Rule Band Grew	2	What's the Use?	2
Responsibility	2	Another Missionary Meeting	2
ces	2	Offerings to the Genius of Christianity	2
ership: What Does it Mean?	2	The Reason Why	2
of Missions	6	A Chinese Caller	4
Heathen may Teach us	3	Missionary Ships	2
4, 5, 6, and 10 cts. each.		Light and Darkness	5
et's Mite-box	1	The Proposition	4
nd Homes in Africa	2	Bright Bits of Reading for Missionary	40
nary Box and 1	10	Question and Answers (each)	5
nd Mission Circles	2	Africa.	Japan.
's Experience	2	China.	Mexico.
Depths	2	India.	
2	2		
2 for the Master's Work	1	GAMES.	
nd Lamps	2	On General Work (postage, 3 cts.)	25
Missionaries	3	On China (postage, 3 cts.)	25

At Dighton they have an annual meeting when a review of the year's work is made.

Our most hopeful work is among the young of twenty-five young ladies, full of life and energy, meet weekly, excepting during the winter months.

The leader of the mission is Miss Mary M. Warner. Her prayers, giving to each some word of encouragement, some worker.

The death of one of its Vice-Presidents.

The following resolutions, passed at the annual meeting, highly reflect our own opinions, we

passed from earth, on March 15th, 1889, our beloved Hon-

MARY M. WARNER.

THE quarterly meeting of the Chapel, Boston, the foreign work, Correspondence, tinople, work, and

the Officers of the Suffolk Branch of the Woman's Missionary Society, and a dear friend. In this way our appreciation of the earnest Christian spirit and connection with this Society as its Recording Secretary. In the manner as our presiding officer; the cordial grasp of her hand and the cheer with which she opened to us the Scriptures. Above all, her devotion to the work of missions, under the heavy burden of physical weakness—a burden which might justly have served as a reason for retirement. It seemed only an incentive to "do with her might" the work to which she thought in her heart that her time of service must be short. Her forgetfulness of self, her uniform cheerfulness, even in the darkest hour, her submission to the will of her Heavenly Father, will ever be an example to her Master. We are committed to love her and to work with her. And we pray that the blessing of her Lord's work, may be to us in the coming years. We pray that every one may hear, as she has heard, the Master's welcome, "Come into the joy of thy Lord." We pray that sympathy with her husband, her mother, and her sisters; and that these resolutions be sent to them.

WOMAN'S BOARD OF MISSIONS.

Annual Meeting, April 18, to April 18, 1889.

W. M. B. Treasurer.

13; Lebanon Centre, Aux., 10; Woolwich, Ladies, 2; Monson, Sunshine Band, 20,	433 35
Total,	440 25

NEW HAMPSHIRE.

Rochester.—Mrs. Elmira Plumer, 20; Mrs. Martha W. Horr, 10,	30 00
Punworth.—M. C.,	3 00
New Hampshire Branch.—Miss A. E.	

ess. Alton, Aux., 2.50; Al-
5, Amherst, Miss L. F. B.,
Aux., 12.70; Concord, Aux.,
Aux., 50; Hampton, Aux.,
5, Mizpah Circle, 5, Look-
10; Milford, Wide-Awake
ewport, Ladies, Cong. Ch.,
Justice M. C., 45; Wolfboro,
75,

349 92

Total, 352 92

VERMONT.

Owen, 1 00
usy Bees, 2 75
end, 22
ch. - Mrs. T. M. Howard,
t, Aux., Mrs. E. H. Wallace,
lls, Mt. Kilburn M. C., 5;
Aux., 13.60; West Brattle-
7; Burlington, Aux., Mrs.
h, const. L. M. Mrs. Clar-
25; Springfield, Aux., 20;
South Ch., Little Helpers,
M. B., 9.05; Wallingford,
lls River, Busy Bees, 50;
ux., Miss C. Sutton, 10;
S., 13.20,

251 85

Total, 255 82

MASSACHUSETTS.

oburn Branch - Miss E. F.
West Medford, Aux.,
dover, Ladies' Missionary
1, 60 00
ch. - Miss A. Snow, Treas.
ix., 7 50
A. - Mrs. C. E. West, Treas.
15; West Stockbridge,
26 30
rimary S. S. Cl., 2 00
- Emily M. C., 2 00
ranch. - Miss S. W. Clark,
Tabernacle Ch., Chips of
44.76; Peabody, South Ch.,
nn, Central Ch., Aux., 35,
ranch - Miss L. A. Spar-
Buckland, Aux., 14, Mary
16 00

Branch. Miss I. G. Clarke,
Amherst, Aux., 25; Hadley,
rth Hadley, Aux., 17.25;
Faithful Workers, 10;
Emily M. C., prev. contri.
iss Annie M. Taylor, 65, 157 25
i Hands M. C., 3 25
y C. Hyde, 25
n Conf. Asso. - Mrs. A. R.
s. Groton, Aux., 10 00
Agrim Branch. - Mrs. F.
Bridgewater, Aux., 10;
th, Aux., 27.50; Holbrook,
h-Bearers, 5.30; Brockton,
st Ch., Y. L. F. M. S., 30,
s, 74, North Weymouth,
i., 35, Wide-Awake Work-
grim Ch., Busy Bees, 35;
ux., 16.50; Braintree, Aux.,
Workers, 6.18; Randolph,
25 by Miss Abby Turner,
Mrs. Geo. H. W. Wilkins,
Aux., 2.04; Marshfield,
over, Aux., 7; Weymouth

and Braintree, Aux., 15; Wollaston, Aux.,
15; Cohasset, Aux., 12; South Weymouth,
Union Ch., Marden Circle, 2; Kingston,
Aux., 10, South Braintree, Aux., 5.65.
Quincy, Mr. Hardwick's S. S. Cl., 60;
Duxbury, Aux., 10; Manomet, Charity
Workers, 10, Rockland, Aux., 24.35,
Cheerful Workers, 10, 716 39
North Adams. - Cong. Ch., Y. L. M. C., 15 00
Peabody M. C., 5 00

Springfield Branch. - Miss H. T. Buck-
ingham, Treas. Longmeadow, Ladies'
Soc'y, 22.50, Young Helpers, 28, Ludlow
Mills, Aux., 25, East Longmeadow, Aux.,
5, Springfield, Olivet Ch., Aux., 8.50,
South Ch., Aux., 58.09, Junior Aux., 20.04;
Feeding Hills, Aux., 11.50, Chicopee,
Third Ch., Aux., 29.55; South Hadley
Falls, Earliest Workers, 20, 228 75

Suffolk Branch. - Miss M. H. Child, Treas.
Allston, Aux., 27; Boston, Old South Ch.,
Aux., 10, Mt. Vernon Ch., Aux., by Mrs.
S. A. Bird, const. L. M. Miss Emma F.
Bird, 25, Union Ch., Aux., 15, Y. L. Aux.,
5, Union Workers, 4, Central Ch., Thank-
off., 113.50, Aux., 5, Shawmut Ch., Aux.,
329; Brighton, Cheerful Workers, 20;
Brookline, Harvard Ch., Aux., 22.90,
Mrs. Wrightington's Cl. of Juniors, 20;
Cambridge, Brown M. C., 25; Cambridge-
port, Pilgrim Ch., Y. L. Aux., 10 84;
Chelsea, Third Ch., Floral Circle, 10;
Dorchester, Harvard Cong. Ch., Aux.,
52.89, Second Ch., Aux., 20.23; East
Boston, Maverick Ch., Madura Aux.,
102, Hyde Park, Aux., 25.53, Roxbury,
Walnut Ave Ch., Aux., Mrs. Charles A.
Aldrich, const. L. M. Miss R. Goodwin,
25, Elliot Ch., a mite-box, 5, Immanuel
Ch., Aux., of wh. 25 by Mrs. Francis J.
Ward, const. L. M. Mrs. Charles H. Kitt-
ridge, 34.85; South Boston, Phillips Ch.,
Y. P. S. C. E. Miss'y Soc'y, 10, West
Newton, Red Banking Co. and S. S., 75,
West Roxbury, South Evangelical Ch.,
Aux., 22.05, 1,090 79

Upton - Y. L. M. C., 2 00
Wellesley Dana Hall Miss'y Soc'y, 101 50

Worcester Co. Branch. - Mrs. C. S. Newton,
Treas. North Brookfield, Aux., 85.85;
Ashburnham, Aux., 13.20; Warren, Aux.,
14; Worcester, Union Ch., Aux., 25.12,
Piedmont Ch., Aux., 63, 271 17

Total, 2,807 71

LEGACIES.

Peabody. - Legacy of Hannah Whittemore, 505 00
Roxbury. - Legacy of Mrs. Eliza H. Ander-
son, 200 00

CONNECTICUT.

East Conn. Branch. - Miss M. I. Lockwood,
Treas. Taftville, Aux., 12.34; Danielson-
ville, Aux., 5.25, M. C., 1; Colchester,
Aux., 82.70, M. C., 1, Chaplin, Aux., 20;
Waukegan, Aux., 4.50; Putnam, Aux.,
5.50, M. C., 1; Thompson, Aux., 7.50, M.
C., 1.35; Groton, Aux., 6.25, New London,
Second Ch., Y. L. Guild, 35; Griswold,
Aux., 6.24, 189 63
Hartford Branch. - Mrs. G. R. Shoup,
Treas. Bristol, Aux., 25; Colchester,

Aux., 27.75; Coventry, Aux., 1; East Windsor, Aux., 20; Plainville, Aux., of wh. 25 by Mrs. L. P. Buell, const. L. M. Miss Bessie L. Moody, 99; Rockville, Aux., 40. Little Helpers, 18; South Coventry, M. C., 30; West Hartland, Aux., 7,	267 75
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bethlehem, Willing Hands, 10; Birmingham, Aux., 10; Bridgeport, North Ch., Cheerful Workers, 25, Lend a Hand Club, 20, South Ch., M. C., 20; Brookfield Centre, Aux., 3.25; Chester, Aux., of wh. 25 const. L. M. Mrs. Charles E. Perkins, 38; Clinton, Aux., const. L. M.'s Mrs. Ezra E. Post, Miss Fannie C. Elliot, 50; Cornwall, Aux., 30; Cromwell, Aux., 34.17, Y. L. M. C., East Haddam, Aux., 18.50; Greens Farms, Aux., 25; Guilford, First Ch., Aux., 50; Haddam, Aux., 3.75; Kent, Aux., 25, Mission Work, 2.94; Killingworth, Union Band, Aux., const. L. M. Mrs. O. L. Dudley, 25; Litchfield, Y. L. M. B., 140; Meriden, First Ch., Boys' M. B., 5; Middletown, First Ch., Aux., 57.75, Ten Times One, 15; Mt. Carmel, Aux., 50; New Hartford, Y. P. S. C. E., 5.50; New Haven, Ch. of the Redeemer, Aux., 115, Dwight Pl. Ch., Aux., 66.75, United Ch., Aux., 25; New Milford, Aux., 100, Golden Links, 13, Valley Wide-Awakes, 50; Newtown, Aux., 30; Norfolk, Highland Gleaners, 30, Mountain Wide-Awakes, 30; Northfield, Aux., 28, Steadfast Workers, 5; Plymouth, Aux., 15; Redding, Aux., 26.75; Ridgefield, Aux., 36.30; Stratford, Aux., 7.75; Wallingford, Look-out Ten, 5; Waterbury, Second Ch., Aux., 111,	1,358 41
<i>New London.</i> —Second Cong. Ch., Y. L. Guild,	50 00
<i>Poquonnock</i> , and Rainbow Cheerful Givers,	5 00
<i>Portland.</i> —Work and Win Circle,	3 00
<i>Windsor.</i> —M. C.,	2 00
Total,	1,875 79

NEW YORK.

<i>Brooklyn.</i> —Two Friends, 7, Ministering League, 3.50, Central Ch., Boys' and Girls' M. B., 2,	12 50
<i>Homer.</i> —Mrs. Coleman Hitchcock,	3 00
<i>Lockport.</i> —Cong. Ch., Morning Star M. B.,	4 00
<i>New York.</i> —Calvary Pres. Ch., Pastor's Aid Soc'y,	5 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Brooklyn, E. Ch., Y. L. M. C., 50, Tompkins Ave. Aux., const. L. M. Mrs. Glen Cuyler, 100; Flushing, Aux., 30; Homer, Mrs. Coleman Hitchcock, const. L. M. Mrs. Charlotte Hitchcock Arnold, 25; Little Valley, Aux., 5; Newark Valley, Aux., 17; New York, Pilgrim Ch., Aux., 40; Poughkeepsie, Aux., 20; Rutland, Ladies' M. S., 6; Schenectady, Aux., 20; Seneca Falls, Aux., 20; Sherburne, Aux., 25,	358 00
<i>Saratoga Springs.</i> —New England Cong. Ch., M. C., 7.70, Y. P. S. C. E., 4,	11 70
Total,	394 20

NEW JERSEY.

Jersey City.—Mrs. C. L. Ames,
Summit.—Miss Louisa W. Wood,

Total,

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D. C., Wash-
ton, First Cong. Ch., Woman's M.
Soc'y,

Total,

WEST VIRGINIA.

Charleston.—Molly B. Buttrick,

Total,

FLORIDA.

Tangerine.—Mrs. S. M. H.,
Thomasville, Ga.—Mission Builders,

Total,

ILLINOIS.

Rosemond.—Emma Hutchins,
South Chicago.—Cong. Ch.,

Total,

TENNESSEE.

Knoxville.—Pilgrim Ch., Penny a
Mission Fund,

Total,

WISCONSIN.

Milwaukee.—Legacy of Lucy Ann Daw-

IOWA.

Stacyville.—Children's M. S.,

Total,

MONTANA.

Fort Keogh.—S. S. Scholars,

Total,

CANADA.

Montreal.—Legacy of Mrs. A. G. Dick-
son, const. L. M.'s Miss Emily McCalli
Miss E. M. Lyman,

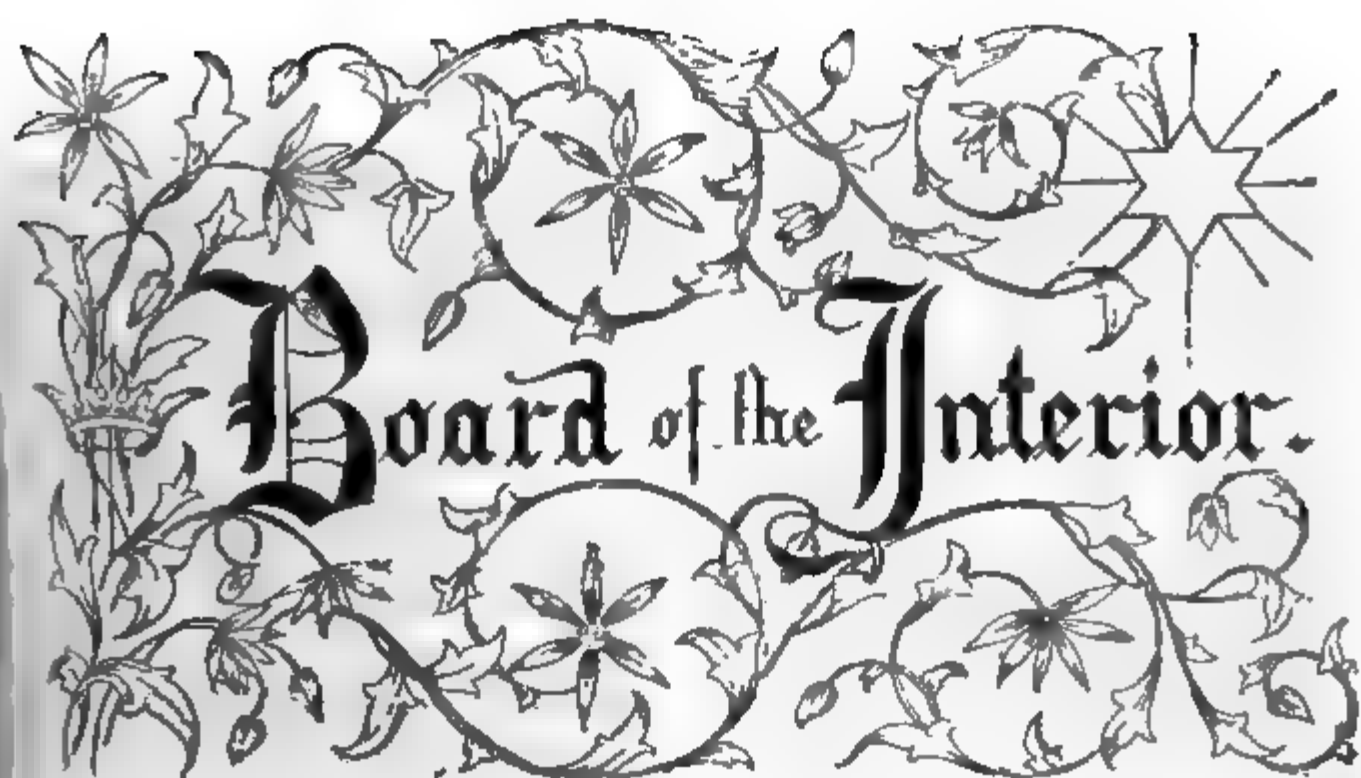
TURKEY.

Constantinople.—Miss O. N. Twitchell,
Harpoor.—Woman's Miss'y Soc'y,

Total,

General Funds,
Leaflets,
Legacies,

MISS HARRIET W. MA
Ass't



THE ERZROOM SCHOOLS.

IN the Erzroom High School for girls we have about thirty pupils, more than half of whom are day scholars. The boarders are, to my mind, by far the most hopeful part of our work,—Bible-work, it seems to me, in the fullest sense. There is great power in the personal relation of a teacher acting as mother to the girls under her care. This girl whom I have reproved,—even punished,—loved, nursed through illness, whom I have praised, comforted in sorrow, whom I have pointed to Christ, will, to some extent, at least pass it on to her companions, her family, her children, and grandchildren.

Our object in training these girls is to develop intelligent Christian character. We give them a High School education to fit them for teaching, and to take the place of equals beside their brothers and husbands. We find them affectionate and easily influenced, especially the boarders, who are with us day and night for months at a time. It moves me deeply as I recall the little acts of thoughtfulness which I experienced during the last few years,—the shawl unexpectedly wrapped around my shoulders in a draughty hall; the hassock placed at my feet almost before I realized the need for it; the unwillingness to disturb me, especially after I had gone to bed.

The girls all love the school,—at least the exceptions are so rare that I scarcely recall one,—and are glad to return to it at the close of vacation; during the session, the trouble is to get them to go home when school closes in the afternoon.

Our first thought and effort is for their spiritual awakening and development, but we do not forget that manners, deportment, tidiness in dress and

- 2 - AND LIGHT.

Of course each girl has her peculiarities to which she must be governed. The first thing was to awaken a sense of individuality. First it has been necessary to develop something. The next step was to develop her natural gifts, her school privileges, and her practical and personal application came. Years before I left Erzroom, it was a pleasure to call for volunteers, or ask those who wished to. It was delightful to see the alacrity with which they came to their feet, although most of them were young. Get this idea of being useful into a girl's mind. Deal with her. I recall the names of thirteen who have taught in the school since 1881. Twelve of them were young, but their families opposed it so strongly that it has been from fourteen to eighteen years of age. It is when we think of their youth and inexperience, and the conservatism of the people such a step is. We send them out with all the possibilities of their doing and getting more help. We run the risk of their injuring the school by their want of self-control,—tongue control of tact; we run the risk of the dreadful possibility that with the restraints of home and argus-eyed mothers, they may be left alone, which may set the gossips' tongues wagging, and injure their reputations, but also that of the school. One or two have been driven to this course by the utter lack of women of piety to take them from family cares, and on the whole we find good results.

We place the girls in the families (when they cannot be in the native pastors, who, with their wives, act as parents during the absence of the girls). Sometimes there is friction, but on the whole satisfactory.

Let me illustrate by giving a little account of some of the girls. Tada's mother was brought up a sort of a Protestant, but married a member of the old unevangelized Armenian Church. She was a difficult man to get along with, and his father, the autocrat of the village, was one of the old style, every way. When I proposed to take her to the village of Todoveren, I expected that she or her father would object, both because it is so contrary to the ideas of the people to send a "girl" or woman away from home friends, and to send her to live in a village.

Sofia herself was delighted with the idea of going, but the next day came to me in tears, saying that her father and grandfather would not listen to it. I comforted her as best as I could,—told her not to be unhappy about it, but to be patient and cheerful, and pray (we, also, would pray), and if it was according to the will of God, he would surely open the door. Days passed; the pastor had several talks with the family; the Todoveren pastor came in, stayed several days, and talked with them. One day she came to me with a beaming face. “They have consented!” she exclaimed. “May I start this afternoon? I am afraid they will change their minds if I wait.” I told her that she could not go before the next day, but that she might gather her things together,—her little bundle containing a dress, a change of underclothing, a towel or two, and a piece of soap,—and come over to the school for the night. Before dark she came all aglow with enthusiasm. I told her to come to my room before leaving. She objected, because she did not want to waken me. I told her there was something that I had forgotten, and I should rest better if I knew that I should have another opportunity. About three o’clock in the morning I was awakened by her entering the room. “I want to get you some tracts and leaflets,” I exclaimed, “for you to take with you, but”—“Oh,” she interrupted, “I went to the book store yesterday, and got quite a supply.”

I was delighted to learn that she had realized the need, and had had the enterprise to supply it herself, without depending on me. I kissed her good-bye, and she started off on an ox-cart for her winter’s work.

She wrote letters full of interest, and in the spring begged that she might stay on and teach through the summer; but in view of the fact that her mother was ill, and especially that her Gregorian relatives had made such a concession, I felt that it was only right for her to come home, as we had arranged at first.

Mariam had been a day pupil four years. She liked to come to school, but was not particularly bright nor winning. Her home was a hovel; her father blind and poor, but a simple-minded, zealous Christian. Perhaps you would object to the zeal which led him, in the first fervor of his conversion, to beat his wife to make her go with him to the Protestant service.

But to return to Mariam: she was only fifteen, but was one of our older pupils in the autumn of ’84. For some months I had been pleased to see growth and improvement, but I did not feel that she was “converted”; and when I proposed to send her to Pakaritch, we all felt some misgivings. She seemed so crude,—was such an unknown quantity as regards fitness for the important work demanded of her.

But the Pakaritch pastor was pleading for some one to work among the women and girls. There was no one better qualified, and we trusted that

God would make use of her. So I proposed the plan and received her consent, conditioned upon that of her parents.

She started off cheerfully one bleak December day, wholly unused to travel and a seven days' journey before her. But she was young, and that means much.

She wrote cheerful letters home, and did not burden even me with troubles,—scarcely alluding to them, though I had told her to write freely. I knew there would be troubles of some sort or other, and preferred that she should complain to me rather than to others.

She was a little disappointed at first that she was not to keep school regularly in a schoolroom, but soon was earnestly and joyfully at work in the way the pastor and brethren thought best; viz., going to several Protestant houses and gathering about her the neighboring women and girls, giving each a lesson in the primer or Testament.

She came back a few months later a woman, full of interest in Christ's work, anxious to do for others, having already committed herself to Him who bought her with his own blood. When school opened in the fall she was once more in her place as pupil. She not only studied better, but I found her trying to lead others to Christ, taking them aside to talk and pray with them.

Sometimes she was rebuffed and discouraged, but she still persevered. The following April she and five others—two of them pupil-teachers—were received into the church. Three young men united at the same time. It seemed to me that heaven had come down to us when I saw those nine young people stand up to take upon them the vows of God. Three of the girls were quite young,—only thirteen or fourteen. It is rarely that any so young have been received into churches in Turkey.

In closing, let me say a word or two about the Kindergarten. It was opened October, '86, with half a dozen children, whom I took out of the primary school for that purpose. I promised them free tuition for three months. We receive children from three to seven years of age. Mothers were at once interested in a school which received such young children. Those who already knew anything of kindergarten systems were of course delighted. Gregorians began to send, and from the better class of families too. In the first four months of 1887 we had a series of little exhibitions, inviting the parents and friends, a few at a time, as the room was small. The little ones went through their lessons, plays, and gymnastics very nicely, and all were delighted. It has come nearer being self-supporting than any other of our Erzroom schools. The tuition fees are about twenty-two cents a month, and even this seems a good deal to some who send their children. At last accounts there were forty-four names on the roll.

HARRIETT G. POWERS,
Missionary in charge of Erzroom Schools.

AFTER TWENTY YEARS.

BY REV. TASUKU HARADA.

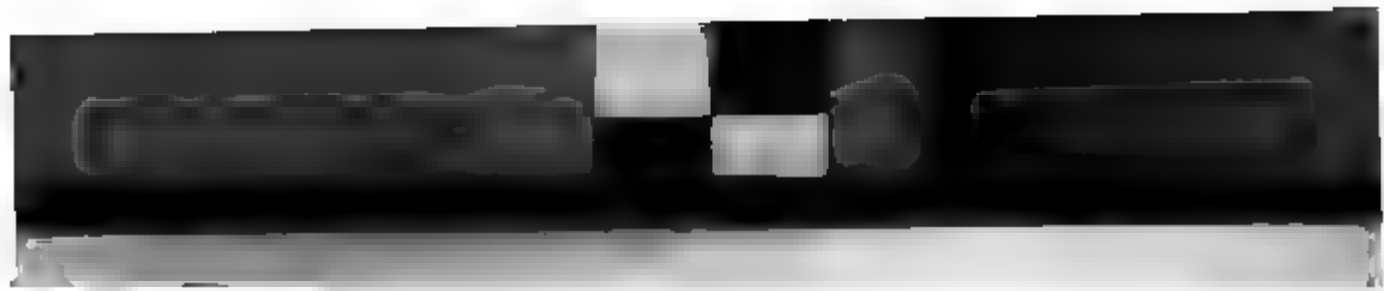
It is just about twenty years since the first mission of the American Board was established in Japan. Dr. and Mrs. D. C. Greene, missionaries of the Board, arrived in Japan the last of November, 1869, and after staying awhile at Yokohama, reached Kobe in the spring of the next year. Kobe lies at the head of the inland sea of Southern Japan. The views around this inland sea are often spoken of as among the finest of the world. Kobe is one of the five principal ports open to foreigners in the Empire. The town stretches from the shore half way up the hills, having mountains in the background. The houses are roofed with tiles, which are set in plaster. The view, as one looks up from the bay, is very fine. Kobe has at present, including the adjoining town of Hiogo, which is separated from it by a river, a population of about eighty-five thousand. The first station of the American Board Mission was in this place. Here was the first convert, and the first persecution. The first church, a fruit of the mission, was organized here.

The first convert was a teacher of Dr. Greene, and afterward of Mr. Gulick, in the Japanese language. He was not baptized, but was an eager student of the gospel, and was known as such by the Government. He and his wife were arrested by officials in the dead of night. About his arrest, Mr. O. H. Gulick wrote in the *Missionary Herald* of October, 1871:—

"Last night was to us one of novel experience in missionary life. We had been kept awake late with a sick child, when, at midnight, we heard Mr. Greene, who lives a quarter of a mile from us, speak at the window upon the street, and ask to be admitted. He came to inform me that one who had a short time since been in his service had just awakened him, to communicate the intelligence that an hour or so before, my faithful teacher, who had been with me three months, and with Mr. Greene more than a year previously, had been, with his wife, arrested by officers of the Government. . . . It is evident his only crime is that of being too near us, and imbibing our ideas of Christianity. We have thought him a Christian, and Mr. Greene was hoping ere long to admit him to church-membership—his first convert from heathenism."

He died the next year in a prison at Kyoto, and his wife was released. She is now a member of a church in Tokyo.

It was three years later that the Kobe church was organized, on the 19th of April, 1874. The church was organized by eight men and three women, mostly young people. It was the first church formed in Japan in connection with the work of the American Board. It has now a membership of three



hundred and eighty. There are at present three Congregational churches, and one church each of the English Episcopal, Baptist, and Methodist orders in the same town. The aggregate number of Christians is not less than a thousand. There are also a high school for young ladies (the Kobe Home), and a training school for Bible-women, taught by Miss Dudley and Miss Barrows.

The Kobe church built its first house of worship about twelve years ago. The building, however, becoming too small for the growing congregation, the members decided last year to erect a larger church. They began the work the first part of last August, and completed it the middle of December. A letter received a few weeks ago from Kobe, written in Japanese, by a deacon of the church, runs as follows:—

"The new church was dedicated on the 22d of December. The church was decorated as was fitting for the great occasion. At half past one in the afternoon the house was quite full. The congregation was estimated to be nearly twelve hundred. The missionaries, pastors, evangelists, and about forty delegates from neighboring churches, were present. Among the guests who accepted the invitation were His Majesty, the Governor of Hiogo Ken, officials of the Government, representatives of the local assembly, officers of the leading companies, editors of the papers, foreign residents of the town, and others,—about three hundred in all. The service was opened with an organ voluntary by Miss Howe. The prayer of dedication was offered by Mr. Abe, evangelist of Kobe church. Addresses were made by Revs. Dr. Gordon, Mr. Atkinson, Mr. Homma, and others. In the evening we held the meeting for thanksgiving, which was addressed by Rev. Dr. Davis and others. Many prayers followed their words. We were filled with gratitude for the bountiful blessings of God. Sunday, the day after the dedication, we had the largest attendance we ever had in our Sunday-school,—five hundred and fifteen. Rev. Mr. Ise preached for us in the afternoon, and was listened to by a congregation of about eight hundred. The next evening was the Christmas service for the children. The new church was filled to its utmost capacity, over twelve hundred being present. The church seems a little large at present for the usual service, but the congregation is growing larger all the time."

Cash and pledges received for the new building amount to 5,878.76 yen, of which 5,868.07 was expended, leaving the balance of 10.67 yen. (A yen is about eighty cents in American money.)

Are Christian missions a failure?

CHICAGO THEOLOGICAL SEMINARY, March, 1889.

REVIVAL IN GIRLS' SCHOOL, KOBE.

Kobe, March 1, 1889.

DEAR FRIENDS: By the last mail I sent you a brief notice of the remarkable work of the Holy Spirit which is in progress in this school, but you will wish to know some particulars of the way in which the Lord is so abundantly answering your prayers and ours.

You, who have borne with us the burden and heat of the day, who have been in labors manifold, and in interest and sympathy unceasing for this school,—we ask you now to rejoice with us.

The number of those who have decided to give their hearts and lives to Christ, has now reached sixty-one, and still the work goes on. As usual, we are surprised at the answer to our own prayers. Even when the blessing began to come, some of us feared that the Lord did not know how to give it to us in such a way that there should be no bad results mingled with the good.

As far as human agencies are concerned, the causes which led to these great results are not hard to find. Faithful, earnest work in the daily Bible classes, the prayer-meetings, and the Sunday-school, had prepared the way and laid in the fuel; Mr. and Mrs. Wishard, round the world missionaries of the Young Men's Christian Association, applied the spark, and teachers, pastors and Christian scholars have labored incessantly since to keep the flame steady and true, and pure.

But to begin at the beginning. No special earnestness has been evident in the school this year except during the latter part of the fall term, when, as has happened at the same time during several preceding years, a special earnest spirit seemed to prevail among the Christian girls, and a corresponding spirit of inquiry was aroused among the unchristians. As a result, about a dozen girls decided for Christ. The excitement connected with the examinations and the holidays tended somewhat to dissipate this special interest, still we have found it easier than usual to arouse a lively interest in meetings both special and general.

Soon after Mr. Wishard went to Kyoto, reports of the awakening there in the college began to come. The scholars here talked it over, asked questions and prayed about it. One class, at least, held a special prayer-meeting every day for some time, to pray that the work in Kyoto might be continued, and that a similar blessing might be granted to us in Kobe. Imagine, then, our disappointment, when it was reported that Mr. and Mrs. Wishard were coming to Kobe on a Saturday, and must take the noon steamer on Monday for Yokohama. But we resolved to make the most of that brief stay, and Mr. and Mrs. Wishard will bear witness to the fact that this resolution was promptly and energetically carried out.

A brief talk by Mrs. Wishard on Saturday evening, at a meeting to promote the interest in Kindergarten work, predisposed all in her favor. On Sunday morning Mr. Wishard spoke in the Methodist Church, and Mrs. Wishard gave a familiar talk in English on "Confessing Christ," to the members of the Regular Course, all of whom except one were Christians. At one o'clock both Mr. and Mrs. Wishard spoke briefly, through interpreters, to all the scholars assembled in the chapel. Much more interest was manifested at this than at the morning meeting, probably because it was better understood. The afternoon service in the Kobe Church, owing to the statistical nature of the subject, hardly increased the special interest in the school. It was Mr. Wishard's object to prove that the influence of Christianity is not decreasing among educated people in Europe and America; and this he did by showing the increase in the number of Christian students in colleges and universities. It was a most interesting address, but was argumentative, appealing to the head, rather than the heart. The evening sermon in the Tamon Church greatly impressed all the scholars. Unfortunately only a few were present. At the close of the service they begged Miss Gunnison, who accompanied them, to ask Mr. Wishard to speak again to the school in the morning. She did so; and though he must have been weary in body, and mind, and soul, he readily promised to comply with the request.

When he came next morning, however, he was inclined not to speak. He doubted whether, in the brief time at his command, he could say anything that would be worth while. In pursuance of our resolution, however, we entreated him to speak, and he consented. We have felt quite sure ever since that, on that occasion at least, our way was the Lord's way, also. At our request he demolished, as he knows so well how to do, some of the excuses which are so often made for not becoming a Christian. His talk was listened to with the deepest and most appreciative interest from the beginning; and when, at the close, he requested, first, those who had made room in their hearts for the love of Christ, and then those who wished to make room for his love, to rise, scarcely a dozen scholars remained seated. I must confess, that as I stood looking over that company of girls, though my heart was going out to them with the most intense interest and longing, yet I could not believe that all those who had risen, or even any large proportion of them, were to become Christians then. I could not help remembering that many of them were younger girls, who were deeply impressed for the moment, and who probably did not appreciate the significance of the step which they had taken. It hardly seemed credible that more than seventy girls had then and there made decisions which should be lasting. Notwithstanding such doubts, however, the question uppermost in all minds was how best to improve the pres-

ent opportunity; how most wisely to deepen and strengthen the impression so evidently made. About twenty minutes remained of the Bible class time, and as the teachers passed out, it was suggested to them to turn the recitation into prayer-meetings or inquiry meetings, as the Spirit should direct. An intense earnestness and a spirit of eager inquiry was reported to prevail in all the meetings. At four o'clock, instead of going to walk, as usual, all the Christians met Miss Searle and Miss Gunnison for a prayer-meeting, and the unchristians in each class met their Bible teachers for special conference and prayer.

So the great interest was started, and the end is not yet.

For two days we labored alone, each teacher undertaking to guide and help those in her own class. On Wednesday morning Reverend Osada, of the Tamon Church, came to take charge of chapel exercises (the pastors take turns on Wednesday mornings), and I asked him to talk with and advise two girls whose parents are strong Buddhists, and had threatened to take their daughters out of school if they became Christians. Other girls, hearing of this, wished to talk with him also, and after four o'clock on Wednesday afternoon he had two very interesting meetings; one with those who had already decided for Christ, and another with those who still had doubts and difficulties. The last meeting closed about seven, and as soon as Mr. Osada had eaten some supper we called a meeting of the teachers and the Christian Committee (a committee is elected by the Christian girls each term to look out for the religious interests of the school), to consult in regard to method of work. It was decided that Mr. Osada, or one of the pastors, should come to the school every day for a time, and the rest of us should work, as we had opportunity, in our own classes. At this consultation, one teacher (Japanese) said that she had not done any regular work in her Bible class for three days. All the time was spent in asking and answering questions in regard to the great subject which seemed to be uppermost in all minds.

So the work continued, numbers of decisions being made every day. One day scholar said: "My parents will never allow me to become a Christian, so I don't want to go to San's Bible class any more,—for when she talks I can't help believing Christianity;" which was an unconscious testimony to the power and faithfulness of that teacher's work.

Till Saturday, though there was no opposition, there seemed to be no special interest among the Christian scholars. Here and there a few of the more earnest Christians were sad because they were not happy. In other words, they did not feel as happy as they thought they ought to feel over the fact that so many of their friends had found Christ. They began to hold prayer-meetings by classes, and to consult with teachers and pastors, as

result of which many believe that they have found a deeper joy and a sweeter peace in believing than they ever knew before.

What will be the final outcome of this remarkable work, the like of which was never seen in this school before, no human power can foretell. Some may fall away, but we must believe that the Lord has power to keep those who have chosen him.

We all feel that a great responsibility rests upon us to help those who are just beginning the Christian life, to nourish the faith which has just begun to bud in so many hearts, till it brings forth its natural flowers and fruit, to the honor and glory of Christ our Lord.

May all be encouraged to continue with us before the Throne in earnest supplication for this school, its teachers and scholars.

Very sincerely,

EMILY M. BROWN.

March 5th.—P. S. : We feel that our cup is running over, these days. Word has just come by cable that we may buy the land between the school grounds and the public road, and by the wonderful revival, of which I have written in the inclosed letter, all except a very few of our girls are now followers of Christ.

Of course I do not know yet any of the particulars in regard to the money for the land, and whether the W. B. M. I. had a hand in it or not. If it did, let me through you express our great gratitude. If you could see the exact situation here, you would understand how grateful we are. Let this letter be a token to you and to other friends that we are constantly on our guard against the temptation to sink the spiritual in the material interests of the school, and also that the Lord, as well as you, is planning large things for the school.

E. M. B.

LETTER FROM MISS GRAHAM.

The friends of the Girls' School in Aintab, whose sympathies were so moved by Miss Graham's letter in April LIFE AND LIGHT, will be interested in this, and thankful for its account of some good fruits of adversity. Can any of the Christian women of the Interior offer a suggestion regarding the need mentioned in the closing paragraphs?

MARDEN HILL, AINTAB, Feb. 1889.

MY DEAR MRS. MILLER: I am sorry to have allowed so much time to pass without letting you know how we are getting along. It seems a special Providence that this house was empty at the time of the fire, as otherwise we must have sent the girls to their homes. As it is, we are getting along very well in spite of the small quarters; and, indeed, it seems to me that adversity

brings out many unlooked-for characteristics in those whom we thought we knew well.

Many times I have wondered if these girls realized the privileges granted them, and sometimes I have felt doubtful about it ; but I am glad to say I have no doubts now. Over forty of our girls are from the city, and come as day scholars. In this country it is not considered proper for women or girls to go outside the city alone, and they themselves are afraid to go. Now, our house is quite a distance from the city, and our nearest neighbor is more than half a mile distant, and, besides the rest, we are on the top of a steep and high hill. The girls are clad only in three thin cotton garments, and the winter has been unusually severe, and we have had storms and deep snow. But in spite of all this, they have been at school every day. They go together to the Second Church, and our servant meets them there, and all together come to the hill. It has been the usual thing to have to dry their clothes as soon as they arrive. One day, when the rain poured and there was a violent wind, Miss Pierce and I thought it doubtful if they had better come. So we sent them word, but left the decision with them. Nearly every one came. We rejoice much to see them show so much energy and determination,—qualities not very common among this people.

Since the good news has come to us that our school will be rebuilt, we go on with renewed courage, and meet the discomforts more cheerfully.

I find great pleasure still in the Hospital Sunday-school, which is growing in numbers, reaching two hundred and forty-seven last Sunday. There are four classes,—one for the boys, one for women, and two for girls. I notice a great change in their manners, which are very different from what they were at first, and some rather indifferent attempts are being made to wash their faces, and even to comb their hair.

We hope to go into our new building next fall. But now comes the question of furnishing. All the beds, bedsteads, and bedding were burnt ; so if you know of any Sunday-school or society that would like to aid in furnishing the new dormitory, it would make us very glad. Unless beds are provided, the pupils must bring their own from their homes, and they are always very dirty. Then, too, there is danger of contagion being brought to us by this means, as the people here are not particular in regard to such things, and would not hesitate to send a girl to school with a bed which had been used even for a person with small-pox.

Your very kind letter did me a great deal of good ; and the knowledge that so many friends are sending up their prayers to our Heavenly Father for us, gives us courage and strength. Pray that out of this experience the girls of our school may receive a blessing, and grow to be strong, earnest Christians, ready to do their Father's will in all things.

MICRONESIA.

Miss Fletcher writes, under date March 11th, from Honolulu:—

I RECEIVED your welcome letter on arriving here three days since. I have been forced to leave the mission work this year, on account of my health. When I left Ponape I was so unwell that the mission advised my taking with me a little girl, who could assist me while on board the Star, and now Honolulu friends advise that I take her on to the States; so I may have an opportunity to show her to you. She is eleven years of age. She is my help and companion, and I have also another pupil whom I have brought with me.

Under date April 9th, from her own home, she writes:—

I have been home one week to-day; but so many have come to see me, and I have had so many matters to see to, I have not found time to finish your letter before now. My health is better than when I left Ponape, and I hope I may return on the Star. The school has done well the past year, with an attendance of thirty-nine, all regular boarders. Miss Dr. Ingersoll and Miss Palmer are in charge now; but both are in poor health, and need help, and I really think by starting a little late in the season I may be able to return this year.

[While we appreciate most fully the loss to the school at Ponape caused by Miss Fletcher's absence, we hope she will realize the importance of waiting for a complete re-establishment of health before assuming again her arduous labors there. She bears too evident marks of the wear and strain of these past laborious years, and the influence of the enervating climate, to admit the expectation of quite so speedy a return as her own interest in her work there suggests.—Ed.]

Home Department.

STUDIES IN MISSIONARY HISTORY.

WOMAN'S WORK IN CENTRAL TURKEY.

Lady Missionaries: Who are at Aintab? At Marash? At Hadjin? At Adana? Which lady has been longest in the field, and how long? Who among them have been out over ten years? American Board Almanac.

Aintab Seminary: What happened to the building last December? Was the school disbanded? See *Life and Light*, March and April, '89. What has been done to repair the loss? See *Life and Light*, March, '89. How many graduates yearly on an average? How many last year, and ~~how did~~

they compare with the young men in the college? *Life and Light*, '89. What is the routine of the school? *Life and Light*, Jan. The growth of this school and its results will furnish a fine topic for

Work for Women in Aintab and Vicinity: Women in the city. Are they engaged in Christian work? What of the women in the villages? Speak specially of work done by gradual Seminary.

Marash College for Girls: How many pupils? How many last year? What are their studies? Why do they not have the teacher needed? *Life and Light*, February, '89. Report the Briders of the College. See *Mission Studies*.

Condition of Marash: *Mission Studies*, "Mrs. Marden's Letter," '89; *Herald*, January, '89.

Vacation Work: What was done in 1887 for seven villages? *Life and Light*, April and November, '88.

Hadjin Home: Why is Mrs. Coffing alone in charge? *Mission*, January, '89. Who are the native teachers? From how many villages do the girls come? *Life and Light*, April, '89. What of the last year? *Life and Light*, May, '88.

Work for Woman in Hadjin and Vicinity: What is Mrs. Coffing doing in the city? What is being done by native women in the villages and

Adana Girls' School: For picture of Adana see *Herald*, Jan. How many pupils in this school? Has it ever been blessed with special interest?

Work among Women in Adana Field: What prospects at K. What of women's meetings at Lis? *Herald*, March, '88.

Topic for Paper: Comparison of the Condition of Woman's Work Years Ago with the Present; material found in Annual Reports, numbers of *Herald*, *Life and Light*, and *Mission Studies*. For help see June *Mission Studies*, Annual Reports of W. B. M. and W.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 15, TO APRIL 15, 1889.

ILLINOIS.

MARCH 15, TO APRIL 1.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Alton, 10; Bowen, 5; Bata-

via, 14.85; Central, East Asso., 4; Of 2.50, Chicago, A Friend, Birthday membrane, 5, First Ch., of wh. 25 S. I. Curtiss, to const. L. M. Mrs. M. Busby, 25, Mrs. H. D. R. Bigek const. L. M. Mrs. Lucy E. Brac

RECEIPTS.

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Kenwood Ev'l Ch., 87.46, Leavitt St. Ch., 12.00, Lincoln Park Ch., 27.22, New Eng. Ch., 182.50, Plymouth Ch., 137.50, Union Pk. Ch., 173.37, Crete, 11.50, Crystal Lake, 10, Evanston, 72.50, Elgin, Aaro, 20.95; Farmington, 22.50, Galva, 30, Galesburg, First Ch., 20; Glencoe, 27; Geneva, 32.85; Garden Prairie, 73 cts., Granville, 6.50; Greenville, 10, Huntley, 11.50; Illini, 10, Lanark, 5, Lawn Ridge, 6.15, La Moille, 3.20, Loda, 10; Moline, 27.72; Marseilles, 17; Macomb, 5; Norris City, P. J. S., 1; Oak Park, 58.14; Ottawa, 50; Ontario, 5; Payson, 31, Prospect Park, 10, Providence, 15.95, Rosemond, 13.32, Rockford, First Ch., 24.50, Second Ch., 146.25, Rock Falls, 10, Roscoe, 12; Ravenswood, 60; Roselle, 17.34, Streator, Bridge St. Ch., 10; Stark, 7.55, St. Charles, 10, Stillman Valley, 22.82, Toulon, 20, U'dina, 4.45; Watery, 4.50, Wayne, 11.30, Wheaton, 5, Western Springs, 30.76; Wilmette, 24.24, Winnetka, 21.06, 1,710 75	
JUNIOR: Batavia, Y. P. S., 10; Canton, 2.91, Cambridge, 10, Evanston, 61; Elgin, 42, Granville, 14; Griggsville, 30; Hamilton, 15, McLean, Willing Workers, 1, Ottawa, 22.50, Pittsfield, Rose Miss. Soc'y, 50, Princeton, Whatsoever Band, 5.20, Rockford, First Ch., 44.60, Second Ch., 11 25; Sandwich, King's Daughters, & Luvables, 1.80, St. Charles, Theodora Soc'y, 10, Stillman Valley, 20, Wilmette, 12.44, 308 77	
JUVENILE: Annawan, Willing Workers, 2, Chicago, Plymouth Ch., 5, Union Pk. Ch., 19.22; Cambridge, 3; Elgin, Sons and Daughters of the King, 15, Acorn Band, 4, Granville, Merry Workers, 1.75; Bentley, Acorn Band, 6; Moline, 2.75; Marseilles, Helping Hands, of wh. 25 to const. L. M. Mrs. O. R. Adams, 53; Ottawa, Willing Workers, 22.05, Peoria, Mission Builders, 5.45; Rosemond, Busy Bees, 15.61, Rockford, Sunshine Mission Band, 90.05, Sandwich, Lamplighters, 5; St. Charles, Morning Star Band, 20; Toulon, Lamplighters, 3.35, Victoria, Lamps of Love, 2.80, 278 06	
FOR ROBE HOME ENLARGEMENT: Chicago, Friends at Rooms, 2, First Ch., 10, New Eng. Ch., R. A. W., 100; Rockford, Second Ch., F. C. T., 50, 162 00	
Total, 2,549 58	

ILLINOIS.

APRIL 1 TO APRIL 15.

BRANCH.—Chicago, Western Ave. Ch., 2.34, First Congregational Ch., 187.31, Mrs. L. A. Field, 3.75, New Eng. Ch., 10, Galesburg, First Ch. of Christ, 37.50, Jacksonville, 34, Kewanee, 20, La Grange B., 819 80	
THANK OFFERING: At the Annual Meeting, at Canton, of wh. 25 const. L. M. Baby Helen Painter, 35 00	
JUNIOR: Chicago, Plymouth Ch., 100, Jacksonville, 10, Lake View, Ch. of Redemption, 8.50, Quincy, Lend a Hand, 7.35, 125 85	
JUVENILE: Chicago, First Ch., 17.24; Lake View, Coral Builders, 8.50; Randolph, 5, 30 74	
ROBE HOME ENLARGEMENT. Chicago, First Congregational Ch., 20, A Friend, 5, 25 00	
Total, 536 20	

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. Terre Haute, const. L. M. Mrs. Mary J. Weiss, 25 00	
Total, 25 00	

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Ottumwa, 20, Council Bluffs, 44.40; Orest, 50; Cromwell, 4.45; Denmark, 15; Des Moines, Plymouth Ch., 7.03; Ottumwa, First Ch., 15.25; Sioux City, Mrs. S. J. Johnson, 17.50; Williamsburg, 13, 137 29	
JUVENILE: Grinnell, Busy Bees, West Branch, 7.27; Mason City, Mission Band, 8.50; Winthrop, Rainbow Band, 6, 16 77	
SUNDAY-SCHOOL: Des Moines, Plymouth Ch., 43 19	
SPECIAL.—For Kobe Home: A Friend, 1; Grinnell, P., 1, 2 00	
Total, 199 25	

MASSACHUSETTS.

West Newton, A., for Miss Little's salary, 14 00	
Total, 14 00	

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Benzonia, 12; Charlotte, 22; Detroit, First Ch., 102, Woodward Ave. Ch., 50; Kalamazoo, First Ch., 32.50; Tawas City, 10; Vermontville, 14.81; Wheatland, 12.50, 255 81	
THANK OFFERING: Mrs. M. A. Kelsey 25 00	
JUNIOR: Galesburg, Y. L. M. S., 10; Pontiac, Y. L. M. S., 14, 34 00	
JUVENILE: Coloma, The Lamplighters, 2.80, Covert, Band of Hope, 1.30, East Saginaw, Faithful Workers, 50; Water-vliet, The Lamplighters, 80 cts.; Ypsilanti, Cheerful Helpers, 2, 66 90	
SABBATH-SCHOOLS: Covert, 4.25; Jerome, 40 cts., 4 65	
Total, 396 36	

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. Custer, 2.95; Lake City, 14; Minneapolis, Pilgrim Ch., 14, Plymouth Ch., 79.48, Union Ch., 10, James Edmund Hell Memorial Fund, 162.50; Morris, 8; Northfield, 25.14; Paynesville, 4; Rochester, 33.40, St. Paul, Bethany, 5, Park, 40, Plymouth, 72; Sauk Centre, 20.88; Villard, 4, Waseca, 17.78; Winona, First, 123.46, 637 57	
JUVENILE: Dodge Centre, Day Spring M. H., 1; Elk River, Union S. S., 3.75; Lake City, S. S. Birthday-box, 2.10; Morris-town, S. S., 4; Minneapolis, Plymouth S. S., 15; Northfield, S. S., 61.46, Owatonna, Merry Hearts, 7, Pelican Rapids, S. S., 1.50, St. Paul, Plymouth S. S., 30, Faithful Workers, 10, 125 83	
Total, 763 39	

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 1.45; <i>Brookfield</i> , 20; <i>Breckenridge</i> , 18.50; <i>Hannibal</i> , 10; <i>Kansas City</i> , Clyde Ch., 20.07; <i>Olivet Ch.</i> , 1.50; <i>Fourth Ch.</i> , 1.60; <i>Adler</i> , 2; <i>Neosho</i> , 4.25; <i>St. Louis</i> , First Ch., 118.80; <i>Pilgrim Ch.</i> , 287, of wh. 125, from Mrs. Rebecca Welch, const. L. M. Mrs. A. B. Allen of Hannibal, Mrs. J. Brereton of Kansas City, Mrs. R. M. Higgins, Mrs. G. C. Grannis, Mrs. C. C. James of St. Louis, Third Ch., 10; <i>Plymouth Ch.</i> , 11.60; <i>Tabernacle Ch.</i> , 13.13; <i>Memorial Ch.</i> , 5; <i>Springfield</i> , First Ch., 18; <i>Central Ch.</i> , 12; <i>St. Joseph</i> , 13.67; <i>Webster Groves</i> , 61.56; <i>Trenton</i> , 2.	637 03
JUNIOR: <i>St. Louis</i> , First Ch., 5; <i>Pilgrim Ch.</i> , 75; <i>Third Ch.</i> , 10; <i>Compton Hill Ch.</i> , 67.40.	147 40
JUVENILE: <i>St. Louis</i> , First Ch., Ready Hands, 100; <i>Pilgrim Ch.</i> , <i>Pilgrim Workers</i> , 7.85; <i>Tabernacle Ch.</i> , <i>Coral Workers</i> , 2; <i>Springfield</i> , First Ch., <i>Children of the King</i> , 20; <i>Central Ch.</i> , <i>Boys' Club</i> , 6.50; <i>Webster Groves</i> , <i>Busy Bees</i> , 4.60.	130 86

INDIAN TERRITORY.

<i>Winta</i> , 8; <i>Miss Bailey</i> , 1,	9 00
Total,	934 18

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. <i>Albion</i> , 6; <i>Beatrice</i> , First Congregational Ch., 5; <i>Blair</i> , 18; <i>Crete</i> , 5; <i>Columbus</i> , <i>Women's Working Band</i> , 10; <i>Hastings</i> , 10; <i>Hillside</i> , Omaha, 3; <i>Irvington</i> , 7.50; <i>Lincoln</i> , First Congregational Ch., 26.25; <i>Muford</i> , 7; <i>Omaha</i> , Second Ch., <i>St. Mary's Ave.</i> , 27.60; <i>First Ch.</i> , 50; <i>Syracuse</i> , 10; <i>Saratoga</i> , Omaha, 1; <i>Scribner</i> , <i>Ladies' Aid Society</i> , 4; <i>Weeping Water</i> , 4; <i>West Hamilton</i> , <i>Egg Society</i> , 2.10; <i>York</i> , 18.35.	204 30
JUNIOR: <i>Blair</i> , 2.50; <i>Omaha</i> , <i>St. Mary's</i> , Ave. Ch., 24.25.	26 75
JUVENILE: <i>David City</i> , 15; <i>Omaha</i> , <i>St. Mary's Ave. Ch.</i> , 8.53.	23 53
SUNDAY-SCHOOLS: <i>Clark's</i> , 3.08; <i>Crete</i> , <i>Birthday-gifts</i> , .75; <i>Columbus</i> , 2.14.	6 96
	260 53
Less expenses,	40 00
	220 53
Balance on hand,	10 53
Total,	210 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Brooklyn</i> , 42.81; <i>Chatham</i> , 5; <i>Conneaut</i> , 14.50; <i>Elyria</i> , 18.53; <i>Hudson</i> , 5; <i>Ironton</i> , 8.50; <i>Lyme</i> , 18.80; <i>Oberlin</i> , 71; <i>Springfield</i> , 14.20; <i>Steuben</i> , 10; <i>Toledo</i> , <i>Central Ch.</i> , 10; <i>Unionville</i> , 21.50.	245 84
JUVENILE: <i>Cincinnati</i> , <i>Central Ch.</i> , <i>Willing Workers</i> , 2; <i>Clariden</i> , <i>Pearl Seekers</i> , 1.50; <i>Garrettsville</i> , M. B., 2.	5 50
Total,	251 34
PENNSYLVANIA: Am. to Ohio Branch.— <i>Meadville</i> , <i>Park Ave. Ch.</i> ,	20 00
Total,	20 00

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney; wood, Treas. *Auxton*, 10; *Co* 2.65; *Harwood*, 3.

Tot

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Treas. *Plankinton*, 5; *Yank*

Tot

GEORGIA.

Atlanta, First Ch., *Ladies' Society*, for Africa,

Tot

TENNESSEE.

Chattanooga, L. M. LAWSON,

Tot

ROCKY MOUNTAIN.

BRANCH.—Mrs. H. R. Jones, Col., Treas. *Boulder*, 7; *De* Ch., 100; *Second Ch.*, const. J. W. D. Westervelt, 25; *Second West Ch.*, const. L. M. Mrs. J and Mrs. J. E. Ayres, 50; *We* 5.50; *Longmont*, 14.35.
JUNIOR: *Denver*, *West Y. P. S.* (*Longmont*, S. S., 8.05.
JUVENILE: *Pueblo*, *Fountain Hand*,

T.

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of W Treas. *Appleton*, 10; *Beloit*, 5; *Clintonville*, A Friend, .50; *Ch Cambridge*, 5; *Delavan*, 16; J 4; *Madison*, 31.51; *Milwaukee Ave. Ch.*, 25; *Sun Prairie*, 3; *water*, 25.
JUNIOR: *Burlington*, Y. L., 7.5 Y. L., *Thank-off*, 5; *Trempeal* 8.
JUVENILE: *New Lisbon*, Mrs. M Mrs. Flagg's children, 20 et *water*, *Rose Bud Mission Ban*.

Less expen

Tot

CHINA.

Pang Chuang, The Misses Wycl

Tot

MISCELLANEOUS.

Advertisements, 30, sale of leaf envelopes and boxes, 9.22; b articles, 1.50.

Tot

Receipts for month,
Previously acknowledged,

Total since October,



APRIL MEETING.

As we listened to the reading of the missionary letters last week, Wednesday afternoon, strange things happened. The hitherto decorous furniture of the chapel of the First Church, San Francisco, behaved in a most unseemly manner. The handsome Brussels carpet rolled itself up and walked off; all of the empty chairs took hold of arms (too long a line, by far), and glided serenely through the open door; the cabinet organ began to move uneasily from side to side, till, gathering momentum, with majestic tread it moved on, till finally it disappeared from sight. Silently, mysteriously, wondrous changes went on around, till our astonished gaze looked out upon several scenes of indoor life in Japan; not pictured, written-up, ideal Japan, but upon real Japan. Rice mats and folding screens, arranging themselves most dextrously, gave us here and there Japanese schoolrooms; in one corner a chapel; on the farther side a Japanese living-room; on this side a hospital ward. Our little company of Christian women are crowded away off to the outmost edge of the room during this grand transformation scene. We begin to discover familiar American faces amid the multitude of unfamiliar Japanese ones. There is Miss Denton; that must be one of the Doshisha schoolrooms at Kyoto. We seek her side at once. How glad she is to see us! "This is my class of seven girls in physiology. Six of them are Christians" (this last in a whisper). "Pray earnestly for the seventh; tell your young people to pray for her. That one (the brightest looking of all) is soon to go to America to study medicine. I never go to my classes without the determination to say something that will bring before the pupils the truth. The need of workers here is so great that I don't see how anyone can stay at home. The work is so beautiful!" As we look at her beaming face, and the eager, uplifted faces of "her girls," we are sure the work is beautiful, and feel a new thrill of joy that we can have even the least stay-far-away-at-home share in it. Move this sliding screen, and we get a glimpse of Miss Richards at hospital work; earnest, faithful, life-saving work it is, and soul-saving, too. We can almost see through into Mrs. Gordon's sickroom, where the merry, busy home-maker has lain these several months with a disabled knee. The wait-

ing time—how hard for earnest, active souls, who long to be about the Father's business.

Here is another Japanese schoolroom; but how crowded it is! Why, this must be—it is, our own Kyoto Girl's Boarding School, and here is Miss White, of Mills Seminary fame! There, too, comes Mrs. Frances Hoopes Davis, from her own home near by, still teaching daily classes, but not giving her whole time, as of yore. Is Miss White here all alone, with the care of this large company of one hundred girls, and their language as yet unknown? What a pity! Some one should come to her relief. Miss Wainwright's time is fully occupied with the teaching of music, which is imperatively demanded in order that our Christian schools may compete with the Government schools in securing scholars. Mrs. Stanford gave daily instruction, but a resident lady missionary is very much needed, with whom Miss White can share part of the responsibility, and who can give continuous hours to teaching. How earnest are Mrs. Davis' words! They echo in our ears to-day so long after their utterance: "We must have another lady teacher in the Kyoto School."

See in the distance Miss Gunnison, at a schoolroom door in the Koto School. She motions to us to enter quietly, and we hear not the voice of recitation, but voices of prayer and praise. We listen with bowed heads and tearful eyes to these girls, as one after another adds her tribute to the power of Christ's love. Eighty acknowledged their new-found Saviour, and our hearts are full to overflowing. Our Saviour is their Saviour, too! Doubting, hesitating Christian, do not foreign missions pay? We leave that Japanese schoolroom feeling that we have been treading on holy ground.

An eloquent speaker's voice is heard, and we return our footsteps thitherward. We see a Japanese audience listening to Japanese pastors in Okayama. Ah! here is Miss Talcott; she will tell us what has brought so large a company together. This is one of many revival services which have been held lately with great results. The speaker's tone and manner are full of earnestness, as he pleads with his audience to turn from the "error of their ways."

But do our eyes deceive us? What is going to happen now? The *riki* mats are all in mid-air; the screens, too, are whirling past us, all making funny little good-bye courtesies as they go. And who are these people coming? They are in Chinese dress; they are carrying a big kettle; they put down in our very midst, and immediately the walls, the floor, the furnishings, the very air, becomes Chinese: we are in the midst of China.

Just here a great rustling is heard. The revered guardians of the Father's Church can stand these innovations no longer. Stepping down from the frames with solemn step and slow, they move off, also, a silent and very *dignified* procession. But where is the conjuror who has called into being this

Chinese company? Here she comes, in merry, gleeful mood, introducing us with the utmost cordiality to the various members of the great Ho family, from a district near Pang Chia Chuang, China. Mrs. Arthur H. Smith makes us all friends at once. We view with great interest the immense kettle when we hear that it holds in its iron grasp the fortunes of the whole Ho family. We watch the making of the famous meat-dumplings; we sympathize with the unfortunate youth who has been rejected by one hundred Chinese girls, because he belongs to a Christian family; we condole with the poor mother "queen-bee," to whom comes all of the care and much of the work, and who is "so tired." We wish that all the circle of our friends might make the acquaintance of this family through introduction by Mrs. Smith. We heartily wish that all the friends of our Board might have been at our April meeting.

MRS. H. E. JEWETT.

JAPAN.

MISS GUNNISON'S LETTER TO THE YOUNG LADIES' BRANCH.

MATSUYAMA, JAPAN, Dec. 14, 1888.

DEAR FRIENDS: The girls' school here would hardly meet your expectations of a "Christian" school, I presume. Very few of the pupils are Christians, and many of them are from homes in which a great antipathy to Christianity is felt and shown. Not long ago the Christians started a series of Friday night meetings in a private house, a long distance from the church. It was a question in my mind how I could get certain girls in the school to those meetings, and I finally concluded to ask them to go with me to help in singing the hymns. To my surprise and great joy four girls out of a class of six came to my rooms to accompany me, and three of them have attended every meeting thus far. One of them has a father who is very much opposed to her attending any religious meeting, but somehow she manages to go to church sometimes. These four girls are very bright and interesting, and my heart yearns for their salvation. In the grammar class there are five more nice girls, two of whom are Christians, and of the other three two attend church regularly; but the third one is never at church, nor has she ever been to my rooms to call on me, as the other girls have done. It is surprising that some parents who are opposed to Christianity will send their daughters to a Christian school. But this school was something of a disappointment to me in regard to its Christian influence; however, we must remember that it is in its infancy yet, and that Christian pupils are sadly in the minority. It is my earnest desire to see a flourishing Christian school in this city,—a school which shall have a strong influence in the right direction, for never was

need greater in any community. Here are excellent schools, from the kindergarten up to the normal school, where over thirty-five hundred pupils receive instruction daily, and where no influence other than that which is anti-Christian is exerted. Is it any wonder that the Christian parents desire to have good school here for their daughters, where instruction may be given by those who are not the enemies of our God? Is it any wonder that this church is such an earnest plea to the American Board for missionaries to come here? Now, if I am to be a part of God's answer to their prayers, I wonder who or are to be the other part. Some one must come with me, and I want you unite your prayers with mine that it may be just the person or persons best fitted for this special work. . . . Some dear old ladies have just been to see me. I enjoyed their call, but our efforts to make each other understand were laughable sometimes. I have always loved aged people, and I find that my heart goes out to them here just as it did at home.

December 17th.—On the evening of the 15th twelve of the schoolgirls took dinner with me, and we spent four hours and a half very joyfully together. I have never seen Japanese girls throw off all restraint and enter so heartily into the spirit of having a good time as they did. We had the little organ brought over from school, and the hearty way in which they sang a few hymns added much to my pleasure. At the close of the evening I took the opportunity to speak a few words of advice, which I hope and trust did not all fall upon stony ground. . . . Joyful news has come from Kobe: ten more girls are to unite with the church soon. Our number of Christian girls is creeping up toward a hundred. When you pray for greater works in Kobe, do not forget to pray for a beginning of works in this dear Matsuyama school, which has insisted upon taking half my heart away from Kobe. When we pray, "Use me, Lord, in whatsoever way thou wilt," how little we know how the prayer will be answered! This has been my daily prayer since coming here, and I know that God has answered it in different ways, one of which I must tell you about. One day a dear old lady, who has been a Christian since she was seventy,—now five years since,—called to see me with her little grandson. I gave the little fellow a picture-book to look at, and when the old lady left she took it, and thanked me very heartily, supposing that I had made a present of it to the child. The next night the boy's mother came to church and has been attending quite regularly ever since. She had been to church a few times before, but I fully believe that God used this little incident to touch her heart, and make her more interested in Christianity.

With earnest prayers for you each and all, and with a sister's love,

Sincerely yours,

EFFIE B. GUNNISON.



VOL. XIX.

JULY, 1889.

No. 7.

THE MISSION TO AUSTRIA.

Since the lesson for August is in this mission, we give a brief sketch as a foundation for study:—

At the meeting of the American Board in Salem, in 1871, a memorial was presented from the Provisional Committee of Foreign Evangelization, asking that the Board should undertake the care of work in nominally Christian lands formerly under the care of the American and Foreign Christian Union. The matter was thoroughly discussed, and a resolution passed authorizing the Board to enlarge its operations in this direction. Soon afterward Messrs. Luther and William Gulick and their wives were sent to Spain, and work was subsequently opened in Austria, Italy, and Mexico.

Some of the difficulties in the undertaking are mentioned in the report for the following year, as follows: "The enterprise is one of peculiar difficulty, and has not been undertaken without careful consideration. A system of error and superstition is to be assailed, the growth of centuries, marvelously adapted to the varying condition of men of all classes, having the prestige of the Christian name, and of adherents honored from the early days of the church; with enough of truth to give it plausibility, and enough of error to make it attractive to the natural heart; administered with all the subtlety of large experience and the earnest purpose of men whose personal interests are staked upon its perpetuity." The missionaries sent to Austria—in 1872—were Messrs. H. A. Schauffler, E. A. Adams, A. W. Clark, and their wives.

Of the field at that time Mr. Schaffler wrote :—

"The Austrian Empire includes nineteen provinces, seven different nationalities of the German, Slavic, and Magyar races, and a population of 35,000,000 in Hungary, about 5,000,000 in Bohemia, 2,000,000 in Moravia, upward of 5,000,000 in German Austria, not to mention smaller divisions

"The nominally Protestant population is much the largest in Hungary, divided mainly between the Lutherans (1,113,508 Germans and Slaves) and Calvinists (2,031,262 Magyars). There are also reported about 55,000 Unitarians in Transylvania, and over half a million of Jews scattered through the country

"In Bohemia and Moravia, out of a population of over 7,000,000, there to be found 103 Protestant churches, 39 Lutheran, and 64 Reformed, representing about 160,000 adherents. The Reformed church is "the true successor," writes Mr. Schaffler, "of that old Bohemian church which was founded by John Huss a hundred years before Luther, well-nigh drowned in the blood of the martyrs, revived by the influence of the German Reformation, which Gusserer says nowhere made a more joyful impression than in Bohemia, only to be overwhelmed and destroyed by the Thirty Years' War, which had origin in Bohemia. At the close of the seventeenth century there were more Protestant churches or ministers in Bohemia or Moravia. But gradually, as (since 1781) Protestantism began to be tolerated, secret adherence to the truth came more and more to the light, and now we find a Bohemian church whose sixty-four parishes contain over 100,000 souls. German-Austria contains a still smaller Protestant element, as the consequence of most persistent and bitter persecution on the part of the Catholic authorities."

The evangelical agencies already at work were a mission of the Free Church of Scotland among the Jews and others in Northern Bohemia, a few laborers under the care of the Moravians, the British and Foreign Bible Society, a colporteur and Bible-woman of the American and Foreign Christian Union, while grants in aid were furnished by the Continental Society of London and the United Presbyterians in Scotland. Our missionaries were most cordially received by the representatives of these evangelical agencies, and would have been gladly welcomed by them in a number of places. After careful consideration it was decided that the missionaries mentioned should locate in Prague, an important city in Bohemia, and that Dr. E. C. Bissell and his wife, who went out a little later, should be somewhere in German-Austria.

The missionaries first turned their attention to the study of the languages, meanwhile securing evangelists to occupy important points as centre-work. In 1874 the Board was asked to support sixteen such workers. Finding that year it was thought best for the missionaries to separate, and Dr. and Mrs. Bissell were stationed at Innsbruck, to care for the work in

Tyrol; Mr. and Mrs. Schaufler at Brunn, as a centre of labor in the German and Bohemian languages; Mr. and Mrs. Adams to remain in Prague, for the work in Bohemia. Preaching services and Sabbath-schools were started, and everything looked hopeful for the success of the mission.

As this success became apparent, however, the Roman Catholic and some Lutheran Ecclesiastics became alarmed, and in Brunn began vigorous opposition. The missionaries were denounced before the police as dangerous



persons, who enticed minor children into meetings, and urged them to turn Protestant, scattered Protestant books widely through the schools, etc., etc.; and Mr. Schaufler was forbidden to hold any meetings, public or private. Colporteurs in various places were denounced from the pulpits, imprisoned, and fined, and in some cases their work stopped. The restrictions imposed by the police increased in severity, till the missionaries could hold no public services, and at times were not even allowed to have any outside their own

families at morning or evening prayers. To give away a tract subjected them to fine, and if repeated, to imprisonment or exile from the country. Appeals to the government were unsuccessful. The restrictions increased rather than lessened in rigor, although much depended on the favor or disfavor of the local police in their enforcement, till 1879, when an appeal was



PRAGUE.

made against the "religious persecution" to the Evangelical Alliance, then in session in Switzerland. Owing largely to the representations made to the Government by the Alliance, greater liberty was allowed, and the work moved on more rapidly, although it has always been, and still is, seriously hampered by governmental and ecclesiastical opposition.

The next difficulty encountered was the depletion of the mission force. Mr. and Mrs. Bissell had felt compelled to sever their connection with the mission in 1878. In 1881 Mrs. Schaufler's failing health made it necessary for her family to return to this country. Her beloved work in Bohemia was the theme of the few interesting addresses she was able to give in Woman's Board meetings after her return, and lay very near her heart through all her prolonged illness till her death in 1883.

The retirement of Mr. and Mrs. Adams and the death of Mrs. Clark, left Mr. Clark in sole charge of the mission. At this time he was ably assisted by Dr. and Mrs. S. C. Pomeroy, who were in Europe for study, and who prolonged their residence there to render what aid they could in the critical time. In 1884 Mr. Clark married Miss Ruth Pirie, daughter of a missionary of the Free Church of Scotland among the Jews, and they have both been laboring most earnestly and successfully till the present time.

There are now in the mission 1 station (at Prague), 19 out-stations, 3 churches with 222 members, and average congregations of 740, 7 evangelists, 3 colporteurs of the American Bible Society, and 2 Bible-women. Three of the wives of evangelists also do much Bible work, and are partially supported by the Woman's Board. Many interesting incidents are given in Mrs. Schaufler's letters in back numbers of LIFE AND LIGHT, and a brief sketch of woman's work in the mission, including the school at Krabschitz, will be given in the next number.

INDIA.

BIBLE-WOMEN'S WORK IN THE MADURA MISSION.

It is well known that it is the aim in all mission fields to raise up a native agency for evangelistic and educational work. As among men the first thought was to educate them for teachers and native pastors, so with the women, early attention was paid to the training of girls for teachers, and for their duties as wives of catechists and preachers. From the first, these women in their several capacities labored more or less in the homes of the people. One of the early reports says: "Whenever opportunity presents, many of the wives of our pastors and catechists conduct meetings for, and in several ways instruct the women of, the congregations. Nearly every catechist's wife has such work on hand. Generally they hold a prayer-meeting for the Christian women of the place, and in some cases heathen women are drawn in. One of the most hopeful signs of this kind of labor is the number interested in learning to read, and the intercourse they are having with the wives of our helpers and other Christian women."

Another phase of the work is mentioned by Mrs. Capron, as follows:—

As some of the older girls and women have been here long enough to speak of the great gospel truths with some degree of intelligence, I have attempted to send them out, two by two, to tell of Jesus to their heathen sisters, going myself with the least experienced of them. In some cases they have brought back reports of willing listeners, and sometimes of the remarks of scoffers. I have been much interested to see how much more effectively the things said by my native companions seem to clinch and leave some hope of a permanent impression than my words. In one case, after I had been speaking at some length of the need of a Saviour's death (and as evidently to her as to myself met with only respectful assent), my companion immediately went over the same ground, and adding here and there an apt illustration from native customs that I never should have thought of, won the closest attention, and left, I trust, some lasting effect. I have also been struck with the keenness of their satire on idol worship. On one occasion the emphatic declaration, 'And such were we; but we are made clean by Jesus' blood, and are going to heaven,' was thrilling.

The work gradually grew more systematic and definite till 1867. Early in that year Mrs. Capron, in Mana Madura, employed a catechist's wife for three days in the week in regular Bible work, and two years later Mrs. Chandler, in Madura, secured two women who gave all their time to similar labors. These two were Nanapirikasi and Samathanum, and soon afterward a third, Parkeum, was added. Nanapirikasi and Parkeum still continue their work, and Mrs. Chandler writes of them:—

In the autumn of 1869 a young man came to Mr. Chandler, in Madura, to obtain employment. He said he had no wife, was the nephew of Pastor Rowland, and had been in the Tamil Coolie Mission in Ceylon. A short time after this a friend came to spend a day with us who had been for some time in charge of that mission. This friend knew the young man well; said he had a wife, but he had left her, after trying to sell her to a planter. She appealed to our friend for protection, and worked as a day coolie until he could safely send her to her father, who was a catechist in the Church Mission Society in Tinneveli. The young man had to confess that all this was true, and promised to go at once and ask pardon, and bring his wife. This he did, and this was my introduction to Nanapirikasi.

Our friend recommended me to take her for a Bible-woman, and we arranged that same day for her to accompany me to the one house open to us. Within four months we had twenty-five houses; but twice in that time her husband had sent her to give up her books and resign the place. He objected to his wife "going to different castes and to all sorts of people." And then

Mr. Chandler would send for him and talk away his opposition, and she would gladly take up her work again. Her husband had a position as policeman, but for years treated her very unkindly, and often cruelly. Her patient endurance and her prayerfulness has at last won him to the truth, and now he is employed as an evangelist in and about Madura, and is a kind and faithful husband.



PARKEUM.

VESUVASUM.

NANAPIRIKASI.

Meckwith Parkeum came to me in 1870 as matron of the girls' boarding school. She was educated in the Tinneveli C. M. Society, and had a very good knowledge of the Bible. Very soon after she came we started the West Gate Girls' Day School, and Parkeum taught it for four hours daily, and then would go to families near and tell them of Christ and his teaching. She very soon got a number of houses where she was welcomed in the afternoons. She was faithful and humble. One time, as the work increased and the school increased also, it was found necessary to hire more helpers. Teachers were secured for the school, that Parkeum might give her time wholly to Bible work, and we proposed to give her another part of the city. Several



HINDU WOMEN.

Brahmans and other gentlemen sent me a petition to allow her to remain and teach their families, as she was one whom they could trust. She was allowed to go to them part of the day, and to the new district the other part. She always returned to the boarding school before dark, and was very faithful in the general care of the school, especially in the care of three little girls whom I had taken to bring up. If we had sickness in our own family she was always ready to help in the nursing, and she is still in the work. She is quite infirm, but goes daily, and says, "This is my only joy now." The Woman's Board have reason to thank God for these faithful servants, and in their advancing age to remember them gratefully.

The early progress and effect of this Bible work is shown by the following extracts from the annual report of the mission in 1876:—

The wives of the pastors and catechists, as well as other native Christian women, are becoming gradually more intelligent and more influential for good,—holding meetings with the Christian women, and as many others as can be induced to attend, acting as Bible-readers, schoolteachers, etc.,—while the wives of all the missionaries superintend work for women at the station centres, direct the Bible-women, and hold meetings. The Bible-women are engaged not among the poor, the rough, and coarse; they enter more generally the houses of the better classes, and on that account they require intelligence, tact, and good breeding, to say nothing of other qualifications to fit them for their delicate and difficult work. Several of the women employed are spoken of in high terms by the ladies superintending them. Moreover, groups of Christian women have grown up at all the stations, intelligent, capable of training up their own families, and exerting a distinct and positive influence upon their neighbors. Above two hundred and fifty women are reported as having a fair education, and above one hundred as capable of conducting in a profitable way religious meetings among their own sex.

The plan for this Bible work is like this: The women are gathered together for regular meetings with the missionary ladies, more or less often, as the case may be, where they are required to report what they have done since the previous meeting, giving statistics of the number of visits made, Bibles distributed, etc. They also mention any difficulties they have encountered, any interesting cases requiring the attention of the missionary, or any other items of importance. In connection with these reports, they are advised, encouraged, or directed, as seems necessary. Then follows a careful study of certain portions of Scripture which they are to use in their daily routine, by which they are prepared to give a clear idea of their meaning, to meet arguments, and press home the lessons to their pupils. Thus equipped they go forth to their work. In some houses they have regular pupils who are learning to

read the Bible for themselves, and reported as “under instruction”; in others, there are those who are glad to listen to the reading and explanations, although prevented from learning to read for one reason or another. There are also a large number of fluctuating hearers gathered from curiosity, or from an unacknowledged yearning for something, they know not what, that will brighten their empty lives.

Very many pleasant incidents connected with their work may be found in back numbers of LIFE AND LIGHT, which may be had on application at the Board Rooms in Boston. In 1888 there were 35 Bible-women at work in the mission; the number of persons under instruction, 1,539; received during the year, 573; number of separate houses visited, 2,944; number of hearers, 69,787; Bibles sold and given, 266; Testaments, 270; smaller portions, 2,123. From the report of their work for the year we make the following extracts:—

Miss Houston writes:—

Eleven Bible-women have been working in Madura City most of the year, and at the close of the year there were twelve. The opposition of the Hindu preachers has affected our work somewhat. They scattered their tracts everywhere, and warned the people not to allow their wives and daughters to learn of the Bible-women, or even to listen to them. As a result of this, some women were not allowed to read; others were beaten, and their Bibles were either torn up, burnt, or locked away. We thought that many would stop from fear, but most of the women have continued to study, and two hundred and ten began this year; while only two hundred and thirty-five have gone to other places, or stopped reading. It shows the faithfulness of the Bible-women at a time when many women are afraid to go out; and it also shows that the heathen women are interested, and determined enough to learn in spite of all difficulties.

Mrs. Hazen writes from the Pulney station:—

Although there has been no resident missionary in the Pulney station during the greater part of the year, the three women have continued the work so auspiciously begun last year, and with some measure of success. There have been one hundred and forty-two women under regular instruction, and eight thousand eight hundred and twelve listeners during the year. I have only been able to visit seventeen of these women in their houses, but have been pleased with the progress they have made, and with the interest they have manifested in hearing of Christ. One woman, while cooking, amuses her children by telling them how Jesus fed the multitude with only five loaves *and two fishes*. And when it is ready to be eaten she prays, “Lord, bless

this little food, that it may satisfy me and my children as the five loaves satisfied the multitude." Three Gosha Mohammedan women have recently placed themselves under our instruction. We are glad of even so small an opening to this closely secluded class. It has been with much pleasure that I have watched the faces of the large crowds of women who have listened with much apparent interest and great wonder to the marvelous story of Christ's life and death. On one occasion I was showing the picture of Christ blessing little children to about thirty women, who were seated on the floor around me. I was much annoyed by one woman who sat in the other row, and only did not listen attentively, but allowed her child to disturb many others. Soon she began to pass her child over the heads of others to some one sitting near me. For a moment every eye was turned away from me, and I feared I had lost my hold upon all the women. But happily it occurred to me to use the disturbance as an illustration of the way the women may have passed their children to the front, that they might be near Jesus and have his blessing. In a moment the child was presented to me with, "Please bless it; please bless it." "Yes," I said; "it was just so the women brought their children to Jesus. But it is not my blessing you want, but Christ's blessing. If he were here now would you ask him to bless your children?" Eagerly every woman cried, "Yes, yes." "Well, he is here," I said. Every eye looked hastily around the room and back to my face for an explanation. When I said: "You cannot see Him, you cannot hear him; but he sees you, and if you ask him to bless your children, he will hear you." Immediately a very aged woman raised her hands reverently and called down a blessing on her children and grandchildren. It was very touching, and I could but send up a silent prayer that her faith might receive its own reward.

MICRONESIA.

EXTRACTS FROM MRS. PEASE'S JOURNAL.

The yearly mail from Micronesia has brought a large amount of interesting matter from Kusaie, but we must content ourselves with a few extracts from the different journals. Mrs. Pease writes:—

February 25th.—We commenced school two weeks ago, and have an obedient, studious, and eager set of scholars. It generally takes time to teach them promptness, but these are quite remarkable in this respect. I started off with four solid hours of school work—three with the children and one with the natives—a day, but find it won't do to put on too much pressure,

and there are many things to be looked after besides teaching. Now I give two hours and a half to the children, an hour and a quarter to the natives; take lunch and a nap; then keep the children employed another hour with language lessons, physiology, copying music, or committing to memory. Two of the nine scholars who were not professing Christians when they came, have avowed their determination to follow Jesus. From seven to seven and a half every evening they spend a silent half-hour in private devotions.

February 26th.—The other seven profess to have given their hearts to Christ, and six have announced this fact in prayer-meeting. One timid bashful boy could not find courage to speak. As you can imagine, our hearts are full of joy. Ever since we gathered this new school together, it has been the burden of our hearts that every one might find Christ.

Evidently the Christian natives have been praying for the same thing. Their words and prayers were full of rejoicing and thankfulness to-night. The bowed heads and solemn silence which reigned through the meeting and at its close, were proof that the Holy Spirit was at work in our midst. Oh that they might "grow up" rapidly in the Divine life!

The eldest son of Hiram (a native preacher) is a beautiful example of what natives can do for their children when they themselves have learned the way. This boy (Thomas), about fourteen years of age, came back with us to attend school. He is a faithful, conscientious boy, and his father and mother were somewhat anxious lest, being with the boys so much as he would have to be here, he might not do as well as he would with them to watch over him daily; but he was very anxious to study, and I told Nejuk that I would keep him about the house as much as I could,—so he comes every morning to sweep, and Saturdays helps me generally. After we came back from the islands, those who had gotten a taste of "Pilgrim's Progress" wanted me to begin it again; so Friday nights, after prayers, I tell them a chapter. They have wondered a great deal what the load on Christian's back could be. Last week I told them how it fell off at sight of the cross and then asked if the meaning was clear. Most of them were not quite sure but Thomas, the youngest of them all, thought it meant his sins. New hymns are the order these days, and if you could hover about, you might hear "Lord, we come before thee now," "My soul complete in Jesus stands," "Sure the blest comforter is nigh," "Sun of my soul," "O day of rest and gladness," "O mother dear, Jerusalem," etc., sung to the grand old tunes we are all familiar with. The scholars sustain the four parts very well, and think it is possible for every one here to learn to sing. I have two quite good voices, and a few who sing alto, but of course the best altos and soprano among the girls. Sabbath days and Tuesday evenings, when the two

schools meet together, we really have very good singing, and such eagerness to learn is delightful to see.

March 16th.—It won't do to say again that there is no opportunity for a vacation in Micronesia. I have been to the mountains for my summer vacation,—that is, I went up to the girls' school yesterday, and did not return until to-day, and that is 120 feet farther up from the sea than our home.

March 30th.—We were awakened out of a sound sleep last night after midnight by most painful screeches, yells and groans, and I thought all our scholars must be fighting. Doctor went to see as quickly as he could. Being considerably stirred up, I quickly donned my clothes and went to the house where the nearest family lives, to ask what the trouble was. The woman said one of the boys had a demon; and, surely, the demons in Bible times could not have made more hideous noises. The boy was writhing about, and was sure he saw something up in the corner of his room. After much questioning, Doctor found out that the demon was an old cocoanut which had been eaten the night before, and very soon exorcised it with a dose of ipecac. The other boys being awakened so suddenly had screamed also, and thinking somebody was fighting, hunted about for weapons to help on the warfare. No harm was done, however, and I think the natives have less faith in demons than they had. We all laugh every time the word is mentioned.

(*To be continued.*)

Young People's Department.

WHICH IS BEST?

BY MISS MIRIAM MEANS.

“SISTER PARKER, I feel low in my mind.” The voice was curiously at variance with the somewhat sombre reflection which it uttered. Nor did the bright, piquant face that looked out from the hammock, which hung across the room (one of Eleanor's queer fancies, this hammock arrangement), show signs of deep or long-continued woe.

“And what brings about that unusual state of things, Mädchen?” inquired the friend.

“I see the right, and I approve it, too;
Condemn the wrong, and yet the wrong pursue,”

replied Madge, sententiously and with energy.

Eleanor could not help smiling at the vehemence of the answer; but as the face turned toward hers seemed to say, I could tell you more if you wished—she replied, inquiringly, “For example?”

“For example? Oh, well, I could give you no end of examples, but here is one that will serve as a type. Last month coming home on the *Algeria*—head for my *vis-a-vis* two ladies, and I just wish I could make you see them with your mind’s eye, Horatio!” The first woman was tall and slender, with pretty, fluffy hair, which softened all the outlines of her face, large brown eyes, and a complexion like the inside of a sea-shell. Then her manners were so charming—at least,” added Madge, honestly, “to those who were in her set, and she had such a high-bred enunciation, and it was just a delight to hear her laugh and—” here Madge stopped to take breath, and seeing a half smile playing over her friend’s face, she added, “Oh, yes, I know I quite lost my silly heart over her; but if you only could have seen her, you would understand better.”

“And the other woman?”

“The other woman? Well, she was short and rather pudgy, and she wore spectacles, and her face was lined with wrinkles, and there was a general lack of color about her, and she was good, and she was a missionary.” Madge brought out these last words with a comical half-groan, and then added, “Don’t you see? Theoretically, I approve the good missionary, but practically, I ‘pursue’ Mrs. De Peyster with my most ardent and unbounded admiration. Now what would you do with yourself if you were made like that?”

Eleanor hesitated a moment, then crossed over to her bookcase, and took down a little dark-green book.

“Robert Browning? Oh, don’t; really, Eleanor, it always gives me a headache understanding what that man means.”

But in her full, expressive voice, Eleanor began to read,—

“Grow old along with me;
The best is yet to be,
The last of life, for which the first is made.
Our times are in His hand
Who saith, A whole I planned.
Youth shows but half: trust God; see all, nor be afraid.”

Eleanor closed the book, and an earnest expression settled upon her face. She spoke rapidly, as though it was no unfamiliar thought she was bringing to her friend. “Don’t you see, Madge, the fault is with your proportions? Life looks to you rather too much like a Chinese picture, with some of its details dwarfed and others unduly magnified. Of course there is an æsthetic pleasure one takes in a beautiful face, as in a lovely picture, and there is no

reason why one should struggle against it. If your beautiful friend has a soul beneath all those charms of person, why, it is only natural that her power to affect and sway others should be immeasurably intensified. But after you have thrown into one side of your scales all those evident and much-esteemed weights of personal attractiveness, don't forget to put into the other side the less generally recognized ones of character and practical helpfulness. And then another thing, O my impulsive friend," and she again took up the little green book, "the poet whose harmonies seem to many people rather chaotic and involved, strikes a true note and clear when he says,—

'Youth shows but half: trust God; see all.'

We must not judge the whole by a little part; we shall get our perspective all wrong if we make the youth of life so important, and give so little prominence to the maturer years. In our estimate of things we always give much consideration to the wearing properties; don't let us leave that out of sight when we make our valuation of our companions in life's journey."

Just then the deep-toned bell of a church near by told the hour of six. Madge sprang to her feet and leaned over her friend, whispering laughingly, "A Daniel come to judgment." But the warm kiss which she bestowed on the upturned face, and the earnest look which took the place of the fleeting smile, told Eleanor that the words which had not been altogether easy to speak, would not be lightly thrown aside.

Ten years passed away, and found the merry, light-hearted Madge a happy wife and mother. The years, however, had touched her lightly, and she looked "absurdly young," as her friend sometimes told her, as she ran in as of old, save that now her two little shadows, sturdy four-year-old Jack, and little Eleanor, a small fac-simile of her mother, were always trudging close at her side.

One morning, as Eleanor was deep in the preparation of a paper on "Some Neglected Factors in Benevolent Work," the door opened and her friend's laughing face looked in.

"Sit down? No, I thank you. I'm up to my ears in work. Jack and Nell are carrying on a sort of antiphonal whoop, and I expect my missionary to-night. And, as if that was not enough, Mrs. Sturtevant has sent me a note asking me to call on a friend who is staying with her. I wanted to say, 'No, I won't,' but as she is John's friend I suppose I must go. Dear me! how peaceful and still it is here. But there, I must not stop a single moment more;" and almost before Eleanor could reply, she was gone.

It was three or four days before Eleanor saw her friend again, and then

she walked into the room, settled herself in a favorite easy-chair, and remarked:—

“There; to-day, for a wonder, I am going to stay just as long as I want to. I have sent the babies off with Jane to their grandma’s, and now do let us have one of our good old-fashioned talks. What have I been doing with myself? Well, Tuesday afternoon I arrayed myself in my best attire, and sallied forth to the Sturtevents. I had not been seated many minutes before little Mrs. Sturtevant appeared, quite overshadowed, however, by the elegant guest who followed her, and who, to my infinite surprise, was none other than the object of my admiration on the steamer Algeria. Don’t you remember how I gushed about her, Eleanor, and you read Robert Browning at me, and told me to grow old, and that youth only showed half,—and so forth, and so forth?”

“Well, that wasn’t very bad counsel, was it?”

“Ah, but the result is not always inspiriting. For to be candid, my dear, I fear ‘the best is not to come,’ for our friend Mrs. De Peyster. What is the trouble? Oh, it is a case of ‘sweet bells jangled, out of tune, and harsh.’ I cannot tell you the impression she made upon me. I suppose she might still be called rather a handsome woman, but not to me an attractive one. Art had evidently done its utmost for her in staying the encroachments of time, but in spite of it all she impressed you as one who was growing old, and who was growing old hard. Every gray hair and every deepening line represented a certain loss in equanimity, and a corresponding increase of dissatisfaction. And why shouldn’t it? It was a losing game with her, and she knew it. She saw the precious treasures of her life, youth, and beauty slipping away from her, and she was in inward revolt against it.”

“You ought to have given her a leaf out of your experience, dear, and shown her how life may broaden and deepen.”

“And encountered one of her well-bred smiles with a little sarcasm on the edges of it. Notwithstanding all her gayety and lightness, there seemed to be a vein of hardness beneath it all. Just as I rose to go I happened to refer to the children’s whooping-cough, and she patted me on the cheek compassionately. ‘Two children, did you say? Ah, there is where the roses have gone!’ I fancy I did look a little draggled, for ‘tired nature’s sweet restorer’ does not regard whooping-cough with a friendly eye, and we had had rather a lively time the night before. But what was I saying? Oh, yes; about the babies. Well, I turned on her and said, ‘Mrs. De Peyster, I wouldn’t give up my children if I could have a complexion like Madame Recamier’s.’ It wasn’t very polite, I know, but I couldn’t help it,” and the young mother’s eyes grew bright with feeling.

"And now about your missionary, Madge. Did she come as you expected?"

"Did she come? Do you need to ask? Don't you see a new light in my eye? And, my dear, she was the missionary whom I saw on the steamer *Algeria*, and thought I ought to admire, and didn't. But I've got bravely over all my troubles in that direction now. For three whole days she blessed our home, and gave us such an uplift, John and me, as I hope will keep us from the low levels for many a day. I just wish you could have been with us the first evening. Miss Howard was too tired to go to the meeting, so we gathered round the fire, and she began to tell us of her life in India. She seemed, as some one has said of another, 'to forget herself so easily, and remembered everybody else so instinctively.' If you tried to lead her to speak of her own privations and self-denials the conversation seemed to lag, but revived at once when she turned again to the earnestness and self-sacrifice of the young converts. She gave us an account of one young fellow, the oldest son of a high-caste native, a brother of one of their pupils, who gave up home, position, ease, rather than longer remain a secret disciple of Christ. She told us all that his sensitive spirit suffered in the separation from his family and the social ostracism he endured, until a delicate body succumbed to the strain. And how that dear old face of hers lighted up as she told us of the last hours of his life, and of the exultant smile that stole over his face as his spirit took flight. Oh! I just wish you could have heard it all. John pretended to leave us two women for a talk by ourselves, and apparently buried himself in the *Edinburgh Review*; but I noticed he was just twenty minutes by the clock reading two pages, and when Miss Howard came to the story of that young man, he laid down his book and made no pretence of reading more.

"The next morning he came to me and said, 'We'd better have prayers, hadn't we, Madge?' Well, I didn't quite like that, for for the last month John has said he was in such a rush that he couldn't stop, and I was afraid he proposed it as an attention to Miss Howard. But, Eleanor, I didn't think so after I had heard him pray, it was such an humble, contrite, fervent prayer. Miss Howard and I had to wipe our eyes when we got up from our knees, and I dare say that dear saint did not guess what a share she had in those earnest words. Last night when I was mending Jack's mittens, John came and stuck his beloved 'Natural Law of the Spiritual World' into my lap, and pointed to these words: 'The other-worldliness of such a character is the thing that strikes you; you are not prepared for what it will do, or say, or become next, for it moves from a far-off centre, and in spite of its transparency and sweetness, that presence fills you always with awe.' I believe that blessed woman has prayed so many of those far-off brothers and sisters of ours into the kingdom, that she belongs about as much to the other world as

this. And now, Eleanor, would you believe it? I have got her photo on my bureau in a frame of John's choosing; and I look at that old, wrinkled face, with its sweet, responsive smile, many times a day, and time I look at it I say to myself, 'God bless her.'"

Our Work at Home.

VACATION DAYS.

NOT long ago a wide-awake city pastor began a talk to his people on vacation like this: "You are in the midst of preparation for your summer vacations. May I ask you what preparation you are making for the work this summer? What are you putting in your trunks besides articles for your own convenience and comfort? Have you any material that will comfort and cheer to the people to whom you are going? What is more important, perhaps, what purposes are you carrying in your hearts? Are you going resolved to embrace the many opportunities your Lord may give for work for him."

May we pass along these ideas in the way of suggestions to some city workers in our city auxiliaries? Are you putting in your trunks any material to help the struggling society in the town to which you are going for summer vacation? Have you not attended at least one enthusiastic anti-slavery missionary meeting during the year that can be reproduced to a certain extent in the little town by the sea, in the mountains, or in the quiet country? Will not be a very arduous undertaking, and may be a real help to the city? Would it not be a good idea to take down the names of the auxiliaries of the Board from the Woman's Board Report, so that you will recognize them if you should happen to meet them; or, better still, perhaps you might seek them out and offer any assistance that may be desired. Can you not keep your ears open for the notice of a meeting, and make a point to attend even though it involves the sacrifice of a ride or a pleasant excursion. You may find that the meetings have been given up for the summer because the leaders are so occupied with city boarders they have no time to take care of them. But there are many who would not hail with joy the proposition that an "interesting" meeting should be planned and carried out for them.

Possibly you may go to a place where there is no auxiliary of the Board and where they may need just the stimulus you can give to bring matter

focus, and make it practicable to organize. Failing in this, possibly you may be able to gather the children into a mission circle; they will not be too busy to attend a meeting, and will easily be persuaded to form a society. There may be one or two kindred spirits at your hotel or boarding house who will join you, and a new impetus be given in some one of these ways whose results will be known only in eternity. Is it not better to spend one or two afternoons in this way than in an aimless ride, or on a hotel piazza with a novel or fancy-work? You may be a silent member in the large city church, but in the old home or among your kinsfolk what you may say and do may have a power of which you little dream.

Again, you may find the little auxiliary embarrassed as to funds. They may have lost some of their givers and workers, and have fallen behind their pledge. Can you not help to get up some entertainment among the ladies or young people that will arouse enthusiasm as well as add to the treasury? There are many who would be very glad to have the monotony of a summer boarding-house broken in some such way.

There is another subject to which we wish to call special attention in vacation days,—to ask our friends to make them a special time of prayer. In your busy winter days you often mourn that the ceaseless round of cares and duties and the constant interruptions make it impossible to spend the time you wish at the mercy seat or in communion with your Maker. In your resting time, when you sit by the wide-spreading sea, on the mountain-top, or under the trees, and feel that you come very near the Eternal One, when you have more time at your command, will you not remember this woman's work for woman in other lands? We need your prayers for our Board, both in its home and foreign departments, as never before. Prayers have been answered in one direction. Since the 1st of January we have secured fourteen new young lady missionaries. Three have already gone to their fields, nine go during the summer or early autumn, and three who have not yet finished their studies are to go next year. We ask your prayers for them as they leave home and friends for the untried life before them. We ask your prayers for the fields to which they go; for the missionaries who have borne the heat and burden of the day, for the schools and their graduates, for the native teachers and Bible-women, and all native Christians who are bearing trials which we can hardly appreciate. We wish most earnestly to ask your prayers also for the home department of the work, that the important questions arising may be wisely and rightly settled, that the Holy Spirit may be poured out on all our organizations and their officers, that the right methods may be pursued; that all the members may be brought very near to God and to one another, that the indifferent in our churches may be aroused, and one and all be in-

spired with a holy enthusiasm for the extension of the kingdom of our Lord in the earth.

HINTS FOR MISSION CIRCLE WORKERS.

BY MISS F. B. BROWN.

[Read at an annual meeting of the Essex South Branch.]

THE few hints here given from a very limited experience are not intended for mission-circle leaders or for active workers in the cause, but for the woman, whoever she may be, who represents a community too small, or too scattered, or too indifferent to support a circle; the woman who wants one but who feels herself incompetent to lead it, and who listens with admiration not unmixed with awe to these reports from the Ivy Leaves and the Chips, knowing that their work never could be rivaled in the remotest degree by the little band even if it should succeed at all, which is doubtful. Possibly such a woman may be helped by the experience of one similarly situated, so that next year her circle may report with the rest, and it shall be true of her not only that she hath done what she could, but she hath done what she thought she couldn't.

And first, begin. You will never find a better time for starting a mission circle than the very next week. Begin with your Sunday-school class, if you have one, and branch out from that till you have all the children of the parish. Invite them to your house and organize, and make that preliminary meeting as bright, and interesting, and social, and inspiring as you can. They will be a great deal brighter than grown people, and they have not learned, happily, that a missionary meeting is a most solemn occasion, prominently characterized by dignified silence. A certain amount of formality is useful, however. Let the election of officers and the business of the circle be conducted with all due decorum and parliamentary order. Ballot for officers, even if you choose them every three months, and at first it may be desirable to change as often as that. "We'd better choose often," said one small girl when tenure of office was before the meeting, "because you see we shall all want to be it, and that way we can take turns." There is, as a rule, a charming directness about mission circle business meetings that auxiliaries might do well to copy.

If officers are changed thus frequently there should be chosen, besides the regular secretary, a permanent corresponding secretary, for the convenience of the Branch officers.

Much depends on a name; children are imaginative, and they dearly love a secret. Our band adopted two names, one for formal recognition and business

purposes, the other for their private enjoyment. To outsiders they were Earnest Workers ; among themselves they formed the Daisy Chain. Daisies formed their badges ; their annual festivals were planned for the time of year when

" Buttercups and daisies spun
Their shining tissues in the sun ; "

and then they used them in lavish profusion, and exulted in their secret when thrifty fathers wondered " why in the world those children thought so much of whiteweed." And all their lives long the daisies will bring back to them the thought of mission work, and they will be more earnest workers for the association of a flower.

Hold meetings at short intervals. Once a fortnight is better than once a month. Beside the greater amount of actual work done, the interest is much keener with frequent meetings. We all know that a month is long enough for ladies even to forget a great many things pertaining to a missionary meeting.

Let the meetings begin right. The principal object is mission growth, so give the prayer-meeting, mission hour, or whatever you may name it, the first place. Begin with that ; let the sewing hour follow, and the play hour come last. I have been astonished to note the effect of the prayer-meeting on the afternoon's work ; and nothing but actual observation could show the difference in the whole tone of the circle between the days when this order was followed and the times when, for some reason, the prayer-meeting was held at the close.

Following Herrick's advice, we may " be brief in praying, short shrifts are best" ; but real prayer we must have. And what real prayer is you will be taught when, kneeling together in this little meeting, you hear the children's voices in simple, direct, sincere petition.

How shall we make the meetings interesting ? Here again the mission circle leader has an advantage. She will have none of that polite apathy to meet which, in a grown meeting, makes it impossible to determine whether the members are bored or pleased. If the children think a certain meeting wasn't the least bit interesting, they will not hesitate to tell you so. If it meets their approbation, that is equally marked, and your course can be shaped accordingly. But don't read a long missionary letter, however interesting. Give it to them in parts. Don't have long exercises of any kind, and if you are willing to work, have no reading except an occasional written letter. It takes much time to plan out every part of the meeting ; to assign the various parts ; to carefully mark in missionary papers and magazines such brief portions as you need, and then to distribute these marked articles : see that the recipients perfectly understand them, and are prepared at the next

meeting to tell, not read, their substance. All this takes time and patience, but it pays. The large cloth-mounted pictures from the Bureau of Exchange are always helpful. These, again, can be carefully explained privately to individuals in the circle, who can then very graphically and simply repeat this information at the next meeting. A favorite concert exercise with one circle was to name without mistake all the missionaries of the Board in geographical order.

Make all this work real to the children. Don't let them think of missionaries as a distinct order of creation, too distant and ethereal to be very closely connected with mundane creatures, except as they stoop to benefit them like other celestial beings. On the other hand, give them clearer ideas of those mysterious monsters,—the heathen. Forestall them against the argument they will soon hear. Fancy the average child meeting a Brahman, or an Armenian, or a polite Japanese child, and being told that these were heathen. Would not the experience decidedly modify that child's ideas as to the duty of sending pennies to convert the heathen? To most children only a bushman or a cannibal would at all represent their conception of a heathen. Enlighten them on these two points, and you are not only establishing their missionary zeal on firm foundations, and guarding them against any form of Jellybyism, but you are also doing much to kill that ancient slander that people busy in foreign missions care nothing for home work. When a child understands what a heathen is, and what a missionary is, and that she herself may be the one or the other, she is quite likely to adopt the latter rôle, and to go into it with a directness and fervor that will astonish her elders. "Auntie," said dear little friend of mine, "Mary and I have been reading the Bible to the poor people, and we came to that woman who stole some things from the farm. We didn't quite like to talk to her about it, so we read the Ten Commandments to her, and when we came to the eighth, auntie, we dwelt upon it with a great deal of emphasis." There was zeal, and courage, and Christian delicacy; and I question if a grown-up missionary would have managed the difficult case any better. Just here the children's imagination may serve a good purpose. Let them represent various missionaries. One may be Miss West, another Dr. Holbrook, etc., and at each meeting, and often, you will find between the meetings friendly inquiries will be made, and valuable information given. It might be dry to look up facts as facts. It is great fun to ask, "How is your hospital getting on, Doctor?" or, "What kind of a house did you sleep in on that last journey, Miss West?" or, "How do you like the Morning Star, Mrs. Pease?" and be sure Mrs. Pease and Miss West will be able to answer these questions; and if nothing more is gained, the little folks won't be likely to forget the names of their own missionaries.

During the sewing hour, when the tongues are racing against the fingers, and sometimes coming out ahead, guard most carefully against any approach to ill nature or gossip. Have a strict rule, voted on in the very beginning,—a sort of by-law, if you please,—that no talking about people shall be permitted at the meeting. The vote once taken you will have no further trouble. If one occasionally forgets, two or three are ready at once to remind her, and sometimes the most innocent remark has brought out the hint, “We are getting near that rule.”

Make the play-hour just as full of enjoyment as in you lies. The kingdom of God is joy, and you are trying to advance that kingdom; and when your children grow into womanhood, they ought to look back on mission circle afternoons as among their pleasantest memories,—days when they not only worked for the glory of God, but rejoiced in his presence as his dear children.

One hint about raising money. Whatever we do or leave undone, we must not make the children speculators or peculators. Don't teach them to deal in watered stock. Train them to honest business methods. If people choose to give them money, accept it as a gift, with all due thankfulness and appreciation. But don't sell a pen-wiper worth five cents for fifty; don't make a ring-cake and sell it at twenty-five cents a slice, or a guess cake at ten cents a guess; don't put up honorary membership at a premium because parents and friends will pay anything for the children's sakes; don't teach them to expect a very large return for a very small amount of work: in short, don't train them to think that money acquired in any and every way is the end and aim of a mission circle. A fair price and a fair profit on articles sold, good wages for good work, should be their motto. Don't spoil their natural modesty by encouraging them to beg from any and everybody because the cause is good. The annual sale should not be made the crown of the year. It may be a moral nuisance, or it may be a means of grace. You will pardon a personal reminiscence of a circle now “grown up.” As children, they never came to their annual sale without an allusion to the peculiar temptations to be watched against, arising from excitement and fatigue, and without praying together that they might be kind one to another, tender-hearted, forgiving one another; and they never had a fair when their leader was not touched and encouraged by the knowledge of little kindnesses, self-denials, unselfish acts, and willingness to take the disagreeable duties for Christ's sake.

In entertainments, as in all other things, set your standard high, and expect much from your circle. “If you doubt, abstain,” is a motto that, lived up to, will save you endless trouble. It is quite likely to be your most careless member who will save you the trouble of vetoing a doubtful measure by a terse “That wouldn't be very nice for a mission circle.” If you want an

meeting to tell, not read, their substance, but it pays. The large cloth-mounted are always helpful. These, again, are individuals in the circle, who can give information at the next meeting. It was to name without mistake the cal order.

Make all this work as a distinct order, connected with our other celestial help, mysterious monster, they will soon be menian, or a

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ur mission circle into are practicing any self- amount of pleasure in the is not in the least degree are of that. And for your- a hundred-fold by them. you will leave them rested as well as amuse you: the in teaching them of Christ and in all your life you will have that Leader whose we are and who

OUR BRANCHES.

Annual meeting of auxiliaries in each month of May or June. Such meetings at Rockingham Conferences, and other

the audiences large and interested. Near was heard from, and its successes or lapses brought very close to all hearts by our m Mrs. Carr, and Mrs. Capron. Mrs. Mea words to the young ladies at the Rockingha

was delightful in both these gatherings, so events will be cheering. In Hillsboro County degree of activity through the use of ne a ge number of children are under instr- movements have been made, and the e- are doing equally well. A few are i- can tell where our bright young lad- any band of children willing to wo

was reported a year ago to have charge each church in that Conferen- have all the children in each pari- all in some way be provided w

The mission circle under her supervision the children were given five space on Children's Sunday last year. "It was too late for planting, many took to trading. They bought and sold clothespins, toothpicks, paper, pencils, berries, made paper flowers and sweeping-caps, knit edging, and one hired a hen. The smallest gain was twenty-five cents, the largest two dollars and ten cents. The children also take part in the missionary concerts."

Another circle is composed of twenty-eight little girls about ten years old, each of whom pledges thirteen cents a quarter. With this, and what they earn in other ways, they raise from twenty-five to thirty dollars a year. Singing, Bible-readings, verses, the Lord's Prayer, and missionary items fill up their regular meetings. Another mission circle, which has only little folks, has just given a very odd and pretty entertainment in three parts. First, recitations and singing by the little ones, then five cents were given to each one as capital for speculation. Then followed a dolls' reception, which was attended by dolls of seven nationalities. American and Japanese dolls were for sale. After the reception Russian tea and wafers were served to all present.

In one town, Atkinson, every child old enough to like pictures has the *Day-Spring*. The mother of a very bright little girl was asked how much the child cared for her paper. "O, very much," was her reply; "but I cannot take a bit of comfort reading it to her, she asks so many questions which I cannot answer." A little one, not much more than a baby, who was very sick with whooping cough, kept asking for her Jesus book. At first no one could tell what she wanted; but it proved to be her *Day-Spring*, to which she had given such a beautiful name from the picture on the cover. Another little girl, four years old, having taught herself to read, arranges all her dolls in a row, and learns all the poetry in each new *Day-Spring* in trying to teach it to her dolls.

Since our last report, Worcester County Branch has held, at Gardner, one of its enjoyable and profitable quarterly meetings. We often wonder if other Branches always have "such good meetings" as fall to our lot.

From our auxiliaries come varying reports.

Those comprising one district unite in "deploring the seeming lack of interest in mission work, indicated by the few who attend the meetings."

One auxiliary finds a "Reading Committee, consisting of five persons, very helpful. They arrange for the meetings, obtain missionary intelligence from various sources, and secure as many as possible to impart the information thus gained, thus bringing into the meetings some who would not otherwise come. Often the children are invited to be present and sing. At one

time some fifteen little girls took part in this way. Of course all this is submitted to the President for approval. This auxiliary has been bereave the loss of an efficient officer, by death, and is anxiously asking, 'Who shall be raised up to lead the host?'

Another, "by thorough canvass of the church last year, gained eight 'Home Members,' and hopes for still greater gain this year from the same method." In the meetings of this auxiliary "much time is spent in prayer, and the members feel that their most profitable meetings are those in which every member offers a few words of prayer." In many of our auxiliaries is the custom once a year to give every woman in the church and congregation an opportunity to contribute to the treasury of the auxiliary, by which means the funds are considerably increased. Others report "all willing to do their part in sustaining the meetings, except to offer prayer." "Every member present is expected to take part in the exercises. All have willing hearts and minds to do their part." Another, "Not interest enough to sustain meetings." (We have sent to this auxiliary the excellent new leaflet, "Why our Society did not Disband," and hope for better tidings ere long.)

DEPARTURES.—Miss G. R. Hance and Miss Martha H. Pixley sailed for the Zulu Mission June 1st.

ARRIVALS.—Mrs. J. E. Chandler and Miss Gertrude Chandler of Madura Mission. Mrs. F. M. Newell reached this country from Constantinople, May 26th.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 15, to May 15, 1888.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Garland, Ladies, 10.35; Skowhegan, Aux., 14; Madison, Aux., 6; Deer Isle, Aux. 3; South Berwick, Aux., 32; Falmouth, First Ch., Aux., 10.50; Bethel, Second Ch., Little Helpers, 3; Eastport, Central Cong. Ch. Miss'y Soc'y, 10.80; Alfred, Cheerful Workers, 5; Biddeford, Mrs. A. L. Anthoine, in mem. Mrs. Sophia M. Trumble, const. L. M. Mrs. Cordelia C. Farnsworth, 25; Union, Ladies of Cong. Ch., 6; Centre Lebanon, Little Cedars, of wh. 25 const. L. M. Mary E. Austin, 40; Blanchard, Cong. Ch., Ladies, 5; Winthrop, Aux., 25; Yarmouth, First Ch., Aux.,

53.70; Auburn, Y. L. M. B., const. L. M. Miss Mary Daggett, 25; East Machias, Aux., 9.20; Milltown (N. B.), Aux., 21.42; Woodford's, Cong. Ch., of wh. 25 const. L. M. Mrs. Wm. H. Baxter, 25.00; Portland, Y. L. M. B., Mrs. C. C. Farnsworth, in mem. Mrs. Sophia M. Trumble, const. L. M. Mrs. A. L. Anthoine, 25; Seamen's Bethel Ch., Ocean Pebbles, 3; Holden, Ladies' Home Circle, 5; Wells, Second Cong. Ch., Aux., Mrs. S. E. Lindsey, 5.

Total,

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, Aux., 9.20;

Atkinson, Junior Aux., 25; Brookline, Aux., 14; Francestown, Aux., 28.50; Harrisville, A Friend, 1; Keene, Second Ch., Aux., 19.75; Manchester, Hanover St. Ch., Aux., 100, Wallace Circle, 5; Nashua, Aux., 30.48; Salem, Raindrops, 5; Seabrook and Hampton Falls, Aux., 9.75; West Lebanon, Aux., 14.50, 262 37
Total, 262 37

VERMONT.

Pittsford.—A Friend, 20 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows Falls, Mt. Kilburn M. C., 20; Cambridge, Aux., 7.50; Dorset, Aux., prev. contri. const. L. M's Mrs. Charles Baldwin, Mrs. Homer Johnson, 40.60; Essex Junction, Mrs. M. H. Seaton, 5; Greensboro, Aux., 11; New Haven, Munger Band, 3.60; St. Johnsbury, South Ch., Aux., 23, Y. L. M. S., const. L. M's Miss Carrie S. Woodbury, Miss Mertie L. Graham, 50, North Ch., Aux., 28. Ex., 16, 172 70
Total, 192 70

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Reading, Aux., 15, Y. P. M. B., 5; Ballardvale, Aux., 22; Wakefield, Aux., 44, Mission Workers, 5; Lexington, Aux., 31.25, Junior Aux., 10; Andover, Sunbeams, 8; Melrose Highlands, Aux., 25, 165 25
Barnstable Branch.—Miss A. Snow, Treas. Provincetown, Aux., 12 00
Berkshire Branch.—Mrs. C. E. West, Treas. Curtisville, Aux., 16; Hinsdale, Aux., 17.43; Housatonic, Aux., 11.41; Stockbridge, Aux., 28; Pittsfield, First Ch., Aux., of wh. 25 by Mrs. H. M. Hind const. L. M. Miss Helen L. Wells, 28, 100 84
Essex North Branch.—Miss C. A. Osgood, Treas. West Newbury, Aux., 16.10; Haverhill, North Ch., Aux., of wh. 50 const. L. M's Mrs. Sarah W. Emerson, Miss Mary C. Tompkins, 120; Rowley, Aux., 25; Amesbury, Riverside Aux., 10; West Haverhill, Aux., 11.86; Newburyport, Campbell M. B., 30, 212 96
Essex South Branch.—Miss S. W. Clark, Treas. Danvers, Maple St. Ch., Aux., 35; Beverly, Dane St. Ch., Ivy Leaves, 15; Boxford, Aux., 12; Lynn, Central Ch., Y. L. Aux., of wh. 25 const. L. M. Miss Phillippa E. Griffin, 37.57; Salem, Crombie St. Ch., M. C., 7, South Ch., Y. L. M. S., 40, 286 57
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Buckland, Mary Lyon M. C., 19; Greenfield, Aux., 3.67; Orange, Aux., 45; Shelburne, Aux., 28.50; Shelburne Falls, Aux., 40, Junior Aux., 20; South Deerfield, Aux., 4.52; Sunderland, Aux., 20; Whately, Aux., 19, 199 69
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Chesterfield, Aux., 19.77; Easthampton, Aux., 2.10; Hatfield, Aux., 28.12, Primary S. S. Cl., 2; Haydenville, Aux., const. L. M's Mrs. Charles Porter, Mrs. H. W. Sampson, Mrs. W. S. Smith, 75; Northampton, First Ch., div. prev.

contri. const. L. M's (100) Miss Sarah P. Kingsley, Miss Judith B. Kingsley, 179.71, Edwards Ch., div. of wh. 100 const. L. M. Miss Alice B. Clarke, 110.14, Junior Aux., const. L. M. Miss Carrie H. Lincoln, 100, Gordon Hall M. B., 6.76; South Amherst, Aux., 28; South Hadley, Aux., const. L. M's Mrs. Cornelia Spooner, Mrs. Harriet E. Smith, 50, Junior Aux., 25; Hadley, M. C., 2, 638 60
Haverhill.—Harry Johnson, LeRoy W. Gleason, 50
Lawrence.—Miss Phebe A. Mills, 3 05
Maplewood.—Maple Bees, 4 05
Middlesex Union Conf. Asso.—Mrs. A. R. Wheeler, Treas. Harvard, Busy Workers, 10 50
Middlesex Branch.—Mrs. M. W. Warren, Treas. Holliston, Open Hands, 110; Saxonville, June Blossoms, 13, 123 00
New Bedford.—First Cong Ch., 58 00
North Beverly.—Armor Bearers, 5 00
Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. East Marshfield, Aux., 12; Brockton, Porter Ch., Y. L. M. C., 55, 67 00
Old Colony Branch.—Miss F. J. Runnels, Treas. New Bedford, Wide-Awake Workers, 100; Fall River, Ladies' F. M. Soc'y, 60.79, 160 79
Spencer.—Rob't E. Blakeslee, 1 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux., 113, Cheerful Workers, 5, Memorial Ch., Happy Hearts, 22.41; South Hadley Falls, Ch., 9; West Springfield, Park St. Ch., Aux., 41; Westfield, Second Ch., Scattergoods, 10; Ludlow Centre, Aux., 16, 216 41
Suffolk Branch.—Miss M. B. Child, Treas. C. B. M., 100; Allston, Aux., 50; Boston, A Friend, 1, A Thank-off., 10, A Friend, 30, Mrs. M. H. Baldwin, 5, Union Ch., Aux., 17.28, Y. L. Aux., 90, Mt. Vernon Ch., Aux., 191, Berkeley St. Ch., Opportunity M. C., 41.29, Shawmut Ch., Y. L. M. C., 230, Shawmut Branch, Willing Workers, 8; Brighton, Cheerful Workers, 2.50; Cambridge, Shepard Mem. Ch., Working Party, 30, First Ch., Margaret Shepard Soc'y, 20; Cambridgeport, Wood Mem. Ch., Ladies' Miss'y Soc'y, 1.50; Charlestown, First Ch., Aux., of wh. 25 const. L. M. Miss Sarah Walker, 52; Chelsea, First Ch., of wh. 25 const. L. M. Mrs. L. A. Hart, 87.75, Y. P. S. C. E., 25; Dorchester, Village Ch., Aux., 70, Pilgrim Ch., Y. L. Aux., 10.25, Aux. and Pilgrim Gleaners, 46.19; Hyde Park, Aux., 2.50; Roxbury, Immanuel Ch., Helping Hands, 63 cts., Walnut Ave. Ch., Miss Aldrich's S. S. Cl., 4.40, Highland Ch., Aux., 42; Somerville, Franklin St. Ch., Aux., 50.30; Waltham, Aux., 13, Carrier Pigeons, 7; West Newton, Cong. S. S., 5; West Roxbury, Helping Hands, 20; Wrentham, M. C., 21, 1,284 59
Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Barre, Aux., 16; Upton, Aux., 59; Rockdale, Northbridge, Willing Workers, 28; Westboro, Aux., 30; Worcester, Mrs. G. L. Newton, const. self L. M., 25; Elliot, Grinnell Mears, const. member of Cradle Roll, 10; Ashburnham, Rob't Hamilton Lombard, const. mem. of Cradle Roll, 1, 169 00
Total, 3,718 80

LEOACIES.

Loominster.—Legacy of Leonard Burrage, 1,000 00
South Boston.—Legacy of Betsey R. Lang, 3,006 00

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Woonsocket, Globe Ch., Y. P. S. C. E., 2.51, Globe Workers, 20, Providence, Beneficent Ch., Aux., 5.12, Y. P. S. C. E., 15, Plymouth Ch., Aux., 24, Morning Stars, 48, 114 68
 Total, 114 68

CONNECTICUT.

East Conn. Branch.—Miss M. I. Lockwood, Treas. Griswold, Aux., 25.25; Colchester, Aux., 2.30, Norwich, Broadway Ch., Helping Hands, 30, Park Ch., Miss M. P. Huntington, 15, Second Ch., Thistle-down M. C., 40, Woodstock, Aux., 5; Preston, Aux., 10, Hanover, Aux., 5.30, Willing Workers, 6.25; Lisbon, Aux., 5, Willimantic, Aux., 23, Lebanon, Acorn M. C., 40, 210 10
Hartford Branch.—Mrs. G. R. Shepherd, Treas. Bristol, M. C., 2; Burnside, Long Hill, M. C., 5, Glastonbury, A. Friend, 5, A. Friend, 25 cts., Hartford, Windsor Ave. Cong. Ch., 84.10, Centre Ch., Primary S. S. Cl., 2; Plainville, Coral Workers, 5; South Coventry, Aux., 10; Suffield, Y. L. M. C., 5 52, 118 87
New Haven Branch.—Miss J. Twining, Treas. Bridgeport, Olivet Ch., Aux., 27, Busy Bees, 26.45; Centrebrook, Aux., 51.50; Cheshire, Aux., 40; Cornwall, Y. L. M. C., 10, Darien, Aux., 60, Busy Bees, 2, Derby, Aux., 44.35; East Haddam, Phoenix Band, 2, East Hampton, First Ch., Aux., of wh. 25 const. L. M. Miss Anna Rich, 28.75, Union Ch., Aux., 10; Essex, Aux., 28, Mission Workers, 5, Falls Village, Aux., 10, Goshen, Aux., 23.25, Greenwich, Aux., 24.25, Guilford, Third Ch., Aux., 20, Haddam, Alpha Band, 10.04, Harwinton, Aux., 24; Litchfield, Daisy Chain, 75, Meriden, First Ch., Cheerful Givers, 50, Middlebury, Aux., 23; Middlefield, Aux., 50, Middle Haddam, Aux., 9, Middletown, Gleaners, 40; New Haven, Ch. of the Redeemer, S. S., 30, Colby St. Ch., Aux., 43.25, Fair Haven, First Ch., Helpers, 31.02, Y. L. M. C., 34, Humphrey St. Ch., Y. L. M. C., 40, United Ch., Y. L. M. C., 90, Y. W. C. A., 8, Norfolk, Aux., 50, Mission Circles, 125, North Branford, Aux., 30, North Stamford, Aux., 10; Orange, Aux., 25, Redding, Ready Folks, 5; Roxbury, Aux., 21.90; Saybrook, Seaside M. B., 20; Sherman, Willing Workers, 1, Southbury, Aux., 15; Stamford, Aux., 75; South Norwalk, Aux., 80; Thomaston, Aux., 16.50, Torrington, Aux., 23.52; Trumbull, Aux., of wh. 25 const. L. M. Mrs. John E. Summers, 43; Watertown, Aux., 50, Westchester, Aux., prev. contri. const. L. M. Mrs. Wm. Raymond, 12, West Haven, Aux., of wh. 25 by Mrs. Susan P. Beardsley const. L. M. Mrs. E. C. Kimball, 72.80, Westport, Aux., 40, West Winsted, Y. L. M. C., 30; Wilton, Aux., 100, Morning Stars, 42;

Woodbury, North Ch., Aux., 25, Valley Gleaners, 15.35, Milton, Aux., 15, 1,312 23
Stamford. Tiny Helpers, 20
 Total, 2,245 30

NEW YORK.

New York State Branch.—Miss C. A. Holmes, Treas. Antwerp, Aux., 32; Brooklyn, Puritan Ch., M. B., of wh 50 const. L. M's Miss Mary C. E. Barden, Miss May Hall, 72, Binghamton, Aux., 22; Buffalo, First Ch., Aux., 95, Coventryville, Ladies, 4.50, Canandaigua, Aux., 50; Cambria, Molyneux Dist., Aux., 13; Crown Point, Aux., 15; Homer, Mrs. R. Edwards and Mrs. Wm. Bean, 6.25; Hamilton, Ladies, 3.32, Jamestown, Aux., 28; New York, Broome St. Tab., Y. P. M. Asso., 30, Pilgrim Ch., Home Circle, 96.55; Poughkeepsie, Opportunity M. C., 2, Syracuse, Plymouth Ch., Aux., 50. Ex., 19.63, 500 40
 Total, 500 40

PHILADELPHIA BRANCH.

Miss E. Pinavell, Treas. D. C. Washington, Aux., 33, Monday M. C., 125, Md., Baltimore, Aux., 22, Bees, 25, N. J., Round Brook, Aux., 30, Beavers, 5; Closter, Aux., 5, Contribution, 1 10, East Orange, Trinity Ch., Aux., 30, Y. L. M. C., 40, Grove St. Ch., Aux., 38, S. S., 15; Montclair, Aux., 23; Newark, Belleville Ave. Ch., Aux., 0.50, M. B., 7 50, Orange Valley, Aux., 65.35, Y. L. M. B., 15, Boys' M. B., 10, S. S., 25, Paterson, Aux., 4; Westfield, Aux., 31.38, Y. L. M. S., 0, 505 82
 Total, 505 82

GEORGIA.

Thomasville.—Mission Builders, 25 30
 Total, 25 30

FLORIDA.

Sanford.—Mrs. Moses Lynum, 10 00
 Total, 10 00

MINNESOTA.

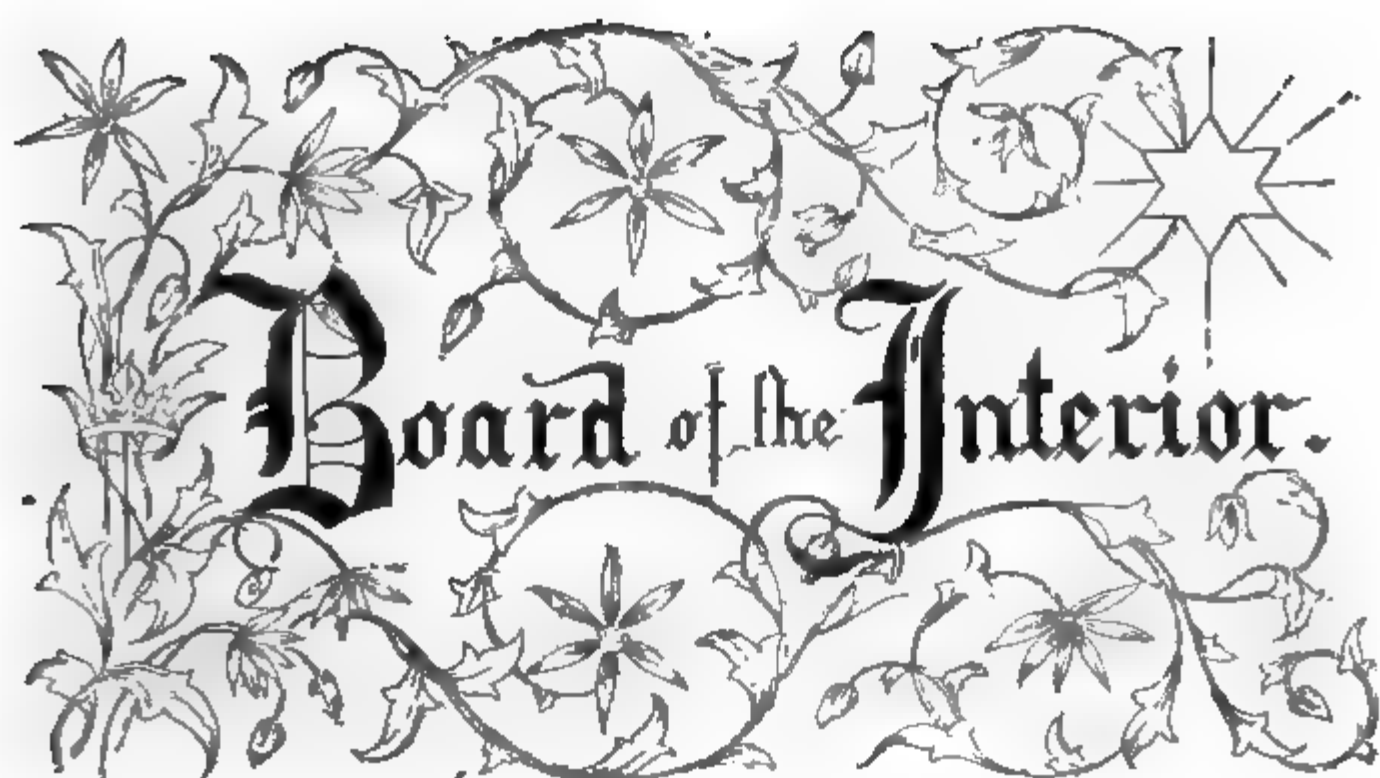
Pillard.—Infant Cl., 25
 Total, 25

MONTANA.

Fort Keogh.—Two Children, 50
 Total, 50

General Funds, 7,000 00
 Leaflets, 2 51
 Legacies, 4,074 00
 \$12,076 51

MISS HARRIET W. MAY,
 Asst. Treas.



REMINISCENCES OF A VETERAN.

MORE than sixty years ago a little white-haired boy, named Albert Sturges, might have been seen roving over the hills which surround the pleasant little village of Granville, Ohio. As was the custom in those days, he attended a country school winters, and worked on his father's farm summers; but being strong and active he liked play better than study,—was always leader of his companions in their boyish pranks. One day as he was on his way to school a former teacher met him, and taking his atlas showed him a place in Turkey where she was going as a missionary, telling him he must be a good boy, and learn as fast as he could, and when he was a man be a missionary. This made an impression on him which he never forgot, and he always dated his wish to engage in missionary work to that event. When a youth he went for some years to Wabash College, Indiana, and afterward taught an academy, first in Washington, and afterward in Denmark, Iowa. He was faithful and beloved as a teacher, and active and successful as a Christian worker. But the impression that he ought to be a missionary still continuing and deepening, he went to Yale Theological Seminary and studied three years, at the close of which he was sent by the A. B. C. F. M. a pioneer missionary to

the new field of Micronesia. This was a field well suited to his natural character. As the people were untaught savages, he was obliged to be leader everywhere, with his hands constantly more than full of a great variety of work. By diligent study he gained a good knowledge of the language of Ponape, the island where he labored for more than thirty years, and with the aid of his first associate, Dr. Gulick, reduced it to writing, and greatly enjoyed preaching in it, and translating the Bible and other books into it. In addition to his literary labors he loved to teach the people how to build better houses, make roads, and improve in every way their manner of living. He superintended the building of many churches on Ponape and the various islands to which he took teachers, some of them beautiful and substantial. He inspired the people to wonderful exertion in building chapels and schoolhouses, making stone roads leading to them, etc. He early conceived the idea that the true theory of missions is to lead the people for whom you labor to feel that the gospel is worth something, and they must not expect to be mere receivers of it, but be willing to deny themselves, and make great exertions to build it up among themselves and carry it to others. He succeeded in inspiring many with his spirit, and had at last, but only after years of most unwearied effort, many self-denying and faithful Christian workers. To accomplish this he was obliged to work against not only the utter selfishness and covetousness of the hearts of the people, but also against the custom, which the missionaries at first thought unavoidable, of paying for all food and labor furnished by the people. This was done during all the early years of the mission. And in later years, the generosity with which his people furnished for their teachers the choicest food in abundance, not only for their own families but also for scholars from other islands, and waited on their missionaries, taking them about in their canoes and boats, carrying their goods brought by the Morning Star, often up high hills to the mission premises, keeping yards and walks from the weeds which grow so luxuriantly in that climate, cutting building-stones with their axes out of the reef, and carrying them on their shoulders up high hills where churches were to be built, carrying heavy timbers in the same way, preparing timbers and boards with their axes, making their own twine and quantities of thatching,—in short, doing all kinds of work in building with their own hands instead of by machinery,—the amount of such work done and the enthusiasm shown in it were quite remarkable. Few pastors in Christian lands can show better working churches than his.

The natives on the high islands do not build in villages, but each man sets his little hut under his own bread-fruit or cocoanut tree. This made it necessary to have many separate churches on Ponape, each usually with a native pastor, and these pastors would come each week, so far as they were able, to

As a fine of one anna must be paid into the
nothing to do with such occasion must also

Battalagunda School have become
week to sew and contribute as
money into the treasury once a

three months.
organized January, 1887, and

Myer Union shall contribute as much

shall be expended for the glory of the
be determined at the Annual Meeting by

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treasurer.

Each Societies of the Morning Star Society shall collect their
quarter.

pie shall be taken each week from the funds of the Morning
society to support the Sunday-school.

give also a copy of the letter sent to those who have left the school, omitting
of a few sentences.

*The united Morning Star Society to——, who is a member thereof,
Greeting:*

O ——! art thou not a branch which should abide in the vine which is
Christ?

Our desire is that thou mayest obtain sap from Him in order to grow and
flourish. Since thou hast left the vineyard where art thou? Shall we not
speak to thee concerning the places where thou shouldst be? Art thou
graven on the palms of Jesus' hands? Or in His side? Art thou at the
foot of His cross? Art thou in His treasure casket? Art thou a golden
jewel for His necklace, or art thou a pearl bought by His blood? Or art thou
under His feathers, His wings? O, where art thou? We shall never forget
you. Let the offering be sent. May the heavenly joys of Christ's deep love
increase. Amen.

the name for themselves. I have had nothing to do with the foundation of the Society, nor with the rules adopted, so I feel the more interested to watch its development and progress. I will write out a rough translation of its rules as they stand on their book. The parentheses are mine.

THE MORNING STAR SOCIETY.

In the month of July, at an auction sale, Rs. 2 were obtained. With this small amount as principal we began to do some sewing, and at the September meeting sold the articles we had made. We gained only one rupee and six pie above our expenses. We were not discouraged by this, however, and again the next January we earned one rupee and thirteen annas. We came together on the 11th of February, and adopted certain resolutions; to wit:—

1. All who become members of this Society must earnestly desire to build a kingdom in this world for the Lord.

2. All members must be thoughtful of each other.

3. Members must be kind to each other, and be at peace among themselves.

4. If trouble arises it may be made known at a meeting of this Society, but must not be talked of at any other time. For all such (who have made disturbance) prayer will be offered.

5. To all members of this Society who may be separated from us, a letter will be sent once a month to inquire the news concerning their prosperity.

6. Those who leave us must be loyal and earnest in their affectionate concern for the Society, and must conduct themselves vigilantly, according to its rules.

7. All members must perform their outside school duties vigilantly.

8. All who have failed to do their duty during the day must rise and stand at evening prayers, when prayer will be offered for them.

9. On Sunday morning all things which have seemed necessary to any of the members will be made known. These will be immediately written out and pasted up in the prayer-rooms (that all who go into these rooms for private prayer may pray for these objects).

10. The meetings of the Morning Star Society will be held from 1 to 2.30 o'clock. The order of exercises will be as follows: singing, reading from the Holy Word, a short prayer. Then any one may talk of rousing by the Holy Spirit their growth in grace, their struggles, and temptations. Moreover, if anyone hath seen anything new in the treasury of our Lord's Holy Word, he may speak of that. If any have been found wanting, we must forgive, even as *Christ hath forgiven us*. After this the meeting will end.

. For any lack of kindness a fine of one anna must be paid into the treasury, and any who have had anything to do with such occasion must also

. **Branch Societies.**—The girls of the Battalagunda School have become members of this Society. They meet once a week to sew and contribute as much as they are able. They must gather all money into the treasury once a

. Those at a distance must contribute once in three months.

. **West Gate Branch Society.** This was organized January, 1887, and meets once a week, on Saturday.

. The members of the Children's Prayer Union shall contribute as much as they can.

. The money thus gathered shall be expended for the glory of the

1. The special object shall be determined at the Annual Meeting by the will of the majority.

2. At a subsequent meeting some further rules were adopted.

. A collectress shall be put over each class to collect all dues; these shall be given into the hands of the head collectress, who shall deliver the money to the head treasurer.

. The Branch Societies of the Morning Star Society shall collect their money once a quarter.

. Six pice shall be taken each week from the funds of the Morning Star Society to support the Sunday-school.

We give also a copy of the letter sent to those who have left the school, omitting a few sentences.

*United Morning Star Society to———, who is a member thereof,
Greeting:*

——! art thou not a branch which should abide in the vine which is the true vine?

Our desire is that thou mayest obtain sap from Him in order to grow and bear fruit. Since thou hast left the vineyard where art thou? Shall we not speak to thee concerning the places where thou shouldst be? Art thou upon the palms of Jesus' hands? Or in His side? Art thou at the foot of His cross? Art thou in His treasure casket? Art thou a golden vessel for His necklace, or art thou a pearl bought by His blood? Or art thou one of His feathers, His wings? O, where art thou? We shall never forget thee. Let the offering be sent. May the heavenly joys of Christ's deep love be thine. Amen.

LIFE AND LIGHT.

In a later letter we find reports of progress.

The Morning Star Society is developing into a Christian Endeavor Society. The members are unflagging in their devotion to its interests. They have a weekly prayer-meeting among themselves in addition to the daily prayer-meeting, and meet frequently to sew. They sell the article made, and thus obtain money for charitable purposes. They made Rs. 1000 last year, and after considering the matter for some weeks decided to send the Morning Star, about which I had told them.

[So India is contributing to Micronesia, and the Christian Endeavor Society of Otis School gives many useful hints to others in more favored lands.—Ed.]

JAPAN.

Extracts from a letter from Mrs. O. H. Gulick, of Kumamoto, Japan, of her women's meeting, she says:—

THERE were eleven women out this afternoon, and our reading part of the sixth chapter of Matthew. They seem to appreciate to themselves, the precious precepts of those verses; and feel that some of these Christians, young in Christian life, have a true spirit of trust, and being not anxious about the things of this world. It is a continual wonder and cause for gratitude to see of the Lord does lead these people, brought up in the darkness, to receive the truth into their hearts and come into the light.

My work is mainly among the Christian women,—that is, the humble, loving, trusting disciples.

Our schools here are perhaps the most encouraging of such; but the Christians are mostly composed of such; but the Christians are not so many as we would like to see. Some have been led to become Christians by the friends of the girls' school here. The friends of the girls' school have been working for some time to put up a building for the school, and are going to put up a plain, cheap building of about 1000 square feet, and we will all rejoice, for it will be a great help to the girls. The friends of the girls have to go to the school in May, and we will all rejoice, for it will be a great help to the girls.

TURKEY.

A WORD FROM SMYRNA.

I USED to be very fond of writing, and should be now could I sit down to it with a comparatively free mind and a fair prospect of freedom from interruption. This year, in Miss Lord's absence, I have had the chief responsibility, and our corps of teachers has been smaller than usual, and broken by illness, while the school is larger than last year, not as to boarders, but as to day scholars, and we have a senior class of six, while last year we had no graduating class. There have been only two graduating classes before from this school, both very small as to numbers, so we feel quite proud of this class. There are five Armenians and one Greek, the latter being a "Maid of Athens." Mrs. McNaughton, our Miss Jillson formerly, has lived in the house adjoining the school, and both she and her husband have been most helpful and sympathetic in all things concerning the school. The year has been a very quiet one on the whole, both within and without the school, and we have been on most peaceful terms with our fellow-citizens; but my experience has proved that opposition and interest are proportional,—that they increase and decrease in like ratio,—so that a decline of opposition is not altogether desirable.

I have been planning to visit America this summer, as it is nine years last December since I left my native shores; but unless some one can be found to come to assist Miss Lord and Miss McCallum, I do not see how I can leave. Miss McCallum has been ill this year, and ought not to work so hard next year. A new teacher could not do what I have done this year, nor should I wish to do it again myself, because one cannot do justice to anything in trying to do too much. As yet we have not heard that anyone has been found, and it is getting pretty late. We need a strong force to carry on the school and make it succeed.

Yours very sincerely,

CLARA D. LAWRENCE.

For the Bridge Builders.

THE Junior Rally of the Chicago and neighboring societies was held in Evanston, May 25th. "A Junior Rally," the notice read. "I wonder if I may go?" queried I to myself, as I stood, a little doubtful, bonnet in hand.

is made out of the wine-press and the seats out of the *saké* tubs. A large room at the rear of the church is devoted to an English school, and the Japanese are putting up a building now for a boarding school.

Our hotel at Mishima was the most exquisite affair. Our rooms were dainty, artistic, and spotless.

[It is a pity we cannot give Miss Howe's pen-and-ink drawing of her rooms, with sliding paper windows, quaint shelves or cabinets on the walls, a large rug blue and gray in the centre of each room, walls gray, wood-work unpainted, chairs and a centre table, and lacquered boxes containing writing-paper and pens. In the garden were a pomegranate tree, a tall arbor vitæ, a pine, cape myrtle, and bamboo. A tall, slab-like stone set up on end was half covered with pretty green lichens. A little swift-flowing stream cut across one corner, hemmed in by nice stone carving.]

In these pleasant rooms we had dinner, and then began to question as to our next move. It was Saturday, and no *kagos** were in for the Hakone Pass. Our landlord said possibly some might come in; but unless we could start off at once we could not get to Tokyo that day. Presently our humble landlord appeared and knelt before us, to say that two *kagos* had come; we decided to take them, though there were three of us, and take turns walking. When it was apparent to our host that we were bound to go on, another *kago* was unexpectedly found; so off we started for the ascent of the Hakone range.

Our road lay up the mountain, and the Tokaido looked as it must have done hundreds of years ago; for here the mountain *kurumas* cannot come, neither can the *bashas*. As we took our quiet way between the stately cryptomesia trees which lined the sides over the solid pavement of boulders, we could easily imagine ourselves back in "Old Japan."

We were a little sorry to go at this time of day, for the views as we ascended became very fine, and the gathering night soon hid them from our sight; but we could not have had a torch if we had gone earlier, and two thirds of the way we had a blazing bamboo torch to light the path. It was great fun. The torch was formed of ever so many slender bamboo poles tied together with straw ropes, and lighted at the blunt end, making a splendid flame.

It soon grew pitch dark and cold, but we wrapped ourselves up in shawls and wraps and rode on silently—listening to the "icle, icle, icle," or "icle-ki-sha" of the men as they waltzed up that mountain. I mean what I say when I use the word waltzed, for they stepped in three time, and I enjoyed listening to them. First one would say "icle," then the other, then the first, and so on. We reached Hakone at nine o'clock in the evening. Our coolies knocked at a big black gate, which opened for us, and we were soon landing ourselves and our luggage.

*A *kago* is a small chair or box seat carried on poles between two men.

music, and we never appreciated more warmly its wealth of hymns, and beautiful and simple tunes, than on this occasion.

The evening service found many brethren, young and old, who had come to see what "This Bridge" means. On entering the room we found a map of the world hanging in a conspicuous place. Across it was stretched a representation of this same bridge, cut from paper. Its first pier was a long one, reaching to Micronesia. A very graceful arch connected this with the next, a shorter one, resting on Mexico. Then a long space, a low arch, and the next pier on Spain; then, in order, came Africa, Turkey, India, China, and Japan,—eight piers, strong and firm. These are what calls for your ten thousand dollars. By help of Miss Pollock's bright paper written for you, girls, and which no Senior society may have till you have all been served, we traveled over this bridge, and stopped long enough at each station to see some characteristic pictures of the place, and its women, and its missionary work. Send to Miss Wingate at the new rooms at No. 55 Dearborn Street, Chicago, and ask for the paper, and your hearts will burn, as ours did, with new desires to multiply those arches and to strengthen those piers.

Then Miss Porter spoke of heathenism,—what it is; what constitutes its misery. She has seen it; has felt the hopelessness of its victims without the gospel. It is not its poverty and scanty comforts, nor the hard labors exacted of its women, nor the absence of respect or tenderness shown them; not the oppression, or even cruelty which is often meted out to them, nor even the slavery into which they are born, nor the discomfort nor the filth of their homes or surroundings,—not one or all these is the real sorrow and misery of their lot. But it is the darkness within, the corruption of their own hearts, the evil imaginations and purposes of lives without God, and therefore without hope. This is the woe that appeals to all Christian hearts for help and prayer—this the darkness which only gospel light can dispel.

All too soon the evening passed away, and the leader, Mrs. Clark, announced the hour for closing; and I went home realizing anew the strength and power of helpfulness which lies with you, dear members of our Junior societies, and hoping that many such rallies all through the land may reinforce your numbers and your efficiency.

BITS OF TRAVEL IN JAPAN.

FROM MISS HOWE'S NOTE-BOOK.

We were interested in the history of the mission church at Mishima. The building was at one time a *saké* brewery; but the proprietor became converted, gave up his business, and made over the building into a church. The pulpit

flight we were just too late for the train, and had to wait till two o'clock. But five o'clock brought us to Tokyo, and the Tokyo hotel gave us shelter for the night.

For the Coral Workers.

WHAT THE BOYS ARE DOING.

The young teacher of a class of small boys in Ohio sends us the following:—

I ORGANIZED my class into a little missionary society, and named them the "Coral Workers." The class consists of six little boys between eleven and thirteen. We began to study about Micronesia and the Morning Star. The boys were very much interested and very anxious to earn some money for the Morning Star. They always brought their pennies and nickels every time we met, but they did not count up fast enough, so we planned a little concert, to be given some Saturday afternoon. We learned songs to sing, and answers to forty or more questions about Micronesia; also, each boy was prepared with a recitation.

The Ladies' Missionary Society invited us to give our concert the afternoon of their regular monthly meeting. We charged ten cents admission, and \$5.40 was the result, which we send to be used for the Morning Star. Though it is a small offering it was earned and given heartily and earnestly by the boys. We hope sometime to send you more.

Very sincerely,

G. M. S.

PEKING, March 4, 1889.

MY DEAR J——: You will be throwing up your hat to-day in honor of Inauguration Day and our Republican President, and if you think of me at all this day it will be with a kind of pity for the poor folks in China who have no Inauguration Days.

Then let me tell you that this is our Inauguration Day, too. Yesterday the old Empress gave up the great seal of state, and Doctor Blodgett told us to-day at lunch that the Emperor takes it up to-day,—so says the *Peking Gazette*. But nobody has thrown up his hat to-day. We do not concern ourselves much with what happens within the Forbidden City, as the palace

enclosure is called. But last week the Emperor was married, and his wife lived outside even the Imperial City, not so very far to the east of us. The road in front of our front chapel was prepared, and for over a fortnight carts were not allowed to go on the high road, but had to go at the sides. Yet all this fuss was not to make a road for the new Empress, but simply because her wedding presents were to pass over the road. The road had given us due warning of the expected presents, but I am sorry to say I did not see them when they went. It was very early in the morning, and I did not hear of it till breakfast-time. Then the next day was Sunday, so of course I did not go; but Monday morning I set my alarm-clock, and was ready to go out so early that I found our own gate locked, and the gatekeeper presumably asleep. So I went out of the Ament's gate; and all I saw was a common cart or two bowling over the sacred road. So I knew the presents must have all passed. I afterward learned that they had all passed on the two preceding days.

Several foreigners, too, saw the bearers practice with the sedan chair on the great road over which the Empress was to be carried. So I found out what time the chair was likely to be carried, and that afternoon thought I would go and see my friend Mrs. Stonehouse, who lives on that street. I saw the road with great curtains of mat arranged at the mouth of each lane leading therefrom; double curtains, in fact, some six feet apart, lest any of the great unwashed, standing behind the curtain, make a little hole and venture to gaze on the chair in which royalty rides.

All this I saw, and I walked on the Empress' sacred road with my profane feet, and wondered at the number of big officials stalking around. But it was not until I got to Mrs. Stonehouse's that I learned that this was not the ordinary chair-practice that I had just missed, but the procession attended by the Imperial Guard and grandees of the realm, who had accompanied the chair to the bride's house, and were to return with it that night at three. It was not till then, either, that I learned that the English had received a request that all foreigners were requested by the Tsung Li Yamen not to appear on the streets.

The London Mission people had seen the procession by making little holes in the paper windows of their front chapel, and peeping through.

Nobody was allowed on the streets then, not even Chinese. So then I ceased to regret that I had not seen the yellow satin chair on the street, as I had hoped to.

When anyone asks me what appointment you had in Commencement, I say my ambition for my J—— is that he shall vanquish no one but himself.

Your loving Aunt,

Home Department.

STUDIES IN MISSIONARY HISTORY.

WOMAN'S WORK IN THE MADURA MISSION.

Missionaries: Names and stations. Which one has been more years in the field? Who have been there more than twenty-five years are engaged in medical work? Annual Report of American Board.

The Condition of Hindu Women: Are they secluded as in India? Are they degraded socially? Are they accessible to the Gospel? This will form a good topic for a paper, and abundant illustrations and notes to enliven it may be found in the files of *Life and Light*.

Condition of Children in India. See *Mission Studies*, November.

Madura Female Normal School: Brief history; present condition. How many last year? What has been its religious condition in recent years?

Station Girls' Schools: How many? Where? What relation do they hold to the village schools? To the Madura Girls' School?

Medical Work Among Women: What of this work in the city of Madura? In Dindigul?

Bible-woman's Work: In Madura; in the out-stations.

Native Teachers and Bible-women: What is the character of the work done by them generally?

Missionary Letter. See *Mission Studies*, June.

Helps. Information on India will be given in the June number of *Life and Light* and the July number of *Mission Studies*.

Summary of Missionary News. Some help toward this paper may be found in *Mission Studies* for July.

NOTES.

Rev. and Mrs. H. A. Cotton were married May 13th, in Chicago from New York June 1st; will be "at home" in Benguela, West Africa, after September 1st. This is the brief record which closes the life of Miss Gertrude Jacobs, daughter of Mr. W. B. Jacobs, the first wife of our Emily Schofield Memorial Scholarship in the Woman's College of Chicago. That the love and zeal of the parents, who have devoted their lives to Sabbath-school work, has not been confined to our own country, the daughters have given abundant testimony. Six years ago the old Miss Wilma Jacobs, went to Mexico as a missionary of the Woman's Pr

Board of the North-West, and is now the wife of Rev. Hubert Brown, of Mexico City. Miss Gertrude commenced her studies with the purpose of going out as a medical missionary, but by her marriage with Rev. Mr. Cotton, a graduate of Drury College and Chicago Seminary, we believe her usefulness and his will be increased fourfold. Christian homes are centres of light in the dark places of the earth, without which little or no missionary work could be accomplished. God bless that Central African home.

Sailed on Saturday, June 1st, Miss Mary E. McCornack, of McQueen, Ill., accompanying Miss Hance on her return to Umvoti, South Africa. Called to missionary work by the words and example of Mrs. Skeels, of sainted memory, Miss McCornack carries great courage, cheer, and devotion to the aid of Miss Hance in her work for Zulu women.

Mrs. Robert Logan, whose heart still abides in Micronesia, is to return to Ruk by the Morning Star. Mrs. Logan and Mrs. Snelling will be "homeward bound" by the time these words reach our readers. And we are sure the God of peace and consolation will go with them, and abide in the homes of that little band at Ruk.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 18 TO MAY 18, 1899.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Chebanee, A Friend, to const. L. M. Miss Sarah E. Laughlin, 25; Chicago, Plymouth Ch., 44, South Ch., 22.75; South Park Ch., 10, Union Park Ch., 50; Galesburg, 5; Hinsdale, 6.45; Onida, 6, M. E. B., 1; Oak Park, 22.25; Port Byron, 14.25; Peru, Mrs. J. A., 10; Peconia, 2.20; Ravenswood, 12.80; Wheaton, Mrs. W. K. G., 6; Winnebago, 10, 321 80
JUNIOR: Gridley, 2.75; Springfield, Jennie Chapin Helpers, 42; Western Springs, 5, 49 75
JUNIOR: Gridley, Busy Bees, 14; Oak Park, Torch-Bearers, 19, 33 00
SUNDAY-SCHOOL: Chicago, Plymouth Ch., 31 87
SPECIAL FOR KOBE: Chicago, Plymouth Ch., 25 00
Branch total, 461 42

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. East Gilead, Mich., 7; Elkhart, const. L. M. Mrs. A. S. Hall, 26; Ft. Wayne, 10.25; Fremont, 3; Hebron, 4.50; Hobart, 5.50; Indianapolis, Mayflower Ch., const. L. M. Mrs. E. C. Evens and Miss Mary Perry, 53.88; Plymouth Ch., 11.21; Kokomo, 9; Liber, 5.40; Macksville, 2.25; Michigan City, 24.45, 163 18

JUNIOR: Ft. Recovery, Ohio, 3; Indianapolis, Mayflower Y. L., 20; Kokomo, 3; Michigan City, Mosaic Soc'y, 2.70, 33 70
JUNIOR: Coal Bluff, Children's Easter off., 4.28; Indianapolis, Mayflower M. B., 5.02; Kokomo, Star Band, 5; Michigan City, Light-Bearers, 85 cts., Perth, Children's Offering, 19 cts., 32 58
Total, 229 46

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Atlantic, 8; Bear Grove, 4.25; Belle Plaine, 6; Bellevue, 4.25; Davenport, 5; Des Moines, Plymouth Ch., 22.70; Eagle Grove, 2.75; Fairfield, 2.50; Grinnell, 53.23; Harlan, 2.49; Lyons, 19; Magnolia, 4.50; McGregor, 7.08; Mitchellville, 1.55; Onawa, 3.25; Osage, 4.07; Ottumwa, First Ch., 2.10; Preston, 10; Rockford, 2.66; Rock Rapids, 12; Stewart, A Friend, 15; Whittemburg, 10, 202 38
JUNIOR: Gilman, Y. P. M. S., 8; Grinnell, 13.60, 21 60
JUNIOR: Grinnell, Busy Bees, South Branch, 9.23; Onawa, Cheerful Givers, 20; Red Oak, Busy Bees, 4, 33 23
SUNDAY-SCHOOL: Sloan, 50
THANK-OFFERINGS: Cedar Rapids, Mrs. E. O. Price, 1; Ottumwa, First Ch., 5; Mitchell, 30 cts., 6 30
Total, 264 10

KANSAS.

BRANCH.—Mrs. A. L. Stinson, of Leavenworth, Treas. <i>Centralia</i> , 8.50; <i>Delmore</i> , 5; <i>Hawatha</i> , 5; <i>Highland</i> , 6; <i>Lawrence</i> , 5; <i>Leavenworth</i> , 2; <i>Oncida</i> , 6.50; <i>Severy</i> , 2; <i>Wichita</i> , Mayflower Ch., 3.	45 00
JUVENILE: <i>Dunlap</i> , Coral Builders, 1.50; <i>Lawrence</i> , M. B., 4.25.	5 75
	50 75
Less expenses,	11 50
	39 25
Manhattan.—A Friend,	6 00
	45 25
Total,	45 25
OMISSION: From February number, <i>Cora</i> , M. B., 5.50. The amount was included in total for month.	

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. <i>Grand Rapids</i> , First Ch., 61.55; <i>Lansing</i> , 30; <i>Olivet</i> , 10.21; <i>Sandstone</i> , 7.25.	109 02
FOR ROBE: <i>St. Clair</i> , Mrs. M. A. Hopkins, 100, Mrs. Moore, 5; <i>Detroit</i> , Mr. and Mrs. D. M. Ferry, 100.	206 00
JUNIOR: <i>Jackson</i> , Y. P. M. C.,	107 00
JUVENILE: <i>Kalkaska</i> , Willing Workers, 6; <i>Stanton</i> , Cheerful Workers, 6; <i>Norris</i> , Richard and Wesley Stiehotham, 5.	17 00
SABBATH-SCHOOL: <i>Bancroft</i> ,	2 14
	440 16

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 15.96; <i>Claremont</i> , 50 cts.; <i>Clearwater</i> , 2.84; <i>Excelsior</i> , 5.72; <i>Glyndon</i> , Mrs. M., 25 cts.; <i>Grand Meadow</i> , 5; <i>Hutchinson</i> , 3; <i>Massena</i> , 7.12; <i>Minneapolis</i> , First Ch., 35; <i>Northfield</i> , 34.60; <i>Ross Creek</i> , 3; <i>St. Charles</i> , 11.40; <i>Wabasha</i> , 5; <i>Zumbrota</i> , 15.	147 30
JUNIOR: <i>Clearwater</i> , Pansy Soc'y,	7 00
JUVENILE: <i>Ada</i> , S. S., 98 cts.; <i>Barnesville</i> , S. S., 2.90; <i>Hamilton</i> , Little Reapers, 3.15; <i>Hutchinson</i> , Daughters of the King, 3; <i>Minneapolis</i> , Pilgrim Ch., M. B., 7; <i>Vine Ch.</i> , M. B., 6; <i>Morris</i> , S. S., 5.00; <i>Pelican Rapids</i> , S. S., 1; <i>Spring Valley</i> , S. S., 6.05.	34 38
	190 77

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kidon</i> , 5; <i>St. Louis</i> , Pilgrim Ch., 3.	8 00
JUNIOR: <i>St. Joseph</i> , Y. P. S. C. E.,	14 00
JUVENILE: <i>Amity</i> , Morning Star Band, 4.20; <i>Springfield</i> , Central Ch., Helping Hands, 2.	6 20
FOR ROBE HOME LAND: <i>Kansas City</i> , Union, 7.73; <i>St. Louis</i> , 5.	12 73
	40 93

NEW YORK.

West Stockholm.—J. B. Palmer, for Ponape pupil,	12 00
	12 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Arcator</i> , 12; <i>Berea</i> , 20; <i>Chester Cross Roads</i> , 6.90; <i>Cleveland</i> , First Ch., 61.08; <i>Plymouth Ch.</i> , 75, A Friend, 5; <i>Cortland</i> , 10; <i>Genova</i> , 12.75; <i>Hampden</i> , 4.50; <i>Kelloggsville</i> , 4.50; <i>Kinsman</i> , 6; <i>Lodi</i> , 6; <i>Lyme</i> , 20; <i>South Newbury</i> , 10; <i>Toledo</i> , First Ch., 110; <i>Troy</i> , 2; <i>Vermillion</i> , 5.	273 25
JUVENILE: <i>Bristolville</i> , Coral Band, 4; <i>Brooklyn</i> , Waste Not Society, 24.75; <i>Cincinnati</i> , Central Ch., W. W., 27; <i>Cleveland</i> , First Ch., Dewdrop Band, 7; <i>Boys' and Girls' M. B.</i> , 2.16; <i>Conneaut</i> , M. B., 5; <i>Cortland</i> , Laurel Band, 2; <i>Ironton</i> , Willing Workers, 20.	98 21
	471 46

Total,

NORTH DAKOTA.

<i>Buxton</i> ,	5 00
	5 00

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Columbia</i> , 7.25; <i>Webster</i> , 18.	17 25
JUVENILE: <i>Iroquois</i> , Young Helpers, 1; <i>Yankton</i> , Willing Hearts, 26.40.	26 40
	43 65

Total,

TENNESSEE.

<i>Memphis</i> .—Second Ch., Aux. Soc'y,	6 10
	6 10

TEXAS.

<i>Austin</i> .—Tillotson Institute, S. S.,	5 00
	5 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Brandon</i> , 5.25; <i>Boscobel</i> , 5.00; <i>Browstown</i> , 2; <i>Baraboo</i> , 7; <i>Evansston</i> , Ill., 26.26; <i>Fox Lake</i> , 5; <i>Green Bay</i> , 9; <i>Harland</i> , 3.75; <i>La Crosse</i> , 50; <i>Portage</i> , 12; <i>Platteville</i> , 25, Mrs. Rindlaub's Birthday Gift, 3; <i>Racine</i> , 105; <i>Stoughton</i> , 10; <i>Springvale</i> , 8; <i>Wausau</i> , 21; <i>Wiscousin</i> , A Friend, 1, From Mr. Leitch's Lecture, 30 cts.	226 00
JUNIOR: <i>Boscobel</i> , Y. L., 15.51; <i>Belet</i> , First Ch. S. S., for Bridgman School, 40; <i>Ram Clara</i> , Cheerful Givers, 17; <i>Janesville</i> , Laurel Band of King's Daughters, 25; <i>Wausau</i> , Y. L., 12.	110 51
JUVENILE: <i>Springvale</i> , Leon and Leona Fallster,	2 00
	440 51
Less expenses,	18 25
	422 26

MISCELLANEOUS.

Sale of leaflets, thank-off. boxes, etc.,	25 24
Receipts for month,	2,975 00
Previously acknowledged,	21,834 00
Total since October 22d,	248,241 00



INDIA.

Mrs. Perkins writes from Mandapasalai, Jan. 12, 1889:—

OUR New Year's festivities are over at last, and we can settle down to work again. Christmas is our day, which we celebrate by being homesick, and longing for the leeks and onions of old Egypt, but New Year's we give ourselves up to the people. They came from the villages for miles, with their wives and children, and decorated us, even to the baby, with wreaths; they brought on a tray their offerings of sugar, plantains, dates, and raisins. One of the pleasantest things of the week was my visit to Arapakatu, to see our bungalow (house) and the schools there. We started off in the dark with an unsatisfactory driver, a stubborn black ox, and a lazy white one, over a dreadful road. But in spite of all my ejaculations that we would be killed, we arrived safely at the town. We found our very un-Hindu-like pastor waiting to take us out to the bungalow, or, rather, to its foundations.

I wish you could have gone with me through the town, which is so Orientally wicked and idolatrous, past the painfully well-kept temples, with their gaudily painted figures; by the beautiful tanks, built by the heathen women of the town; past the Mohammedan mosques, rather too dirty for our idea of the poetical mosques gleaming in the sun; then through the paddy and rice fields so cool and green, in the midst of them the foundations of our new home. Such a delightful place! It is near enough to the town for us to feel the inspiration of its need, but far enough away to be out of the reach of its smoke and odors. When we returned to the church, we found the *mailly* (servant) Gedsow on the ground near by, surrounded by his pots and kettles; soon a waiting stew of the inexhaustible chicken was placed be-

fore us on our porcelain-lined touring plates. Long before we had finished I could hear the "tum-tums" playing madly near the door, and could see cloaks fluttering near the door. When at last it was opened, they came with a great flourish of trumpets, bearing their wreaths and limes. This was the first time the women had seen me, so they were very much interested, from the gestures they made, they were evidently comparing notes on personal appearance.

After a little we got our bandy (cart), and were driven slowly through the streets to be shown to the town. The band discoursed weird music in front of us, to the disgust of the black ox, who at last rebelled, and tried to dash to a side street homeward. After he had been induced to change his mind he moved on again, and finally drew up in front of a house that rivaled the temples in brightly painted gods and goddesses, where our new school for caste Hindu and Mohammedan boys was to be open. The room was already filled with a variety of natives; among them a wily Hindu in an iron helmet and silk turban, with a red mark on his forehead; also a much-bewhiskered Mohammedan, who looked very exclusive and very grand. These I met particularly, as they sat up in front. Oh, yes! and the pugilistic old fellow of Mohammed, who wanted to make a speech, but was not allowed. There were seventy boys—the Hindus in beautiful cloths and velvet caps, the Mohammedans in wonderful baggy silk pants and gay jackets.

Two little boys in pink cloths sang a gay little song, which, like all Oriental songs, at last verged on the improper, so they were requested to cut their performance short. One of the visitors welcomed us to their town, and said, "I would tell them more about these things." He probably will not do so when we do, but it is pleasant to know that all anticipate our coming joy. As the sun was creeping up in the heavens, we were obliged to bid adieu with our salaams, and return once more to our bandy. My head was visible above my seventh wreath, and we must have presented rather a ludicrous appearance as we were driven through the remaining streets of the town to our little Hindu girls' school. It is now held in what is called a *chhatra*—something like a veranda, with a low roof. It certainly was the hottest place I have ever had the misfortune to enter. Some kind-hearted native stood by and fanned me, while I said to myself, "If I am to have anything to do with this school, I must have some sort of a decent building."

A school for caste-girls must be situated near their homes, as their parents will not allow them to go far away, and it is very hard to get a suitable place. There were nearly fifty girls; their bright-faced schoolmistress had already taught them some Christian lyrics, which they sang remarkably well. *They were such dear little things, loaded down with handsome jewels, and*

sponsive! When I look at them, the question always comes to me, What shall we do and say in the short time they are with us, to lead them upward, when everything now and in the future tends to draw them downward? Give me "a mouth and wisdom," I often pray.

We seem so far away from the rest of the world here, that it is very pleasant to know what is going on beyond us. I sometimes feel there is no one in the world but ourselves. . . . The school boys and girls of our boarding school have just sung their evening hymn, which reminds me that it is time to creep under the mosquito curtains of my big Indian bed.

TURKEY.

LETTER FROM MRS. BALDWIN.

BROUSSA, Mar. 6, 1889.

THOUGH not the time of year when one might expect to do much touring, we have been to two of our out-stations for a short visit. November 28th we started for Monhalich, hoping to reach there by evening; but the roads were in such a bad condition, and so heavy with mud, that though we had good horses they could not pull through, and we stopped at a miserable little Circassian village, so thankful that no accident had befallen us that we scarcely heeded our uncomfortable quarters. Fortunately our lunch basket was well stocked, so we did not suffer from hunger. The last long bridge we crossed was so dilapidated that, when we saw it by daylight, we realized that our steps had been truly guided the night before. It was after sunset of a dull wintry day, and the horses were too tired to see danger, probably. On our return they had to be unharnessed and led over one by one, the carriage (a heavy coach) drawn and pushed by some men whom we found to help us, while we picked our way over holes and shaking timbers. The new road from Broussa to Monhalich, long since begun, is only finished in sections, and still waits for bridges and culverts. Those in control of such things seem to regard the public good as the last object of consideration.

Our stay in Monhalich was marked by nothing special. We did all we could in the line of visiting while with them; prayer-meetings, business meetings, one evening entertaining and instructing them through the medium of the magic lantern; Mr. Baldwin preached on Sunday morning, and conducted communion services in the afternoon; in the evening quite a large number of brethren and sisters gathered in the preacher's room for conversation and singing. Do you remember that the preacher's wife in this place was one of

our choicest girls, Yaroohi? She has been in poor health for two years, and is now a great sufferer. Yet, though often unable to leave her room, she keeps up the weekly female prayer-meeting, and she showed me her little blank-book with the record of attendance and the subject considered, all kept as neatly as possible. She has a Bible class on Sunday, and often goes into the day school. The chapel, schoolroom, and their own rooms being combined in one building, helps her to accomplish so much. Her greatest trial is being denied the privilege of doing what she would like to do for the Master. She herself cannot realize the indirect good she is doing by showing such a cheerful, submissive spirit, and by so uncomplainingly bearing her heavy cross.

Our plan when leaving home was to go on from Monhalich a day's journey farther to another out-station, Bandurma; but the roads and the weather made it seem impracticable, and we reluctantly gave it up. Doubly sorry are we now, for on February 25th we heard that our valued helper there had died after an illness of only a few days. He has done a good work, and will be greatly missed. This death following so soon after that of our dear friend Dr. I. G. Bliss, of Constantinople, impressed us deeply that we must be more in earnest than ever in trying to win souls for Christ.

Our second visit was to Yenije, our main object being to take Miss Welch there to spend her winter vacation, where she could have full opportunity to hear and speak Armenian, with no Greek or Turkish to disturb the flow of thought in her adopted language. Our stay was short, and the principal interest centered about the Sabbath. I saw, too, the results of Mr. Baldwin's previous visits in the changed condition of the parsonage: the preacher and his family, after years of discomfort, are now enjoying a well-arranged home. This does not simply benefit themselves, but will give them more time and strength for work among the people.

We had all our arrangements made for a tour to Bilijek in December, even to locking up the house, and having bedding, food, etc., packed in the carriage, but we were hindered from proceeding any farther by the balking and obstinacy of the horses we had engaged. However, this proved providential for by the next morning the roads were blocked with snow, and since our journey would have occupied three days, and taken us into a considerably higher altitude, we might have encountered great difficulties.

Our evenings this winter have been very full with visiting among the people. The attendance of my Sunday-school has been quite regular, and there has been a marked improvement in the preparation of the lesson. The average attendance of twelve. Let these be remembered in a special prayer at the throne of grace.



VOL. XIX.

AUGUST, 1889.

No. 8.

AUSTRIA.

WOMAN'S WORK IN THE AUSTRIAN MISSION.

BY MRS. R. E. CLARK.

BIBLE-WOMEN.

Mrs. NOVAK, the wife of our colporteur in this suburb, has, as usual, accomplished some very efficient work during the past year. Besides special work among the women, she is the faithful visitor and counsellor in the homes of not a few. Her genial manner, her knowledge of the Bible, her ability to quote the right text of Scripture at the right time and place, the ease with which she converses on any scriptural subject, render her a most valuable assistant in work for women. In addition to all this, the success of her husband's Bible services on Sundays and twice on week-day evenings, is due quite as much to Mrs. Novak's winning ways and wonderful energy as to the effort of her husband. The dwelling occupied by the Novaks is small enough, consisting of a kitchen and two rooms. In order to reach the largest room, in which about forty people can be seated, one must pass through the kitchen and the smaller room, so that it is no small item of work for anyone to scrub so many floors four or five times a week; and yet I never once heard good Mrs. Novak complain of this extra work. On the contrary, when I have expressed sympathy with her she always answers with her bright smile,

"*Altho' I am only too glad that the Lord Jesus lets me do this for him.*" The best members we have in this suburb are women; and next to God I feel *thankful* that we have Mrs. Novak to thank for their conversion. I must not *omit* to mention that our dear sister has a large amount of work to do in her own family, having a family of growing sons, two of them already young men.

The Novaks are soon to labor in the city of Pisek. They take the place of our helper, who is called to Eastern Bohemia. Some will doubtless be able to call to mind the name of Brother Stostomlatsky, who was imprisoned in Pisek for a week, and forbidden to hold any meetings. God in his great goodness blessed the appeal we made to the Government, and now one may see at least forty attentive listeners every Sunday in the meetings held in that very city. An earnest Christian woman is greatly needed in the work there, and we expect much blessing from Mrs. Novak, on whose behalf the prayer of the dear American sisters are most earnestly solicited.

MISS HAMMER.—No Bible-reader connected with the Woman's Board has a more difficult post, or stands more in need of the earnest prayer of our American sisters than does Miss Hammer. Her special efforts bring her in contact with the worst women of Prague—with the poor fallen ones, who find it almost impossible to reform, and who must surely sink deeper and deeper in sin unless a friendly hand of rescue is extended. Some friends of the Woman's Board doubtless have in their possession to-day a private letter of years ago from Mrs. Schaufler, in which she pictures the shocking moral degradation that one finds in Prague, which is worse to-day than it was then. How her heart would rejoice to take Miss Hammer by the hand and cheer her on in the work she longed so much to see established in her city. This Rescue Home for the fallen is presided over by our Bible-reader Miss Hammer. With the inmates of our Home she conducts morning and evening devotions daily, and tries in every way to lead them to Christ, for unless they fully accept him there is but little hope for their reformation. Besides Miss Hammer's regular work she has often some hospital visiting to do, as our poor fallen girls are, many of them, undermined in health, God's just punishment on this awful sin, and often require medical skill and nursing which can best be had in the large city hospital. While visiting any of our own girls there, Miss Hammer has opportunity to speak and pray with many others of a like class, who are all in the same department of the hospital. Many, however, refuse to have a word said to them; so depraved are some of them that it is almost an impossibility to believe that such poor wretched creatures were ever made in the image of God! I myself have visited the hospital, accompanied by Miss Hammer, and distributed quite a number

of tracts, New Testaments, and illustrated texts, all of which were gladly received. Then, too, in her efforts to collect pecuniary help in Prague and suburbs, Miss Hammer comes in contact with many people to whom, while explaining the cause she advocates (to most of the people here the idea, while new to them, of working among such an unfortunate class seems horrible, and therefore undeserving of assistance), she never loses an opportunity of dropping a word for her Master, the friend of sinners.

As president of the committee of ladies for this work, I have occasion to know the trials of this dear sister; and I would earnestly beg such as have power with God in prayer, that they plead with him in her behalf that she faint not, but that new strength be given her wherewith to pursue her arduous yet important work.

Miss Most.—Among the workers connected with the Austrian Mission, perhaps none is worthy more confidence and esteem than our Bible-reader, Miss Most. Of the many who have left the Catholic Church to join the American Mission, Miss Most was the first to take such a step. From the day of her conversion she became a faithful Bible-student. In a certain sense she is a person of one book,—God's Book; and yet, anyone thoroughly acquainted with Divine truth is educated. Modest, unassuming, yet energetic, Miss Most finds a welcome in many a home, and not a day passes but in some suburb she holds a Bible-reading with some inquiring ones; only women and girls attending her meetings. She is a splendid worker, and her labors are wonderfully blessed; indeed, I know of no worker who meets with more success than does Miss Most. She often comes to me, and I always feel it a privilege when I can counsel and help her. Every Sunday Miss Most holds one service in our Rescue Home. In her own house she has a class of girls of all ages every Sunday afternoon, whom she instructs in Biblical truths. You know, I suppose, that we are forbidden to hold any Sunday-school. Every Thursday she has a sewing class with poor destitute girls, whom she picks up on the streets or elsewhere, and whom she teaches sewing and knitting, while providing nourishment for their souls, or singing with them some popular, easy hymn which they soon learn to sing. I keep her always supplied with tracts, New Testaments, and Bibles, which she is allowed to lend, anything like distribution being strictly forbidden, and the greatest prudence being necessary.

Dear Christian Sisters in America, remember Miss Most in your prayers; she has often much to discourage her, and in no way can you help her more than in pleading for her at the throne of grace.

KRABSCHITZ SCHOOL.

Perhaps no work in Austria has so engaged the hearts of the American Sisters as the girls' school in Krabschitz. The building there is a monument of the love and sacrifice of the American women for those whom they never seen. This school, the only one of its kind for Bohemia's daughters, would never have attained its present importance had it not been upheld by friends in America. A small beginning had been already made before the American Board's mission to Austria had been established; but it was a feeble and unpromising institution that the Board's representatives found under the management of Pastor Schubert, in the year '73. Counting from its feeble beginning, it is proposed this year to celebrate its twenty-fifth anniversary. An effort is being made to pay the remaining debt (a kind of public offering), but with what success remains to be seen. The so-called alumni of this Mount Holyoke of Bohemia are enthusiastic for the school to which they owe so much. Unfortunately few of our former pupils of Krabschitz are in a situation to contribute to its pecuniary necessities; but as teachers, wives of preachers, colonists, or even a missionary in Labrador, each is trying to live up to the principles and teaching of the institution they love so dearly, in which many of them saw anything of Christian living. Of course the institution in Krabschitz is not equal, by any means, to any of its sister schools in America, but it is the most important agency for the evangelization of Bohemia.

The genial director, Rev. Mr. Soltez, aided in his noble work by his efficient wife and sister, is a worthy successor of dear, good Mr. Schubert who founded the school, who lived for it, and who sacrificed his all for its welfare. The assistant teachers are all Christian young men, trained in the institution and well fitted to train the youthful minds committed to their charge.

At one of the most successful stations, at which my husband has just received nine members to the church, the wife of the helper, a most active and efficient Christian woman, was trained in Krabschitz. Her two sisters try to fill her place in the old home, attending to the wants of a very large family of brothers and sisters, teaching Sunday-school, playing the harmonium on Sundays, etc., were also educated there, and now a fourth daughter has been sent there. They are a lovely Christian family in the congregation at Stupitz, the first to join our church there, and in their house it was where the meetings were first held in that hamlet, when they were frequently broken up by gens d'armes every Sunday.

PRAGUE, May 27, 1889.

CHINA.

LETTER FROM DR. KATE C. WOODHULL, OF FOOCHOW.

DEAR FRIENDS: Perhaps an account of a recent visit to an officer's family would interest you. One cold rainy morning, while I was studying with my teacher, a messenger came to invite me to visit a patient in the country. When I found I could go by steam launch I was very glad. These boats are by no means floating palaces; they are small, dingy crafts, crowded with men, who smoke a good part of the time, but I am very thankful for them, as I escape the seasickness from which I suffer so much on the *sampans*.

Ne Sing, one of the medical students, was called, and after a busy hour of preparation we were ready to start. The coolies scolded and delayed us, refusing to take up our chairs until we would promise them double pay, because it rained so hard. When we arrived at the boat landing we found the messenger, who had gone on ahead to make arrangements, awaiting us. He was a friend of the family who invited me, was very kind, and tried to do everything he could to make us comfortable. It was too late for the launches that run regularly, so he hired a special launch. As people were not expecting a boat at that time there were few passengers, for which we were very thankful.

The engineer built a great fire, and soon the engine gave signs of life. The noise of the engine is music to my ears here in China, where things animate and inanimate move so slowly. It is quite inspiring to see something that has so much activity and power. When we arrived the rain was still pouring; sedans were called, and after a short ride we were set down in a large *tiang tong*. Different members of the family came in to greet us, until the room was full. It was a fine opportunity to see life in a Chinese family not pinched by poverty.

Although the floor was as black as usual, and showed that it was never washed, it was swept, and all the rooms were wonderfully clean compared to the homes of the poor, of which we see so many. Everywhere there was an abundance of the things the Chinese think necessary to make life comfortable.

There were three unmarried daughters and two married sons, thus making five young women in the family, as in China the sons always bring their wives home to live. The five were neatly dressed in cotton garments of different colors. Their heads were gay with ornaments made of kingfisher feathers. In addition each wore an immense red pompon, that stood out about six inches from the head. This with the powder and paint on their faces made a very bright-looking group, as they went tapping about the

room. If half a dozen children will walk around an uncarpeted room on stilts, it will give you an idea of the way it sounds when a group of Chinese women walk about on their little feet.

In the evening they lighted a number of little lamps suspended from the ceiling, and which consisted of a tumbler of oil and a pith wick. These with great red candles made the rooms look bright and pleasant.

When I had seen the patient to whom I was called, other members of the large family consulted me, until I had prescribed for ten.

After the evening meal the women all gathered together, and we "talked the doctrine." They were quite ignorant of the truths we deem so precious. Ne Sing talked to them with great earnestness. She said, "Chinese women cannot go out to hear about this important doctrine of salvation, but God in his great mercy has sent some one right to your house to teach you." The ladies listened eagerly, and seemed pleased to read in the little books we had brought with us. They had a family school, and the children, both boys and girls, were taught character.

The sleeping-apartment allotted to us was a large room with two beds, three tables, and two chairs. For lights, a pewter lamp and two candles. The supply of towels seemed rather meagre, there being only one about a foot square. This is explained by the fact that the Chinese consider a bath to consist in scouring face and hands with a wet cloth, depending upon evaporation to do the work of a dry towel. The servant seemed to have some anxiety lest I should not know that the bed with a canopy was intended for me. It was indeed an imposing looking piece of furniture, with boards for springs; on these was spread a woolen rug ornamented with a big lion, a thickly wadded silk comforter, and a little bamboo pillow completed the furnishing. I expect it was the missionary's fault that sleep was the only thing wanting to make it a luxurious couch. After we had retired one of the young ladies came to our room and asked Ne Sing if she would not come to their room and "talk doctrine" to them again. She told her she could not get up just "to see the house," but she said, "If you want to listen to the doctrine, I will talk two hours." She said, "We are very happy to listen," so she went with her. We know, of course, this eagerness to listen was largely due to curiosity and the pleasure in having strangers come to their house; but we comfort ourselves with the promise, "My word shall not return unto me void," and hope that some seeds of truth will take root, and bear fruit unto eternal life.

There was one feature of the family life that cast a gloom over everything and made it impossible for us to forget that we were among heathen. There were two wives, No. two being the one to whom I was specially called. I said

to Ne Sing, the first wife must have been very unhappy when her husband married again. She replied, "At first she was angry, but afterward they loved each other." So far as I could judge from the appearance of things on the surface such was the case. The first, or, as she is called, "the great wife," was very attentive to the sick one.

The storm ceased in the night, giving us a beautiful, bright morning for viewing the premises. It was interesting to see the arrangement of the house; suites of rooms built around open courts relieved somewhat the prison-like aspect of a home surrounded on the outside by high walls, and where all the women belong to the "shut in society." In the largest of the courts was a pond and artificial rockery, shrubs and potted plants. But here as in all homes of the wealthy Chinese I have seen, there was the feeling that with the same outlay of money, it might be made twice as pretty if there were more care, energy, and thrift in keeping things in order. Where master, mistress, and servants are all imbued with the idea of "taking life easy," much of the daily routine necessary to keep house and grounds in first-class order is neglected as unimportant.

The father of the household was a fine-looking man, and when we came away gave us thirty dollars,—the largest single fee the hospital has ever received. We had a pleasant chat with him, and presented him with a copy of the New Testament. Over the door opposite which we were standing were some Chinese characters, which are supposed to have the power to bring happiness to the home. I told him we believed that Book taught the doctrine of true happiness. He received it with thanks, and promised to read it.

Before closing we would like to say to the dear friends whose offerings, like winged messages of love, have found their way to Foochow, that if they could hear how the air of our compound is resounding with the noise of hammer, and axe, and saw, they would expect to hear good news soon,—and they shall not be disappointed.

MICRONESIA.

EXTRACTS FROM MRS. PEASE'S JOURNAL.

[Continued from July number.]

May 1st.—We took a long walk this afternoon on the ridge above us, going through ferns much higher than our heads in some places. One of the trees that we passed had some bright red leaves, that reminded us of autumn. The leaves of another were very large and in clusters, the general effect being like an umbrella. The children climbed another tree for some bright flowers.

May 4th.—The school on the hill and ours united in some very pleasant

closing exercises to-day, which were all in English. The singing was and the recitations creditable. Mr. Walkup and family, with his school and some Kusaians, formed the audience.

July 10th.—When we were in Honolulu the last time, it was suggested that we should have a little house built on the mountain above us, where we could retreat for a day occasionally, for absolute rest. Although you tell us as living very isolated lives, we have the noise and clatter of the city almost constantly about us. About two months ago the young ladies conceived the idea of having a native cottage put up on an eminence between our house and the girls' school. It was finished before the Fourth of July and commands a fine view of the ocean and the three schools. They gave a house-warming, which consisted of a lunch-party, to which all the whippersnappers were invited. Perhaps I should have called it a "house-cooling," as there are nine doors in the one room of the cottage, and these, when open, let in a nice breeze. We all enjoyed the lunch, after which we played cards, talked, and sang till the darkness dropped its mantle upon us.

August 17th.—One week ago last Sunday Mrs. Walkup worshipped with us at our English meeting, and yesterday morning she went away and died. A complication of difficulties, for which human remedies were of no avail, caused her death. All night we watched her life ebbing away, and at about five she was gone. Wednesday night three little children—the oldest not yet seven, the youngest less than two—went to sleep knowing they had lost their mother; in the morning they awoke to find that she had left them. The coffin was lined the sides of the coffin with a beautiful vine that grows on her native island and added white flowers and ferns. She was dressed as she was when the children had last seen her before she was taken ill. We sang "One Solemn Thought," and "The Lord is My Shepherd." Dr. Pease read a beautiful Episcopal burial service, and after the Kusaian, Gilbert, and the other people had seen her, we laid her away in a pleasant spot near a banyan tree. The afternoon was rainy, but brightened as we started for the grave. Just as the grave was covered the sun set in splendor, and a beautiful double rainbow appeared. Our hearts go out in deepest sympathy to Mr. Walkup and his three motherless children.

Mrs. Pease gives a very interesting account of a trip among the islands in the *King Star*. We have only space for one or two specimen visits.

September 29th.—On Wednesday, after a rougher ride than we have had before, we anchored at Arno Mission Station. Raijok (the native missionary) and Nabue came off to see us, and seemed in good spirits. They have both been ill some during the year, but are quite well now. Nabue says that he has been sick sometimes he has almost felt he must go home, where

are some church-members. The native doctors have so many superstitions, and want to perform incantations over the sick so much, he does not like to have them do anything for him. When he is well he teaches and tours about in the different islets. We had an interesting meeting Thursday forenoon, some of the natives taking part with Dr. Pease. We sang a number of hymns, and, as usual at each place, after service I spent as much time as I had with the children. There are five candidates for church-membership, and all the scholars in the school,—thirty in number,—besides some adults, are seekers after truth. Between nine and ten dollars have been contributed for mission work. Thomas, whose family lives here, on an islet a long way from the mission station, started Wednesday night and walked till almost morning to find them. The chief of their tribe told him at least five times to tell Dr. Pease he wanted a teacher.

Friday morning we started early for Mejuro, and succeeded in getting to anchor just inside the lagoon before dark the same night. To-day we have come up to the old mission station, which has not been occupied since 1882. We have been ashore to call on the high chief Jibrik. He is a tall, large man, and was dressed with a wreath around his neck, and another around his *boojulk* (top-knot), and a mat which was covered with a short petticoat. He was sitting on a board in front of his hut, and received us with great dignity. When Dr. Pease asked him if it was true, as we had heard, that he wanted a teacher, he said yes (in English); he wanted to learn God's laws, repent, and be made new. He said when he heard the Morning Star had come it made him feel good; he was afraid of men-of-war. He promised to take good care of a teacher, and see that he was not hungry.

October 1st.—Yesterday we went again to Jibrik's place, set up the little organ under the shade of the cocoanut trees, our scholars and some of Jibrik's followers gathered around on the grass, and a service was held. Deacon Laranum, from Ebon, with his wife are to remain here and teach. Jibrik wants us to hurry back and see if his promise to build a church, repent, etc., are true. One of the women who came on board this morning, after she had been here awhile pulled my dress and asked, "Do we smoke on this ship?" "What!" I said; "do you smoke?" "Yes, smoke tobacco," she answered. Then I said, "No, we do not smoke on this ship; you had better throw all your tobacco into the sea,—it is filthy." "Yes, I shall throw it away," she answered; "but can't I go forward and smoke now?" "No," I said; "you will have to go out on the water to smoke if you want to; I think you had better throw it away now, and not use it any more." This is the civilization traders bring these people. It does not seem to elevate them much.

October 3d.—We came to anchor yesterday in the lagoon of Molwonlap.

LIFE AND LIGHT.

Bill gave us a warm greeting, and did not look like the sorrow we left on the beach last year, by the side of a box of books, with streaming down his cheeks. He has now a good house to live in, a church, in which he holds service and teaches school. Eleven persons received into the church on profession of their faith, and five couples married, after which we celebrated the Lord's Supper. Litboo holds fast with the women every week, and sometimes goes to another island goes to the neighboring island of Aur to preach sometimes, and people there want him to live with them. These islands are truly waiting for God's law. How long some of them have had to wait!

Young People's Department.

WHAT I SAW IN MY DREAM.

BY MRS. J. L. SCUDDER.

[Read at the annual meeting of the Philadelphia Branch.]

ONE evening as the day was fading into twilight, I drew myself apart from the rest of the family for a little quiet meditation on divine things.

My mind was burdened, for most of the day I had been reading of wickedness and superstitions which so abound in heathen lands.

I had accepted an invitation to speak to the young ladies at our meeting, and I was especially anxious to find just those facts which would arouse their sympathies and incite them to greater activity.

A few moments previous to this I had been in the children's play room where I found them greatly interested in reproducing one of the performances of Miss Alcott's "Little Women." Cinderella was under full headway, and the wicked witch who personated the god-mother stood in witch-like attire, with her hand ready to perform her magic work. They wished to draw me into their charmed circle, but I laughingly withdrew. In the quiet of the room I could hear faint echoes of merriment, as the performance proceeded.

I was weary and sad, for my mind still lingered on the miserable condition of the women and children in the far-away heathen lands.

Thus, with thoughts of witchcraft in the play-room and neglect of my duty over the world, I fell asleep, and had a dream, which I will now relate to you.

In my slumber I found myself talking with an old woman of a stern countenance and speech that I felt greatly alarmed. In an earnest manner she was urging me to take a journey with her, saying that she could pro-

wonderful manner for my coming missionary meeting. She even went so far as to promise me that if I would grant her request, every person at that time who should hear my words would receive an interest in missions that should last them to the end of life.

But I demurred, for I could not decide to trust myself to such an uncertain-looking creature. I longed for the power she spoke of, but was it safe to try and gain it in such a new and perilous way?

Before I could speak, declining her invitation, she said: "I understand your fears, but let me assure you that no harm will befall you. I have a power which few possess; put yourself in my keeping, and with a wave of my wand I can transport you whithersoever I will. At any time let me reverse the motion and you will find yourself safe and sound in your own home. I want you to see the heathen girls in their real condition."

Her words sounded so earnest and fair, that I replied: "Well, take me where you will. I am under your power; only, don't forget to return me in safety to my family."

No sooner was this uttered than I felt myself being lifted from my chair, and freed from all laws which had formerly controlled my earthly actions. Without any will of my own I seemed to be passing through space. Down below me I could see the busy world rushing hither and thither in noisy conflict for the things which satisfy the body. I could see the handiwork of God in nature, and it grieved me to think how little mankind cared for that which was beautiful and good. How greedy and selfish the world looked from my exalted position.

I was aroused from such reflections as these just as we began to pass over a vast expanse of water, and then, ere I knew it, we took our flight downward until we touched again the earth, which had now come in sight.

Almost everything seemed strange to me on this newly found soil. The long, narrow streets were unfamiliar, and the low, small houses unattractive.

As we walked up and down, I noticed that in many cases the front of the houses had been removed, thus enabling us to get a good view of the family life within.

Here and there toilets were being completed, food being prepared, and other scenes so common to every day life being enacted. In almost every instance children sat curled up on the floor, deep in some interesting game. Dear little babies were being fondled and caressed by their mothers; and I noticed that while the mode of life was very simple, yet there seemed to be a happy contentment over all. I said to my guide, "What can I learn from this? Is not this a good country? Surely we need not waste any sympathy here?"

"Do not judge so hastily," she replied; "I can show you misery enough. Do you see that girl over there? Six months ago she was as pure as yonder white lily, but now her life is one of shame and misery. In this land, obedience is the first law in every household. Let a man be in need of money, and he will often sell his daughter to the highest bidder. That maiden begged with tears and groans not to be forced to a life of sin and shame, but her entreaty was of no avail."

Saying thus she led me down the street, and as we gazed, I saw much that proved that modesty is a virtue not highly extolled in the women of Japan. I thought then of the dear girls in America who hold their spotless characters as the choicest gem in their possession, and I remembered that the fathers of our land would defend them, even at the cost of life.

What makes this difference, I asked myself; and straightway I heard our Saviour's words, "Blessed are the pure in heart, for they shall see God." Then I knew that the reason why the Christian people in our land were more moral, was because of such exalted teaching from a sinless Saviour. I stopped and prayed, "O God! give to the girls of America thankful hearts for Christian teaching, and more interest in aiding the girls of Japan, who are often powerless to save themselves from lives of sin."

Just here my guide touched me on the shoulder, and asked me if I would like to see some of the beautiful temples of Japan. I said, "Well, show me the most costly one, for I may never come again to this country; but one will be enough, for I care not for the beauty of a temple which teaches a religion of such a demoralizing character."

Speedily I was transported to one of the famous shrines, where soon there entered a young woman, whose heart seemed breaking. She knelt in prayer, and then rose and hung about the altar the garments of her dear little girl who had died. Then she tossed some money in a box, so that prayers might be offered for the happiness of her child in another world. The priest said no words of comfort to her, but mumbled a prayer which she could not hear. "O tell her," said I, "that Jesus has said, 'I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live.' Tell her that the parting is only for a little time, and that by and by she will meet her dear little one again. Let her go home with this happy thought!" But my words were too late, for she had left the temple and gone, little cheered by her act of devotion.

"Take me home," I cried to my guide; "I have seen enough." "Not yet, not yet," said my wonderful friend. "The half has not been told." So saying she waved her wand, and we began again our aerial flight. I shall not forget soon the rare beauty of that island country. Mountain and lake,

waving trees in gay attire, waterfalls and glens, all pointed to a marvelous Creator,—and yet the people knew him not.

We found ourselves next in China. Here we became objects of great curiosity. We made our way down the streets with much difficulty, for people were pressing close upon me, pinching my dress, pointing to my hat and shoes, and chatting in an excited manner.

To rid ourselves of them I suggested that we repair to an inn, to taste a little Chinese food, and rest our weary bodies.

This we did, and were soon in the dining-room of a hotel.

"Bird's nest soup, shark fins, bamboo sprouts, which will you have?" said my guide, after glibly talking with a Chinese servant. "Nothing but a cup of tea," I replied, after hearing this appetizing bill of fare. I could not have eaten these tempting viands if I would; for how was I to toss bird's nest soup, or any other kind of soup into my mouth with chopsticks like these? Surely I had attracted attention enough already, without attempting anything so ridiculous as this. After partaking, then, of the tea, which was far more delicious than anything I had ever tasted in my own land, I asked for a room, in order to rest myself a little before setting out to see the wonderful things about me. But where are the chairs, the sofa, the bed on which I am to stretch my weary frame, I questioned? "There are none," said my guide. "Yonder low, hard platform is the *kang*, or Chinese bed. Lie down there, if you desire to." "No, no," I said; I am in no mood for doing penance to-day; let us be off;" and so saying, I followed my friend again into the outside world. What a curious place I found it, with its hundreds of stores and houses, which were no more attractive than a common Chinese laundry. How I pitied the poor little girls that I saw hobbling along with their bound feet, in torture at every step.

"How cruel this is," I said to my friend. "Are they fond of their little girls to treat them thus?" "This is only a foolish fashion," she replied; "but they are not very fond of their daughters in this country. They never count them as a part of the family, and if they get too numerous they do not hesitate to toss one into the river, or dispose of her in some other way. And does it greatly matter whether they live or die, in such a country as this," cheerfully remarked my guide. "How would you like it," continued she, "to be shut up in the house and never go out after you are ten years old? The highest classes are shut away from the world as much as if they were in convents, only their occupation is less noble, for they spend their time in card-playing, smoking, gossiping, and similar pastimes. Very few can read and write. Do you not pity them for thus being obliged to waste their lives?"

"But," I said, "there is a young woman coming down the street; why is

she allowed to be about, and where is she going?" "O, she's a woman of the common classes, and is going to worship in the temple. Let us follow her."

This we did with some difficulty, for the people had begun to come about us. We reached, however, the temple in time to see her pay a priest for writing some prayers, which she afterward lighted with a taper, and watched carefully until it was reduced to ashes. When this was accomplished she expected her requests to be granted.

Poor deluded creature, with so little to make you happy in this life, and with no hope for the next one, who could desire your lot? Surely not the educated Christian girls of America, who with the freedom of a bird, may sing their happy carols in a land of intelligence and liberty. With their joyous home on earth, and their future home in heaven, let them not forget to pray for the shut-in women of the "Celestial Empire."

"Now I understand what it means to be born in a heathen country," I said after thus musing. "Surely, now I can picture vividly enough the woes of heathen women to arouse sympathy in the most indifferent. Let me return to my home." "Wait," said my guide; "I want to show you a religion far more degrading than these that you have seen. We are going now to India. We shall travel quickly, but I want you to note the aspect of this country as we approach it." So saying, she flourished her wand, and we were off again. What a sight met my eyes! Such floral beauty I had never dreamed of,—mountain and valley so rich in bloom that the earth seemed like a gay carpet spread out before me. Here and there little streamlets went skipping down the mountain-side, and on their banks hundreds of little flowers reached over to kiss the cooling waters. The banana trees, richly laden with their bright bunches of fruit, nodded in the breeze to stately palms, and every now and then gorgeous temples reared their heads high above them all. As if to add the last touch to the landscape, birds of rare beauty flitted about in gay attire. I should have been fairly enchanted had I not noticed that at intervals there were heavy jungles, where wild beasts made their lairs, and all over the land the serpents lay in wait, ready to do their work of death. I saw arid plains too, where the heat seemed almost too excessive for mortal life, but where earnest men and women made their habitation to teach the native people of our blessed Saviour. I longed to halt and tell these friends how much I appreciated their noble life of sacrifice, but we had not the time. "May we not enter a zenana?" I asked my guide? "Yes," she said; "I know of just one, and only one, that we may enter, for they do not always gladly admit a foreigner into their zenanas. The woman at the head of this one has many daughters and daughters-in-law, and two of these latter are widows. I think

you can see here all you wish to of this wretched zenana life. Let me tell you a little about it, for you will better appreciate what you see. The women of India think it is their highest duty to serve their husbands. He is their god, and their hope of heaven is dependent upon him. He tells them they have no more souls than a dog upon the street, and, poor things, they believe it. All the comforts of the household are for him. He takes the bed, and the wife and children must occupy the floor. He eats first, and they may have what is left."

"How terrible to live with such a man," I interrupted.

"Not half so terrible as to live without him," responded my companion. "If a man dies, his wife is a thousand-fold more miserable than when he lived. At his death she becomes at once a slave of the entire family. Every pleasure of life is taken from her. She can no longer wear jewels or fine clothing; no food crosses her lips but the coarsest; henceforth she is branded as an outcast, and curses are her most frequent reward."

"Oh, this cannot be true!" I cried.

"Go in and see," was the reply; and, alas, I had only to enter to find her words were true. When I looked on the two sad, forsaken looking little widows before me, I could not restrain my tears.

"Only 21,000,000 of such widows in this land, and 80,000 under ten years of age," said my guide as we emerged again on the street. "I was glad you could not understand what they were saying," she continued, "for in all my travels around the world, I never heard such wicked talk. But is it any wonder when they worship over 3,000,000 gods of the vilest character? But come, let us hurry along," said my companion, "for they tell me that to-day they celebrate the Car Festival. Years ago they used to go in great multitudes to this feast, to help draw the sacred car of Juggernaut; but some of them have learned the foolishness of such worship, and so frequently it is difficult to get enough interested to draw him about. See, where the crowd is!" I looked, and beheld the most hideous monster I ever saw. No creature in heaven above, or the earth beneath, or the waters under the earth, ever equaled it in ugliness of form. Can any man have sunk so low as to worship such a god as that?" I cried. "Yes," came back the answer. "'They that make them are like unto them; so is every one that trusteth in them.'" "But do you think," I said, as we proceeded again on our journey, "that there is any hope for such a degraded people?"

"O yes," said my aged friend, growing eloquent. "If we had the time I'd take you to some of our native Christian homes, and show you how women can be loved,—even in a heathen land; but I must not delay. I hoped when we left America to give you a look at the young women of Turkey; but you

seem so anxious to return that I will take you to Africa, and then let you go home." Thus saying, she transported me without delay to the "Dark Continent."

Well named, I thought, as I witnessed, soon after my arrival, the sale of some women. "How much did that short woman yonder bring?" I inquired. "Three cows was paid for her," my guide replied, after a moment's conversation with a black man at her side. "Are these women sold to be slaves?" I further asked. "Yes, that is it; but they don't call it so. They buy them for wives," was the answer.

"What kind of a home life can that be though where women are valued as cattle?" said I. "Can't we go into one of their houses?" "No," said my guide, "we can't, for they don't have any houses here. We can go in what is called a home. Do you see way off yonder that row of mounds covered with hay?" "Yes," I replied; "you mean those round things in that great circle. They are for cattle, are they not?" "O no," said my guide; "that is where the people live. Come, let us go into one."

Never can I describe the sickening sensation that came over me as I crawled on my hands and knees into a dirty hovel filled with smoke and vermin. The homes I had seen in India, China, or Japan seemed like palaces compared to these.

"What are the ambitions of men who can live in a place like this?" I asked in disgust. "To buy wives," was the reply. "A man is counted rich in this country according to the number he possesses."

"Oh how awful this is!" I said. "Don't show me any more; I cannot bear the sight. Take me home, as you agreed to."

Thus petitioned, my curious companion violently swung her magic stick in an opposite direction, and ere we knew it I was safe in my native land.

"Before I leave you I want you to enter a home or two in this land, and study life here."

Thus saying, she paused before a stately residence, and bade me enter. In a room of elegant adornments we saw a fair young girl reclining in indolence, idling away her time. See! she is restless. She tosses down her book, for it does not satisfy. She leaves her home to visit a friend, and we follow; but even here the aimless conversation only leaves her with the same old feeling of disquietude. All the morning she loiters and lingers about, vainly striving to pass the time in some way that shall give pleasure to herself.

"What makes her so restless?" I asked my guide; "she seems to need something she cannot find to give her happiness. What is it?"

"She needs," said my friend, earnestly, "to have her sympathies awakened in the miseries of others; she needs to have her hands and mind employed for the good of her fellow-creatures."

"You are right," I interrupted; "how quickly she would be at peace if once she were thus aroused."

"But come," said my friend, "let us enter this store; I want you to listen to a little conversation. Sit there until these three young ladies come near, and note every word they utter."

Shortly they approached, halted in front of me, and one of them, a bright, pretty looking girl, said: "I don't really need that ribbon I just bought, for I have yards and yards of all colors at home; but it looked so pretty, and I thought I'd buy it, for my allowance is not all spent yet. It is one of my principles, you know, girls, never to have a cent left." "And mine, too," broke in another young woman of intelligent appearance. "I always get rid of mine somehow. Come, let's go and get some refreshment; I've got a few dollars left." Thus chatting the whole group laughed and went off.

I heard one say in retreating, "I am not hungry one bit, but I'll worry it down for your sake."

"How terrible," I said, "to squander money so thoughtlessly, when it is so much needed for the degraded women in other lands. Can't you give those girls wings, that they may see what I have seen?"

"I wish I could," said my earnest friend, "but my work now lies in another direction. We shall depend on you to kindle the flame of love in them. Tell them what your eyes have seen, tell them what your ears have heard, and tell them that half the girls in this beautiful Christian land spend every year foolishly money enough to save many of those women from wretched lives. Tell them that if they reach the great white throne, and the women of India, and Africa, and China, and Japan are not among the number, they will be held responsible." So, with a "God bless you, and keep you, and make your journey of lasting value," she vanished. I looked to find her, to thank her for all that I had seen, but she was gone.

The next thing which I remember was finding myself in my room, now grown dark with the evening shadows, calling out loudly, "Where am I? Where am I?" The children at this cry came running in, and said, "Why, mamma, you are here, in your nice chair in your own room!"

"But where have I been?" I said, bewildered.

"Why, nowhere, mamma dear; what is the matter? You must have been dreaming," replied another child. And so it proved. At the tea-table, later, I narrated my curious dream, and said despondently: "Oh dear, what a disappointment! I had expected that I could tell all that I saw to the young ladies at the annual meeting, and now it is only a dream."

"Don't be discouraged," said the good man of the house. "God has given many wonderful things in dreams, and perhaps the real condition of these

people may be exactly as you saw it. I have lived in India, and the you describe are quite true to life, as I remember it there. Read, and may find that the homes of Japan, and China, and Africa are exactly beheld them."

And wonderful to relate, his words were true. My fairy friend with magic way of transportation was all that was untrue. All the woe and misery I had seen were actual life. Knowledge, refinement, purity, spirituality were unknown to the women in heathen lands; ignorance, sensuality, and idolatry ruled in their stead. What can transform these and make them pure and true, I questioned? Nothing but a knowledge of our blessed Saviour from sin.

Our Work at Home.

[Written for LIFE AND LIGHT.]

WHAT SAID JESUS?

What said Jesus to the heart
Burdened with a weight of sin,
Feeling scorn's envenomed dart
Deeper make the wound within,—
What said Jesus to restore?
I condemn you not, but pour
Balm, and bid you blessing win;—
Go, sad heart, and sin no more!

Never gracious words like these
Greeted helpless, hopeless soul
Dreading judgment's stern decrees,
Waiting for the thunder's roll;
Life from death his accents bore:
I condemn you not, but pour
Balm to soothe your deepest dole—
Go, sad heart, and sin no more!

Is it only then and there
Peace and benediction fall
For the soul that would not dare
Seek release from sorrow's thrall
Only by the temple door
Jesus answers sweet, I pour
Balm, and blessed hope recall;
Go, sad heart, and sin no more!

Nay, O crushed, despairing one
Wheresoe'er thou may'st be—
Hid in dungeons from the sun,
Roving desert land or sea—
Jesus whispers, as before,
I condemn you not, but pour
Balm from all your woes to free
Go, sad heart, and sin no more!

EDNA DEAN PROCTER

PUNCTUATION MARKS.

BY MRS. BURDETT HART.

[Read at the June meeting of the New Haven Branch.]

ABOUT to pause awhile in our meetings, it is natural to ask ourselves, *Is it of necessity a full stop in our important work?* In the schoolbooks the

pal marks for punctuation are the comma, semicolon, colon, and period. The lesser ones are for brief breathing-places, as we read, not laying down the book, not losing the connecting thread nor the sense, not flagging in our interest, but taking breath, longer or shorter, that we may hold on and hold it the better.

So in all things we undertake, our household routine, our church work, or city charities, whose name is legion, as well as in the world-wide work, there cannot be unbroken continuity. The commas must be sprinkled through the day, the semi-colons and colons must come dotting their way through the flitting weeks and months, without really stopping our busy aims, or manacled our folded hands.

So much for the little commas, and half-colons, and colons. Now, when we come to the summer interval have we reached a full stop, a period in its broadest sense? Each one must answer this for herself, and our yea and nay will depend largely on our intelligent view of the pressing needs of the work, and our measure of love for the weary workers, who have no vacations when they do not need our sympathy, prayers, help. If "the reward of work well done is not rest, but more work," then we must recuperate by change in work and scene, by using new sets of mental muscles, resting from monthly meetings, but improving daily opportunities for seed-sowing that shall bring a harvest in the autumn. Now, much of what waits to be done on all sides is really individual, hand-to-hand work. This, like our grandmother's sitting, is good for the "odd times" and seasons.

The demand is great for "light reading" in the summer intervals, but less for that which gives light, and re-inforces the heart to follow it. If more leisure lingers in the lap of summer, then what a time for us to cancel our own arrears in our treasured missionary pamphlets and books; and by loaning these to others, wherever we are, may we not rouse the latent interest which surely must be hidden in every Christian heart? Wrapping these loans in a cover of enthusiasm out of our own souls, we shall be doing a quiet work, useful to ourselves and stimulating to others.

And so in many ingenious ways we may be serving, and at the same time warning that we need not, even the feeblest, come to a full stop till God puts a period at the end of our life chapter.

But there are besides the four marks in punctuation two others, which might merit further suggestions,—the interrogation and exclamation. These abound in the summer season, and thrive in the city, at the seashore, and on mountain-top. We should be prepared to meet them wisely and well, for most delightful people will bring exclamations to our eyes, if not to our lips, and questions that should not be evaded.

Our time will only admit reference to a few of these. The spirit of criticism is in the air. It bears on our faithful toilers at the front, as well as the home workers. It has been asked away from New Haven, and here, under the shadow of our University (where we are supposed to know so much), "Have you ever heard how extravagant our missionaries are—their style they live in?" Now, we must reply courteously, admitting that they might possibly live for awhile, as some one in England suggested, upon little alone, and in hot climates without shoes or sandals. But the question comes in here, that with all our comforts and luxuries even, from which we subtract a little that we may send the gospel abroad, any should be found who would deprive our faithful substitutes of all these and the joys of the home-land civilization besides!!

We might propose to these critics to change places with the missionary, and give us examples of real apostles of economy; making the exchange complete in climate, commissary, houses, and conveyances not only, but in all the surroundings that appeal to the senses, and in society, and religious privileges besides. But perhaps no better answer can be given than the article on page 229 of the *Missionary Herald* for June. And to those who have been so misled by "some travelers" as to doubt the success of all missionary work, we recommend the new volume by Rev. John Liggins,—a remarkable collection of testimony from the highest sources as to the great value of modern missions. This is excellent "light reading" for those whose minds have been darkened by statements of unreliable travelers.

Another honest question, frequent of late, is this, "Why are all the benevolent societies of Christendom low in funds, and calling for more! more?" The answer is easy to find. Because prayer has been answered; and the success of the work has been proved by its growth, and the enlarging, widening work demands corresponding growth in benevolence. Our standard giving must be raised year by year, or the great societies will be forced to sound a retreat.

One point more we shall have occasion to meet. Put it under ? or !, for it is followed by both. The strangeness of it is two-sided, according to your standpoint and according to your "light." "Why cannot Christian people see that all departments of Christian work blend, are Christ's work, 'Father's business,' and so one work?" At the late annual meeting of the Woman's Home Missionary Union of Connecticut, we were pleased to have a loving mention of the American Board and of the Woman's Board by one of their officers, once in the service of our own Board, now a living link between the Home and Foreign work. So in our department we have, and will on occasion offer, attest our hearty interest in the home field. We should

poor patriots indeed in this year 1889, when our thrifty century plant has blossomed out so grandly, if we are not all aglow with zeal for Home Missions—for the six societies of our order at work for our own land to make it Immanuel's land. These six banners must not be allowed to trail in the dust—these six treasuries must not appeal in vain for the funds they sorely need.

But the seventh society of our denomination, the one that responds especially to our Saviour's "Go ye into all the world," cannot be overlooked, cannot wait. So small a fraction of the benevolence of our country goes to the "regions beyond," it should not be given grudgingly. This should be done—the other not left undone. Great vantage ground has been gained that must not be lost. Heroes are at the front, with victories behind them, who must not be forced to retreat and surrender hard-won fields to the enemies of the Cross. Christian schools are planted, that cannot be rooted up without immense sacrifice of what has been already expended. Native churches are tottering in infancy that cannot go alone quite yet. To stop now, is to go backward. To withhold deposits now, is to bankrupt our glorious work. It is believed by competent judges that one hundred dollars given now, will do more for the world than a thousand ten years hence.

But we must pause. Is not the one solution of these problems to be found in the awakening of Christians to the Bible truth that all we have belongs to God, to be transmuted into heavenly treasure by the right use of it here? Then, the heart must also be touched, and the money will be poured forth like water, as we have lately seen in the relief of sufferers by the great flood. When this high standard is reached, shall we not be ready to hear the approving exclamation, "Well done, good and faithful servant!"

LEAVES FROM OUR BRANCHES.

Springfield Branch.—In one of the towns of Hampden County, Mass., where the Springfield Branch has two auxiliaries, an effort has been made now and then to hold union missionary meetings, inviting the auxiliaries of the Baptist and Methodist churches to join us. This effort has been successful, and two such meetings have been held.

A few words about the last one, on Sunday, June 16th, may be interesting and suggestive to some of the readers of LIFE AND LIGHT. It was held at 3 P. M., in the Second Congregational Church, with an audience of as many as two hundred. Each of the churches was represented in the exercises. The programme was as follows:—

Singing, "Jesus Saves," in Gospel Hymns No. 5. All the verses were sung, thus giving opportunity for the late comers to be seated before the exer-

cises commenced. This hymn was sung with great enthusiasm by the whole audience, because there were books enough to supply each one, and also because care had been taken to have two strong voices as leaders.

The next exercise was the Scripture reading, which was an admirable arrangement of Bible passages entitled "God's Thoughts About the Nation" (It was read at the recent Baptist anniversary in Boston, and can be obtained by addressing Mrs. M. E. Clarke, Tremont Temple.)

After a prayer by the wife of the Baptist pastor, the first paper read was by one of the Methodist ladies. It was "The Record of a Week," and consisted of clippings from the newspapers on the subject of missions,—an item culled from each day's reading pleasantly woven together with original comment. Africa, China, Japan, India, and the islands of the sea were thus heard from. This paper showed plainly the hopeful change that has taken place in the attitude of the secular press toward missions, as nearly all the items were taken from secular daily papers. They were brief, varied, and every one full of interest. Then followed a duet by two young ladies of the Second Congregational Church, beautifully sung,—*"In the Cross of Christ Glory."*

The reading by one of the Baptist ladies had for its topic, "What Do We Owe?" and was a forcible appeal for the recognition of our debt to Christ for his boundless love to us.

After a solo, "The Ninety and Nine," followed a paper by one of the ladies of the Second Congregational Church with the title, "Bread Upon the Waters," by apt illustrations, showing how often and in what a multitude of ways giving and working for foreign missions reacts upon our home missionary work, and especially in renewed Christian activity in our churches here.

Then came the closing exercise, which was a delightful fifteen minute talk from Mrs. Porter, the wife of Rev. Harvey Porter, Professor of the Protestant College in Beirut, Syria.

A life of seventeen years in the Syrian land has furnished her with an inexhaustible fund of interesting matter, from which she drew for our profit and pleasure. As she and her husband are members of the First Congregational Church, and she is spending the summer here, at her father's, it was fitting she should represent her own church at this meeting. Thus passed a pleasant and very profitable hour and a half.

The hearts of many Christian women who work under different names and through different channels, were drawn together by the "blessed tie that binds." More and more did we see that all efforts to bring in the kingdom of our Lord and Master, unite Christian hearts and multiply their efficiency.

"What a feast we have had!" "Why do we not hold union meetings

oftener?" "How inspiring this union has been!" "Is it possible so many besides ourselves are interested?"

These and many more were the expressions of satisfaction heard as the ladies passed out, and the leaders are fully determined to hold these union meetings oftener in the future than in the past. H. F. N.

The semi-annual meeting of the *Hartford Branch* of Woman's Board of Missions, was held in the Congregational Church, Farmington, May 21st. Clouds will gather and rain will fall even on the day of a missionary meeting, but the good things served under such skies have a peculiar flavor. So it was at Farmington; those who were present felt the exercises to be more than usually spiritual and uplifting. Rev. Mr. Clark, pastor, conducted the opening devotional service.

The Secretary gave sketches of our four missionaries, with extracts from letters. Tolland and Hartford Counties compose this Branch, supporting, besides these missionaries, 18 schools, 5 Bible-women, and 6 scholarships. One new auxiliary and one new mission circle were reported. A basket collation, supplemented by most graceful hospitality on the part of the Farmington Ladies, was enjoyed in the beautiful parsonage.

Mrs. W. B. Capron led the afternoon devotions upon this theme, "The Holy Spirit Enthroned in the Heart;" showing that only as the Spirit's power is underneath every thought, and aim, and purpose, is there oneness with God's thought and will, and devotion to Christ and his work. Mrs. E. J. Warren, of Collinsville, read a paper entitled "A Backward Glance," which exactly fitted into the occasion. She represented "a man of faith whose heart is large enough to embrace the spiritual welfare of the whole world," looking back of the year 1810, and from that date advancing step by step, pointing out the broadening of old ways and the opening of new; most effectively she alluded to the first meeting of the nine Commissioners who formed the A. B. C. F. M. in that very same Farmington, Sept. 5, 1810; to Dr. Noah Porter, and the historic table used on that occasion. The quaint church, with its high pulpit and other antique suggestions, added to the vividness of such a word-picture nearly eighty years old. And looking into the future, the "man of faith" sees the work of small beginnings ever enlarging, unmoved by the change, decay, and death of the material world, because "the foundation of God standeth sure."

Mrs. Capron's address, which followed, was one of intense interest. She urged more prayer for heathen women, who we may never know we have reached until in heaven our Lord shall say, "Here is the dear one you never saw before, and yet prayed for;" describing her interviews with many to whom she could only teach a prayer or the verse, "God so loved the world," and leave

them to repeat it for themselves and others: also prayer for missionaries who send their children to this country, the anguish of such a separation being beyond words to express. Thrilled by these earnest words, every one present desired to know more of the blessed privilege of prayer. As the clear sun was shining for the leave-taking, Mrs. Jewell, the President, pointed out the closing lesson of the day to be one of hope and promise: "The results of missionary work would surely break forth like sunshine after rain, and God's kingdom be established in all the earth."

The *Middlesex Branch* found great benefit from a paper issued just before its recent annual meeting. It is a four-page sheet, about fourteen by ten inches in size, headed "The Middlesex Branch." The first page contains a "Greeting," a sketch of the formation of the Branch, a notice of the coming meeting, a list of the officers of the Branch with addresses, of the auxiliaries and mission circles and their officers, the pledged work of the Branch, and the contributions and membership of auxiliaries and mission circles. Page two contains "Condensed Reports of Auxiliaries." "What Our Mission Circles Are Doing, and How They Do It," being a very brief sketch of what the different societies are doing. The first article on the third page is "What We Would Like To Do." "(1) To improve our record till we can report an auxiliary and mission circle in each of the eighteen churches in our territory. (2) To increase our membership from 600—about its present number—till all the 2,298 female church-members of our territory are included. (3) To greatly multiply subscriptions to missionary periodicals, especially to LIFE AND LIGHT. Statistics show that only eight per cent of the female church-members in our Branch are now subscribers. Surely individual effort among neighbors and friends could not be more wisely directed than in securing this very desirable end. (4) To establish communication between each auxiliary or mission circle, and the school or Bible-women supported by it. It is a wish very near the heart of our President that another officer might be added to the list,—a secretary of mission circles,—who should visit them occasionally, carry tidings from one to another, advise, encourage, and help them in every possible way." This page also contains a sketch of the missionary supported by the Branch, a "Young People's Corner," with a short poem and "Items from Aintab," and a "Suggestion Corner," with "Various Useful Hints." The last page has a "Library Corner," containing a list of good missionary books; a half-column for the Bureau of Exchange, with a list of the manuscript letters for circulation, mentioning some of the items in them, and an extended notice of the meeting to be held.

Where Branches do not publish an annual report, this furnishes an admirable substitute, and possibly might be of use as an appendix to the usual report published in the middle of the year.

To any of our branches who have difficulty in securing the comprehensive reports from their auxiliaries, the following list of questions, sent out by the Norfolk and Pilgrim Branch, may be suggestive:—

To gain the desired information from auxiliaries, this Branch sends out the following questions, to be answered in their annual reports.

A full and prompt reply is requested from each auxiliary and mission circle to the following questions, the same to form the basis of report for the annual meeting:—

1. What is your plan of study for the meetings?
2. Do all pray there for missions?
3. How do you supply your treasury?
4. How do you gather the thank-offerings?
5. Suggest the best time for the Branch thank-offering.
6. Is your society growing in numbers and interest? and if not, why not?
7. Do you use the letters, maps, and helps of our Branch Bureau of Exchange?
- (b) Will you use them largely this year?
- (c) Will you increase your subscription list to missionary publications?
8. Suggest topics that you would have discussed at the Branch meetings.
9. Give any items of encouragement or discouragement in your home circle.
10. When the work in your own auxiliary is faithfully done, do you stop there, or help the next one?
11. We need extra effort for growing work. Will you, as an auxiliary, give more this year?

ERRATUM.—The article, "Hints for Mission-Circle Workers," in the July number, was written by Miss Mary Sawyer, of Boxford, Mass.; not by Miss Brown, as there given.

MAY MEETING.

THE semi-annual meeting of the Board held in Mt. Vernon Church, Boston, May 31st, was one of special interest. After devotional exercises, conducted by the President, Mrs. Albert Bowker, the usual report of the Home Secretary was given. The statement of the Treasurer showed the receipts from January 1st to May 18th to be \$41,640.07.

The missionary speakers were Mrs. H. N. Barnum, of Harpoot, who spoke of the changes that have taken place during her long missionary life in that place; Miss Emily Wheeler, who told of the joys of missionary work and the need of prayer and reliance wholly upon God; and Mrs. E. M. Cary, of [redacted]

who told of the wonderful progress of Christianity in that country. Most interesting addresses were also given by Miss Fugi Koka, a graduate of the school in Kobe, Japan, and Mrs. Caliope Vaitse, a graduate of the school in Broosa, Turkey. Their simple testimony to the blessing which a pure Christianity brought into their lives, and their expressions of affection for the teachers and of appreciation of what had been done for them, were delightful to hear.

One of the most interesting exercises of the meeting was the introduction of four young ladies soon to go out as missionaries for the first time. They were Miss Emma M. Barnum for Eastern Turkey, Miss Martha H. Piley for the Zulu Mission, Miss Harriet L. Bruce for the Marathi Mission, and Miss Mary Bryant Daniels for Japan. Each of these young ladies said a few words of the work before her, asking that the interest and prayers of the present might follow them to their mission fields. The names of four others were on the programme, who were not able to be present. These were Miss Agnes Marchant, Miss Caroline M. Telford, Miss Frances E. Grisworld, and Miss Mary Radford, all for Japan. The church was well filled, notwithstanding the inclemency of the weather and the outside attractions and duties of Memorial Day.

MRS. AMOS D. LOCKWOOD.

Died in Providence, R. I., May 23, 1889, Mrs. Amos D. Lockwood.

Again has the Rhode Island Branch been called to yield to a higher service one of its honored and valued officers. Made its second President in October 1877, Mrs. Lockwood served it faithfully until 1884, when family bereavement compelled her to resign. This change in no way lessened her sympathy in all which concerned its interests. Personal appeals for Christian enterprises not especially connected with the Branch, ever met a prompt and cheerful response. Many young missionaries have reason to recall the generous proofs of her good wishes as she bade them Godspeed on their way. Her presence at the missionary prayer-meeting a few days before her death leaves as an inspiration to us the memory of her deep interest and love for this special branch of the Master's work.

A. R. W.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1889.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Bath, Central Ch. and Soc'y, 39; Bethel, First Cong. Ch., Aux., prev. contri. const. L. M. Miss Salome G. Twitchell, 22; Sec-

ond Cong. Ch., Aux., prev. contri. const. L. M. Mrs. J. M. Philbrook, 14, Mizpah Band, 14, S. S., 5; Cornish, Aux., 8; Hampden, Aux., 41; West Minot, Cong. Ch., S. S., 4.64; Rockland, Aux., 3,

Golden Sands, 20; Augusta, Aux., 50; Boothbay Harbor, Aux., 20; Gray, Aux., 15; Camden, Aux., of wh 25 const L. M. Mrs. A. H. Tyler, 32, Elm St. M. B., 17.05; Harpswell Centre, Aux., 15.72; Bar Harbor, Helping Hands, 35; Saco, Aux., 12.50; Kennebunkport, South Cong Ch., Aux., 13; Woodford, Cong. Ch., Aux., 2.36; South Freeport, Aux., 37; South Paris, Aux., 13.05; Gorham, Aux., 25; Biddeford, Pavilion Ch., 20; Second Cong. Ch., Aux., 24; Belfast, Aux., 24.50; Norridgewock, Aux., 30; Foxcroft and Dover, Aux., 25; Cumberland Centre, Aux., 31.20; Brunswick, Aux., 70.15; Waterville, Aux., 34.19; Searsport, Aux., 20; Litchfield Corner, Aux., 16; Auburn, Sixth St. Ch., Aux., 5; Wells, Second Cong. Ch., Aux., 34.75; Portland, Y. L. M. B., const L. M. Miss Emma Cummings, 25; Aux. Second Parish Ch., 73.90; State St. Ch., 75; High St. Ch., Light-Bearers, 109.34; Ellsworth, Aux., 22; Fryeburg, Aux., 5.75; Ladies' Centre, 4; West Falmouth, Aux., 6.75; M. C., 3.20; St. Albans, Aux., 2.50; 1,100 65

Total, 1,100 65

NEW HAMPSHIRE.

Conway.—Louise D. Hill, 1 00
New Hampshire Branch.—Miss A. E. McIntire, Treas. Bath, Aux., 11.43; Candia, Aux., const. L. M. Mrs. Ella K. Patton, 25; Charlestown, A Friend, 50 cts.; Chester, Christmas Roses, 12; Dunbarton, Hillside Laborers, 11; East Jaffrey, Aux., 11.75; Gilmanston, Aux., 8.50; Hennessey, Friends, 15; Hinsdale, Aux., 14; Hopkinton, Aux., 5.50; Lempster, Friends, 2; Meredith, Aux., 13; Nelson, Aux., 10; Northwood, Aux., prev. contrl. const. L. M. Mrs. F. L. Small, 7.25; Pelham, Mrs. E. W. Tyler, 5; Peterborough, Mayflowers, 15; Stratham, Aux., const. L. M. Mrs. Evalyne S. Foss, 25.25; Lamp-lighters, 12; Swansey, Aux., 10; Willing Workers, 2.75; Tamworth, Missy Kind-lings, 5; Troy, Aux., prev. contrl. const. L. M. Mrs. Asa C. Dort, 20; Winchester, Aux., 15; 256 93

Total, 257 93

VERMONT.

Pole Haven.—Two Ladies, Cong. Ch., 58
Polesey.—Mrs. A. S. Taft, 5 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Burlington, Aux., 25; East Corinth, Aux., 13.65; Enosburg, Aux., 4.50; Fairfield, Aux., 7.50; East Fairfield, Aux., 3; Georgia, Aux., 7; Highgate, Aux., 8; McIndoes Falls, King's Daughters, of wh 25 const. L. M. Miss Inez M. Duncan, 33.50; Northfield, Aux., 10; Williston, Aux., 10. Ex., 16.75; 106 46

Total, 112 14

MASSACHUSETTS.

Bedford and Woburn Branch.—Miss E. F. Wilder, Treas. Lawrence, Trinity Ch., 18.25; Happy Pilgrims, 21.44; Billerica, Aux., 12; Malden, Mrs. H. Porter, 10, A

Friend, 10; Winchester, Seek and Save, 75.50; 147 19
Barnstable Branch.—Miss A. Snow, Treas. Yarmouth, Aux., 26; Sandwich, Aux., 7; Hyannis, Aux., 6.03; Orleans, Aux., 5; 41 03

Berkshire Branch.—Mrs. C. E. West, Treas. Canaan Four Corners, Aux., 33; Feina M. C., 25; Housatonic, Aux., 21.53; Lee, Willing Workers, 23.11; Lenox, 8.10; Mill River, Aux., 24.50; North Adams, Aux., 107.35; New Lebanon, Aux., 19; Peru, Aux., 25; Top Twig, 5; Pittsfield, First Ch., Aux., 4; Memorial, 40; Coral Workers, 20; South Ch., Aux., 51.06; Richmond, Aux., 25; Sheffield, Aux., 30; South Egremont, Aux., 70; Two Friends, 225; West Stockbridge, Aux., 10; Coll. at Annual Meeting, 71.07; 850 72

Danvers.—Maple Street S. S., 40 00
Essex North Branch.—Miss C. A. Osgood, Treas. Ipswich, First Ch., Aux., 50; Junior Aux., 30; Groveland, Aux., 30; Haverhill, North Ch., 100; West Haverhill, M. C., 22; West Newbury, Second Ch., Aux., 2; 284 00

Essex South Branch.—Miss S. W. Clark, Treas. Salem, Crombie St. Ch., M. C., 10; South Ch., Children's M. S., 5; Middleton, Y. L. Aux., 23; Beverly, Washington St. Ch., M. C., 8; Lynnfield Centre, Busy Bees, 5; Ipswich, South Ch., Aux., 38.16; Lynn, North Ch., Aux., by Mrs. Ford, const. L. M. Miss May Burlison Hatch, 25; Donation, 1; 112 16

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. North Amherst, Aux., 5; Amherst, Second Ch., M. C., 6; Cummington, Aux., 2; Northampton, Gordon Hall M. B., 12.40; South Hadley, Faithful Workers, 20; Miss W., 1; Miss P., 1; 47 40

Middlesex Branch.—Mrs. M. W. Warren, Treas. South Framingham, Aux., 35; Framingham, Schneider Band, 15; Lincoln, Cheerful Givers, 5; Maynard, Mrs. L. A. Maynard, in mem. Fannie, Mary, Hattie, and little Vickie, 5; Coll. at Meeting, 40.54; 103 64

Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Brockton, Mission Sunbeams, 70; Rockland, Cheerful Workers, 5; Braintree, Aux., 8; 86 00

Springfield.—Eastern Ave. S. S., 10 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Ludlow Centre, Precious Pearls, 2 00

Suffolk Branch.—Miss M. B. Child, Treas. A Friend in Y., 7; C. M., 500; Arlington, Y. L. M. C., 20; Boston, G. A. W., 25; A Friend, 5; Employes Shepard, Norwell & Co., 3; Union Ch., Union Workers, 5; Aux., of wh 10 by Mrs. Clara P. Potter, with prev. contrl. const. self L. M., 89.20; Park St. Ch., Aux., of wh 25 by Mrs. E. K. Alden const. L. M. Mrs. J. P. Root, 25 by Mrs. Jacob Fullerton const. L. M. Mrs. G. E. Aiken, 50 by Mrs. G. W. Coburn const. L. M's Miss Emma F. Crosby, Miss Elsie L. Greene, 68.35; Shawmut Ch., Aux., 17; Brighton, Aux., const. L. M. Mrs. M. F. Keene, 25; Cheerful Workers, 15; Brookline, Harvard Ch., Aux., 106; Benevolent Helpers, 10; Chelsea, Central Ch., Pilgrim Band, 25; Dedham, Y. L. M. S., 10; Dorchester, Village Ch., Aux., 30; Band of Faith, 20.20; Everett, Ladies' Missy Soc'y, 5; Hyde

Park, Aux., of wh. 50 by A Friend const. L. M.'s Miss Orla J. Perry, Mrs. C. P. Vaughan, 78.84; Modfield, Morning Glories, 45.61; Neponset, Pebble M. B., 10; Newton Centre, Aux., Mrs. L. S. Ward, const. L. M. Miss Isabella P. Dwight, 25; Newtonville, Aux., 100; Norwood, M. C., 12; Quincy, Cheerful Givers, 5, Roxbury, Eliot Ch., Aux., 36, Highland Ch., Aux., 1.30, Immanuel Ch., Aux., of wh. 25 const. L. M. Mrs. Judson Baldwin, 33.30; South Boston, Phillips Ch., Y. P. S. C. E., For'n Miss'y Soc'y, 11.60; Somerville, Broadway Ch., Earnest Workers, 2.50, West Roxbury, Mrs. L. S. Hotaford, 10,		1,996 80
Westfield.—Sarah D. Gillett,		5 00
Wellesley.—College Christian Asso.,		112 50
Worcester.—Two Friends, 60, Mrs. E. G. Carter, 4.40,		64 40
Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Warren, Aux., 7; Worcester, Ch. of the Covenant, Lend a Hand Club, 5, Little Covenanters, 5.28, Auburn, M. C., 20; Westboro, M. C., 10; Southbridge, Mrs. Sumner Marsh, const. L. M.'s Mrs. L. C. Swift, Mrs. B. M. Lane, 50,		97 28
Total,		3,946 12

RHODE ISLAND.

Westerly.—Cong. Ch., Y. P. S. C. E.,	2 00
Rhode Island Branch.—Miss A. T. White, Treas. Bristol, Aux., 40; Providence, Little Pilgrims, 30, Central Ch., Mrs. H. N. Lathrop, const. L. M.'s Mrs. Susan K. Bourne, Miss Emmeline B. Bartlett, 50,	120 00
Total,	122 00

CONNECTICUT.

Bridgeport.—Aux., 44, Park St. Ch., Pearl Seekers, 5,	49 00
East Conn. Branch.—Miss M. I. Lockwood, Treas. Bozrah, Aux., 10; Brooklyn, Aux., const. L. M.'s Mrs. Wm. R. Thurber, Mrs. Vine Franklin, 56; Central Village, Aux., prev. contrl. const. L. M. Mrs. Sarah C. M. Rogers, 12.04; Chaplin, Aux., 5; Colchester, Wide-Awake M. C., 5.69; Danielsonville, Aux., 16, Y. L. M. H., 5; Griswold, Pachaug Acorns, 10; Groton, Aux., 11.35; New London, First Ch., Aux., 118.96, Juniors, 50, Second Ch., Aux., 46.36; Lisbon, Aux., prev. contrl. const. L. M. Mrs. J. H. Giddings, 23, Norwich, First Ch., Lathrop Mem. Soc'y, 62.82, Light-Bearers, 20, Second Ch., Aux., 5, Thistle-down M. C., 5, Junior Thistle-down, 35, Broadway Ch., Aux., 159.60, Y. L. Aux., of wh. 25 const. L. M. Miss Mattie R. Barstow, 61, Park Ch., Aux., of wh. 25 const. L. M. Miss Harriet R. Trumbull, 172.72, M. C., 15; Greenville, Aux., 39.40; North Woodstock, Aux., 20.80; Old Lyme, Aux., 10; Pomfret, Aux., 37.25, Little Women, 1.75; Putnam, Aux., of wh. 50 const. L. M.'s Mrs. Marshall Kenyon, Mrs. F. J. Daniels, 58.22, Mission Workers, 50, Taftville, Willing Workers, 14.25; Thompson, Aux., 6.58; Waukegan, Aux., 16; Groton, S. S., 10, Fire-Flies, 1.20; Montville, Aux., 3; Plainfield, Aux., 9; Windham, Aux., 24, Woodstock, Aux., 50, M. C., 13,	1,285 49

Hartford Branch.—Mrs. G. B. Shepherd, Treas. Hockingham, Aux., 10; Canton Centre, Aux., 14; Suffield, Y. L. M. C., 20; Wethersfield, Westward M. C., 20, New London.—Second Cong. Ch., Boys' and Girls' M. B.,

Total, 1,41

NEW YORK.

Albany.—Cath P.,	3
Cambridge.—Ocean Pearls,	1
East Bloomfield.—Cong. Ch., Ladies' F. M. Soc'y,	3
New York State Branch.—Miss C. A. Holmes, Treas. Brooklyn, Tompkins Ave. Ch., Y. L. Soc'y, 60, Central Ch., Aux., 134, Puritan Ch., M. B., 10.25, Park Ch., Aux., 12, East Ch., Aux., 75; Binghamton, Faithful Workers, 2; Canandaigua, Aux., 20; Flushing, Aux., 25; Le Raysville, Pa., Aux., const. L. M. Mrs. H. C. Lyon, 25; Phoenix, Aux., 10.65; Sherburne, Aux., 9.50. Ex., 43.40,	340
Total,	440

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D. C., Washington, Aux., 25.65, Monday M. C., of wh. 50 const. L. M.'s Miss Lucy O. Fleishback, Miss Ella J. Morrison, 64; N. J., East Orange, Trinity Ch., Aux., 25, Paterson, Y. P. S. C. E., 25; Plainfield, Aux., 21.50; Pa., Phil., Aux., 248.45, Y. L. M. C., 175.33, Snow-Flakes, 15; Va., Herndon, Aux., 2.40,	535
Total,	535

FLORIDA.

Interlachen.—Woman's Miss'y Soc'y,	12
Total,	12

OHIO.

Cincinnati.—King's Daughters, 2, Royal Messengers, 2,	
Total,	

INDIANA.

Indianapolis.—Mayflower M. B.,	
Total,	

MICHIGAN.

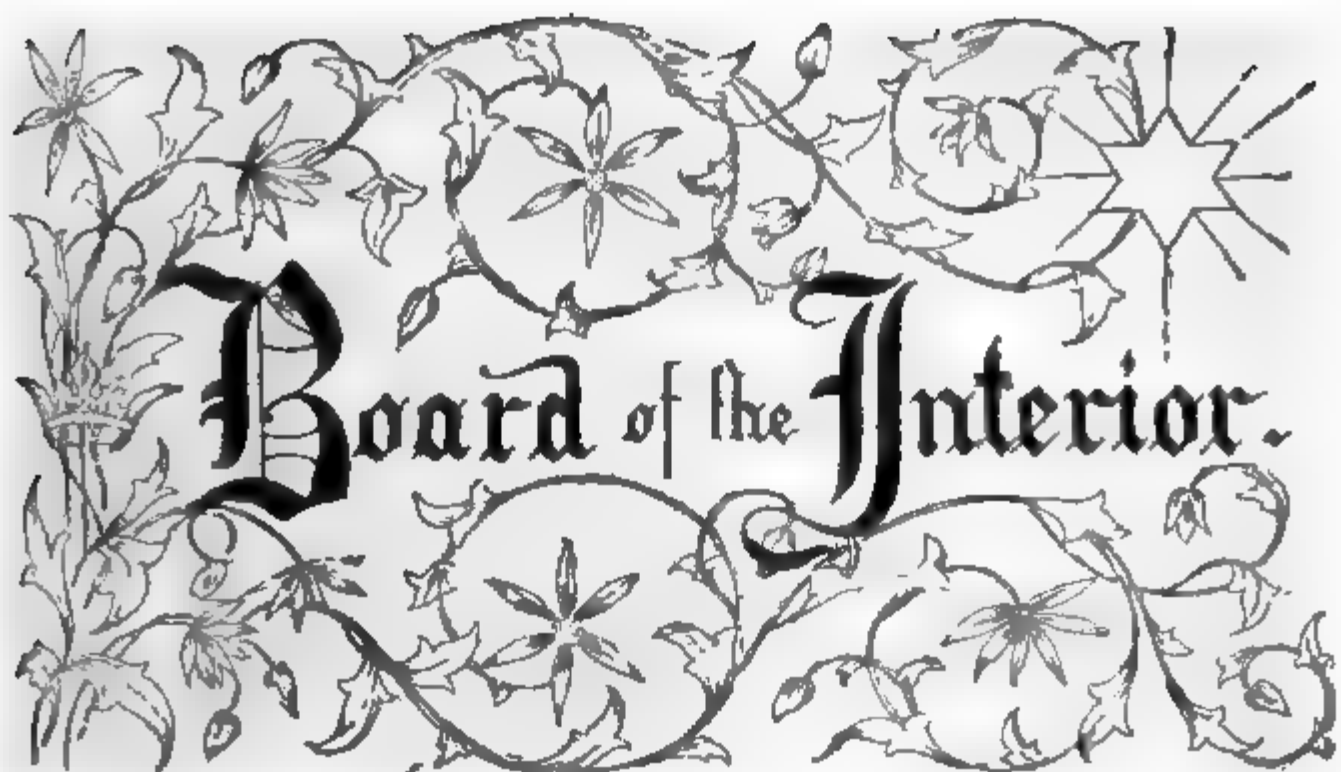
Hudson.—Marie Roberts,	
Total,	

HAWAIIAN ISLANDS.

Nakawao.—Mani Sem'y, M. B.,	2
Total,	2

General Funds,	2,04
Leaflets,	2
Total,	\$2,06

MISS HARRIET W. MAY,
Ass't Treas



CHINA.

SOME NEW MISSIONARIES.

BY MISS ADA HAVEN.

I HAVE made the acquaintance of Mr. Kingman, at last. He seems to bring a great deal of fresh life and purpose into his missionary work. His work has been curtailed ; in fact this fresh life and purpose came near ceasing forever by a fall from a horse. At the time he came up here he was still unable to shake hands with his right hand. It makes me realize what a veteran I am to meet these fresh young workers. Last Friday I was invited to a little dinner given to Mr. Kingman by Dr. Taylor and Mr. Langdon. I have not had anything freshen me up so in a long time. It seemed almost like being at home. With the exception of Mrs. McCoy, the matron of the dinner-party, I was the only "old missionary" there. Three of the group—Mr. Langdon, Mr. Kingman, and Miss Dr. Sinclair—had all come out this fall, and were full of college news and Northfield spirit. The only others, Mr. Aiken and Dr. Taylor, were really new comers, though they seemed like veterans in such a company of those newly arrived. And this is only the first installment of the Wilder-Forman movement. Mr. Langdon properly counts as one of that army, having joined the movement in Princeton before it ever extended itself outside of that college. He is very full of it, and his fresh,

boyish, sanctified enthusiasm, ready for anything in its time and place, whether a prayer-meeting or a game, are beautiful to see. I should like to see China filled with just such workers.

INDIA.

MARATHI MISSION.

MAHABLESHWAR, May, '89.

MY DEAR FRIEND: Our annual mission meeting closed yesterday, and since the special grant and the estimates I have asked for have been favorably voted upon by the mission, I wish now to lay before you the details of my work, hoping to secure your interest in seeing that my plans are carried out.

The special grant of Rs. 300 is asked to carry on my work to the end of the year 1889. This includes Rs. 140 for a teacher in the high-caste-girls' school which I have started, and Rs. 160 for a woman who teaches two hours in the school, and spends the other four hours of each day in visiting the women in the district. I have found this combination very useful; the visitor, by extending her acquaintance among the women, increases the number of pupils in the school, and aids in securing their regular daily attendance. She has endeared the pupils to her by her faithfulness and attractiveness, and consequently finds a ready access to homes she could not otherwise have entered. The women listen readily to her, and look eagerly for her coming. I think she is faithful in reading the Bible to them, and in conversation on its truths. Some of her hearers have already shown a desire for a better way of life. They wish me to have a Bible class for them on my return home.

One woman took her two children out of the school after they had been there a month, for fear they should become Christians; but, strangely enough, they continued to come to Sunday-school. They are very intelligent children, and I felt very sorry to have them leave. Now the visitor writes me that they have been sent back to school, because the mother has found out that Christianity is good for her children.

There is a grand field for work among high-caste women, and as you have sent me here for that special purpose, I hope you will sustain the mission in their vote.

The day school has now thirty-one names on its list, although eighteen is the usual average attendance. The reason of the low daily attendance is that March and April of this year were considered most propitious months for weddings, and as guests were often invited for a week or more, and whole families attend, it makes sad work of school records. I hope the school will

increase and become permanent. It may have serious difficulties before it is settled on a good basis, but I think there is no question of its ultimate success. Thus far the pupils and their friends are very enthusiastic, but one conversion, or even a case of serious religious interest, may frighten away a part or even all the pupils. Faith and perseverance will win in the end.

The Sunday-school connected with the day-school has been a success so far. I take charge, and have five teachers. Besides the girls we have a large class of boys, and an interesting one of from twelve to fourteen women. A few men have come in occasionally, but there is no one to take special care of them. This is an enthusiastic school. It is my delight and comfort, and I am sure it will be the means of great good. The children learn Bible truths by verses and stories, the Lord's Prayer, and our Christian hymns, and an elementary catechism, and they take home every Sunday papers and leaflets which contain gospel truth. I have faith to believe the Lord will bless the sowing of the Word. The school was opened the 15th of January, and has been sustained ever since by special gifts from friends in America. But now the mission vote to sustain it.

My estimates for 1890 provide for two Bible-women, one teacher, and another woman who combines the duty of both teacher and Bible-woman. If means allowed, and the proper women were on hand, the Bible work might be extended indefinitely. In a few years there will be very many who will be competent to take up this work. Now these are studying, or marrying, or too young and inexperienced to command respect. It is my desire and purpose to have a training class for Bible-women, putting it into the hands of one of our best women, until I have sufficient command of the language to take it into my own charge.

There are three young married women in the Bombay church who desire the work, but need careful preparation. They are Christian young women, and were taught in our schools.

We are all gaining in health and strength up here among the hills, and hope to go back with a good store of both to our work on the plains.

Yours sincerely,

ANSTICE ABBOTT.

MEXICO.

EXTRACTS FROM A LETTER FROM MRS. CRAWFORD.

HERMOSILLO, June 16th.

MY DEAR MRS. MILLER: The joy home letters give to us in our far-off station is surely a reward to you for the time and strength it takes to write

them. How I should enjoy one of your meetings again! When in Chicago eight years ago, just before coming to Mexico, I attended one of them, and retain even now vivid memory of the impulse it gave me.

Our little Albert Sturges, two and a half years old, is very frail, and we feel that we cannot keep him here through the long heat of summer; so we have decided that I am to go to Illinois with my three little ones, the youngest three months old, to remain for two or three months. We have no one to leave in care of the work here, so my husband will remain.

You ask about the work here. It is now two and a half years since we came, and we are the only missionary family here. Last fall a church was organized, which now numbers fourteen members. My work is chiefly visiting among the women, and through the winter my husband and I together kept up a school. We hope to bring back a teacher on our return in the autumn, for there is opportunity for a good school here.

Since closing the school I have had two little girls who come daily to study and recite, and have had also four music scholars. In this way we keep a hold on them. The little girls are twelve years old; they joined our church at our last communion.

My husband is often away on tours about the country. He has established services at several points, and goes to visit them as often as he can. You ask about "sleeping on a mat."* There are good hotels in the larger towns and the better classes have every comfort; but the poorer classes live in a very poor way, and in the smaller villages the inns are kept by poorer people, and have few comforts. Mr. Crawford usually carries a blanket and pillow, and if he can find a cot to spread them on thinks himself very fortunate; often, however, he spreads his bedding on the floor.

At our last communion a man came one hundred and fifty miles to be received into church-membership. He had come down here in the winter to attend a great church feast. He came with others to take part in the gambling which forms an important part of all such occasions. My husband was present with a table of Bibles and tracts. This man bought a few tracts, and the next Sabbath came to our services. He was attracted, and seemed to be converted. In a few days he returned to his family, who lived a hundred and fifty miles distant. We had told him the date of our next communion season, and true to his promise he arrived a few days before the time. He said that through the two months since his former visit he had faithfully taught his new faith to his family, and that his wife and eight children had joined him in accepting it. His oldest son, a young man, was so anxious to

*See *Missionary Herald*, September, 1888.

pany his father that they had divided the small sum of money which had set apart for the journey, and paying diligence fare as far as it held and walked the remainder of the way. They remained here about a working to obtain money for their return home. Besides this, the man three days' work toward our new chapel, now under erection. He us that he still keeps up public services in his own house, though he n persecuted.

you will wish to know about our chapel. For two years we have been g services in our own house ; but feeling the need of a house especially rship, we have been obtaining contributions from friends here and in ited States, and now it is well under way. Two months since the tions were laid, and now we are waiting for a carload of lumber to rom Chicago, as we can get it from that point cheaper than here. We o finish it before the rains set in, in July, and have heard that it is here, but my husband will have to work hard to get it under cover be- ie rains begin. The walls are of adobe, two or three feet thick, on it of the great heat here, and will be washed away unless protected by of. I hope to tell you of its completion before long.

are trying every way to raise funds to finish the payments of this . I wonder if any children's band would like to have a share in it? ow the little ones need my attention. Bertie is just getting over chills ver, and, of course, feels very poorly. Little David is very well thus

Your affectionate friend,

II. CRAWFORD.

MICRONESIA.

many friends who were interested in Miss Cathcart's work in Micronesia, will to know that her health is so far restored that she is able to engage in teaching country, though not yet sufficiently strong to make it prudent for her to return beloved work in the enervating climate of the Southern Seas. She sends us the ng letter of a native pastor, translated by her from the Micronesian language.

E to you all. I have seen the things you sent me, and I thank you for

I also praise God who put it in your hearts to decide to help us. It ie Bible says, "And that ye may have lack of nothing." There is one that I wish to ask of you all,—that you beseech God to help us in his

I am striving to do all I can in the work of God, but I have power to hing of myself; it must come from God. I have faith to believe you

pray all the time for us. You who know God and the Bible will do this, and I, when I pray, do not forget you and the people of other countries.

I am glad of this opportunity to write you, though I have not many words to say. I will tell you a little about the work at the Marshall Islands. I went to Namirik in June, and received one man to the church and baptized five children. I returned to Jaluij July 11th, and the 26th received eleven to the church and baptized four children; also married six persons. One law has appeared from the Germans that we must pay tribute to them, and that we can give money for the missionary work but two months in the year. I fear the money cannot be raised to pay the teachers, and that they will have to return to their homes. At this time all the Marshall Islands are wanting books and teachers. It is as if their eyes are open to see the light of the Lord. One good thing they are doing on some islands where they have no teachers. Some of the people go to Ebon, or Jaluij, or Ailinlaplap and stay one year or so in the schools there, and learn to read, and sing, and study the Bible; then they repent and join the church. After this they go back to their own islands and help their own people.

One word I have heard from Ujaie and Lae. They say one Christian woman went in a canoe from Ujaie to Lae every Thursday, to hold meeting with the people; but one day the canoe drifted out to sea, and the woman and a man with her were lost.* The chief and his family have become Christians at Ujaie, and greatly they desire a teacher and books. One time Josef went in a canoe from Mille, to help the people at Likep; from there he went to Knojlen, and found one Christian woman, and she held meetings with the people. She told him if he saw those who decided where to send teachers, to send them one, for "I am only a poor woman who can read the Word a little, but do not know its meaning." Joseph preached to the people one Sabbath, and they heard the Word gladly, and all wanted a teacher.

We saw Dr. Pease and his family yesterday; they came ashore and worshiped with us. He preached to us from Rev. ii. 7; he explained it clearly, and we were thankful to hear. It is good that you all pray that we may be steadfast, and that God may help in his work, for now the foreigners greatly hinder the work of God.

Lantanbon and Lebe they send love to you. Love to you all.

I am, JEREMAIA.

*Soon after this letter was written the Morning Star made her first visit to this island, and enough Christians were found to have a little church organized, and a teacher was left to work there and at Lae. Surely the Lord hath means by which to extend his kingdom that we know not of.

For the Bridge Builders.

REPORT OF CENTRAL TURKEY GIRLS' COLLEGE, FROM
APRIL, 1888-89.

The closing exercises of our school year began, July 1st, with the Baccalaureate sermon, delivered by Mr. Montgomery, from Rom. viii. 9. Subject, "Christian Life is Conformity to the Life of Christ." We are sure his words will not be forgotten, as the sermon was the last one Mr. Montgomery preached in Marash.

July 4th was examination day. A shower in the morning relieved the oppressive heat which had oppressed us, and the friends who came from the towns and villages of our mission to attend annual meetings listened attentively to the morning recitations. The graduating exercises in the afternoon were especially enjoyed on account of the music, which was of a higher order than any of our pupils had been able to furnish before. Of the four who received diplomas that day, three are teaching, and the other one is spending the winter in Smyrna, studying the kindergarten system with Miss Bartlett.

The school opened in October with the same workers as the previous year, with the exception of the matron. Tevik Torvsyan, a widow, and for the past ten years a teacher, came to us for further study, and assumed a part of the duties of the matron, while carrying on also a full amount of study. Our teachers, Hovhann Tootjuyan and Mr. Elisha Roubyan, become more and more valuable to us. As our new teacher has not yet been found, Mrs. Marden continues to favor us by giving organ and piano lessons to our eleven music pupils. We are most grateful to her for this kindness, and consider ourselves fortunate in securing the services of one so proficient in these branches. Intellectual progress among our pupils has been much hindered by fever and ague, which has been unusually prevalent throughout the country this year.

There have been few weeks when some of our pupils have not been absent from work for a day or more, and the weakness of malaria hanging over them has unfitted many of them for doing as thorough work as they would have been able to do in perfect health. The administering of quinine has been almost a regular daily duty, and the amount spent in purchase of this expensive, but only effectual, remedy has formed quite an item in our annual expense account.

At the beginning of our school year the pupils numbered thirty-five,—twenty-three in the College, and twelve in the Preparatory Department. Before the end of the first term one had dropped out from the Senior Class, from ill health, and one from the Preparatory Department, because of intellectual inability to continue. The pupil who left the Senior Class has since passed away. Her trustful acceptance of God's plan for her, and her patient endurance of prolonged suffering, were noted by all who knew her. Her remarkably peaceful death was a fitting close to a life which had been decided in its Christian influence, and we are thankful that four years of it were spent among us, leaving a strong impress upon our school.

We have from time to time received appreciated gifts for our library. Mrs. Axtell has continued to show her interest by sending, recently, a large box of stuffed birds and animals, for which we have made space in the room occupied both as library and museum. A White's Physiological Manikin (which we believe to be the gift of Miss Johnson, of Bradford) is in constant use by the class studying physiology. We would also acknowledge various gifts for the comfort of our girls sent by other friends. Among these were bedding for our sick-room, napkins for the girls' tables, and a box from Bennington County, Vt., whose contents were distributed so that more than seventy people had a share in its benefits. We mention, also, the gift of five hundred and sixty piastres received by Rev. Simon Terzian while in the United States, which was used in aiding a few of our poorest pupils to pay some necessary school expenses. A special gift, secured by the officers of W. B. M. I., enabled us to help prepare some of our poor girls, physiologically, for the work of the year by giving them two weeks in Kerhan (our summer retreat). It was a great event in the lives of these girls, some of whom had never mounted an animal, and most of whom had never been so far from the city before. Although Kerhan is only three hours' ride from Marash, the pleasure and benefit of the trip was as great as a summer vacation in Europe to many of you home people. We have seen the good results, not only physically, but intellectually, through the year. They have had fresh thoughts for their compositions, and, because of this opportunity to study nature a little, are better able to understand their lessons in Geology, Zoölogy, Botany, and Physical Geography. To the many donors represented in this gift, we wish to express our heartfelt thanks in behalf of both pupils and teachers.

Feeling that, for their own good as well as for the help they might be to others, our girls ought to be engaged in some form of Christian work outside of Sunday-school work, we proposed that our weekly prayer-meetings, held in the city. There is much interest in these meetings, which are really *Christian Endeavor Society* without the name. Girls over twelve years of

not members of our school, who promise to take some part in every ; and to commit at least one verse of Scripture daily, in connection ivate reading and prayer, may become members. The secretary has ty names upon her book.

e has never been more interest in our Foreign Missionary Society than nt, though our contributions are necessarily small. We have adopted a of taking one country for each monthly meeting ; and as our girls more intelligent they pray more earnestly for the advancement of kingdom in the world. It is a great joy to us that it is not now the er strange thought it once was to them, that pupils from this school netime go to teach Christ in a foreign land.

ave nothing of special religious interest to report this year, but we en Christian growth, and in looking back two or three years see in marked degree of development of Christian character. The daily ayer-meetings held for fifteen minutes each noon, are attended by all. lay we meet all together to pray particularly for our girls not now in most of whom are teaching.

ve months we have been asking the Lord to restore to health one of s of '87, who has been all that time laid aside from her school work he had begun in Adana. But God has taken her from the work we he would accomplish here, and from her orphan sister, to whom she n as a mother, to a higher sphere. This is the first time death has one of those who had graduated at our school.

re still waiting most eagerly for word of the appointment of a third an teacher for our school. While we recognize the special goodness in giving us health and strength for our unusual burdens of work, we atly the need of another associate, and are earnestly praying that the ill send us the right helper in his own good time.

In behalf of the teachers of Marash College,

ELLEN M. BLAKELY.

Meek souls there are who little dream
Their daily strife an angel's theme ;
And there are souls that seem to dwell
Above this earth—so rich a spell
Floats round their steps where'er they move,
Of hopes fulfilled by Christlike love,
Thus only can be secured.

—Selected.

For the Coral Workers.

CHILD LIFE IN INDIA.

WE are often criticised by our native friends here because we dis our young children.

"The child is very small," they say, "and the fault is trifling. I outgrow it. Why give him unnecessary pain in his short, fleeting child

Their own children are the most privileged persons in the hou They may obey or disobey their elders. There is seldom reward or p

If the family meal includes sweets and fruits, even the creeping b as much as it asks for, often to its serious hurt ; but the mother does the relation between cause and effect. The abundance of cheap toy bazaar on feast days and great market days proves the immense d there is for such things. Many of these toys are made of clay mould rude forms of beasts and birds ; others are wheels, and castles, and to gay-colored paper.

Much is made of the children's part in one of the great feasts. They balls of moist clay in various sizes and arrange them to represent the of the five Pan'dhav brothers. Each image is crowned with bright m blossoms and placed along the wall by the outer doorway. After be mired and then worshiped during the days of the feast, they crumbl and are cast out into the dust of the street.

Another festival is devoted to merry games for women and children on this occasion that the little ones come out in joyous parties thro fields and pasture lands to gather the flowers of the wild balsam. Tl them to strew around the image of the goddess Gowree, in whose ho feast is held.

There is no great pressure as to lessons in the primary schools in Ind almost no tasks at home. Yet the religious education of the child neglected. The baby creeps after its mother when she goes to ma offering at the household shrine ; and she puts into its tiny hands the or rice to be offered.

The boy learns early the meaning of the mark made daily in sacre upon his father's forehead. He imitates it in his play. From bab almost, he recognizes himself as a worshiper of his father's gods. T *inction of castes* is acquired without effort. "Come in from the doo

the mother says ; " the shadow of that *Dher* (outcast) will fall upon you." " Do not eat the cake that woman gave you. She is a Mahar ! " But the shadow of anxiety hangs heavy over these Indian homes, heaviest of all upon the mother's heart.

The problem how to get a suitable wife for the boy—suitable in age, appearance, acquirements, and in means—from the narrow range of their own caste people, is a difficult one. The parents must not bring reproach upon themselves by allowing him to remain unmarried until he is ten years old. But it is for the little daughter that the mother's heart is sorest. She, too, must make a good marriage. If she be not sought they must send far and wide to get a husband for her, one with desirable qualities if possible—at all events a husband.

Then comes the marriage, when all is gayety and festivity for a week or more. And then follows a day when the little girl goes out from her father's house to dwell in the house of strangers. Her parents have no longer legal control of her. She may come home sometimes for a short visit, with stories of her homesickness and loneliness, of want of sympathy, perhaps of unwonted hard work ; and the mother's heart aches over the separation, the present hardships, the probable estrangement of her child as years go on. Her religion gives her neither the consolation of hope nor of trust, only of patience.—*From " Woman's Work for Woman."* *

THE OBSERVER.

CHILDREN'S meetings have claimed the attention of the Observer a good deal of late, and one or two conclusions have become fixed in her mind. First, to make a mission band successful, some responsibility must be thrown upon each member. Children can learn to labor, but never to wait. A child who has something to do to make the meeting a success will not stick pins into a neighbor, or throw paper balls around. Children always magnify their office, be it ever so small. Appoint a boy to pass the contribution, and he will be there every time, alert for the opportunity. The committee on seating the audience (ushers) will be early, also the committee on hymn-books. A committee on ventilation is a good one, needed in some of our lecture-rooms. And the Observer has noticed that where these committees are changed often, new zest is added to their work. She finds the reports of former meetings written by the young secretaries the most interesting exercise of all to most hearers, especially when the names of Margaret, and Katie, and Ernest, who recited their parts, are read.

The Observer enjoys the devotional exercises best when they are carried on by the children. Children's prayers ask for just what they want, and Bible texts quoted by young lips strike a tender chord. Ask the children to find a Bible promise in answer to every one of the seven petitions in the Lord's Prayer for your next meeting, and you have parts for seven bright little students.

A method of which the Observer enjoyed the result greatly was tried not long ago in Chicago. A missionary letter was given to two little girls, half to each, and they were asked to give the substance of it in their own words at the next meeting. They told the story in quaint, childish language; and both they and their hearers will remember that letter far longer than if it had been read word for word.

Children must have warm-hearted, constant leaders. They are always ready to be led. One who says, "Come, work with me," is worth fifty who say, "Go; you ought to be interested in missionary work."

Love to Christ is the one essential for leadership. Love for children may induce one to undertake it, but only love for Christ will enable one to stand at the front, in season and out of season, summer and winter, year after year. Such love will pray out the way to the best methods and to the most gifted helpers.

THE CONDITION OF HEATHEN WOMEN.—ITS EFFECT UPON WOMAN IN AMERICA.

THE traditions of Turkey still keep down Europe; the vast East, with its solid and unbroken prejudice, discourages our little England and America. When we consider that out of the 1,877,942 pupils in the schools of British India in 1877-78 less than one hundred thousand were girls, we have a fact which makes it seem as if this planet, taken as a whole, was still intellectually uninhabitable for women. Then we must take further into view that in the presidency of Bombay the prize books distributed to deserving girls in the Government-aided schools have such passages as the following: "If the husband of a virtuous woman be ugly, of good or bad disposition, diseased, fiendish, irascible, a drunkard, old, stupid, dumb, blind, deaf, hot-tempered, poor, extremely covetous, a slanderer, cowardly, perfidious, and immoral, nevertheless she ought to worship him as god, with mind, speech, and person. The wife who gives an angry answer to her husband will become a village pariah dog; she will also become a female jackal, and live in an uninhabited desert. The woman who speaks disrespectfully to her husband will be dumb

in the next incarnation. The woman who hates her husband's relations will become from birth to birth a muskrat, living in ordure and filth." We must remember that the marriages for which this code is provided are mostly child marriages, made without the consent of the bride. We must remember that these prize books are distributed virtually at the expense of the British Government; and how vast is the abyss of ignorance and degradation in which these things show women as plunged! But that abyss comprises the greater part of the human race, and the teeming millions of China, Africa, and Oceanica would show nothing much better.

This dense resistance may not affect, directly and obviously, the more enlightened sentiment of more favored regions, but it affects it indirectly and unconsciously; the status of woman is determined by the condition of mind of the human race. The wonder will one day be not that she did not accomplish more in the nineteenth century, but that she accomplished what she has.
—*Col. T. W. Higginson.*

A GREAT NEED.

THERE are many great needs in missionary work, but the present need in the Kobe Home is an imperative one, and since the large donors have failed to meet it, we turn to you our smaller givers,—you who give dimes and dollars well wrapped in prayers,—you who can always give a little more, sure that you will not disappoint us. You know the story. You know that Japan is to Asia very much what England is to Europe,—a leader and example. You know the Kobe Home is to Japan what Wellesley and South Hadley are to America,—what Gerton College is to the women of England. And the Kobe Home must have a piece of ground which lies between its inclosure and the public street, both because enlargement is essential to its power, and in order to keep out undesirable neighbors. After much deliberation and prayer, the Executive Committee W. B. M. I. promised the necessary \$3,700 in your name, believing that you would recognize the call as from the Lord. A friend who bears all these burdens of privilege on her heart wrote some time ago: "I am glad you have promised the \$3,700. I send you one dollar for it. O if every woman who could would do the same, the money would be in the treasury by Saturday night. I took your letter, as Hezekiah did Rabshakeh's, before the Lord. I did ask for it right out. Then I thought of old Father Sewall of Maine, who was asked to 'lead in prayer' after an earnest missionary appeal. The dear old man marched straight up to the desk and laid down a piece of money. 'I asked you to pray,' said the moderator. 'Yes, yes; but I can't pray with a clear conscience till I have given something to bring in the kingdom;'

and then he poured out his soul as only he could. So here is my piece of money. It is extra, so our auxiliary will not suffer in its pledged work."

Dear friend, whoever you are who may read these lines, please follow this good example, and send your dollar, or your five, ten, or twenty dollars, as the Lord has prospered you. Do not hesitate to send a small gift if you cannot give more, but do not forget to follow it with your prayers. We must have the \$3,700. We have asked it of the Lord, and we believe he will put it into your hearts to answer our prayer.

YOUNG PEOPLE AND MISSIONS.

[From an address by Prof. Henry Drummond.]

"CHILDREN are not yet rooted in the environment of any country. It is only as we grow up that we become provincial. No man, in fact, has a finer chance, in any department of Christian work, than the teacher who would interest the young in missions. There is that in the instincts of the young which affords enormous leverage; between the wonderfully adventurous spirit of the boy and the heroic career of the missionary, there is natural sympathy. The facts will make all the impression, create all the interest, enlist all the scholars, if they are only known, and the teacher should know them."

After remarking on the point that in order to deepen this interest it should be made specific and practical, Professor Drummond insisted upon the importance of having missionary maps, the giving of magic lantern exhibitions with missionary slides, and showing of curiosities from missionary countries; also upon the circulation of first-class missionary literature, and addresses from missionaries temporarily away from their fields. He concluded as follows: "Interesting scholars to become missionaries is the highest department of our work, and the one most of all neglected. It is not enough to watch among the scholars for an interest in missions. We must watch for the dawn of the missionary spirit, and direct the picked few who manifest it by solemn and careful steps. The missionary spirit steals into the mind at a very tender age. It is too great a thing to come late. It has to bear too much strain to be of hasty growth. The few missionaries whom I have ventured to sound upon this matter have unanimously testified that the call came to them when very young, and I am inclined to place the usual time of impression at about the age of twelve years." This fact gives a new impulse to all the missionary work of the Sunday-school.—*Spirit of Missions.*

Home Department.

STUDIES IN MISSIONARY HISTORY.

AUSTRIA.

Missionaries: Who are they? How long in the field?

Prague: Are there any ordained men among the helpers? How many col-
Porteurs? How many meetings a week? How many of the suburbs occu-
Pied? Annual Report A. B. C. F. M.

Out-stations: How many in all, including the Prague suburbs? Give
names of some of the most important. How many meetings each week in
the suburbs?

Churches: How many have been formed? With how many members?

Seminary at Krabschitz: (W. B. M.) How many pupils in attendance
the past year? Annual Report W. B. M.

Bible-women: How many? Tell something of their work.

Pastor Schwartz' School: (W. B. M.)

Persecution: Is public sentiment growing more liberal toward Protestant-
ism? May public meetings be held? May children be admitted?.

Reflex Influence: What has this mission done for work in the United
States? In Cleveland? In Chicago?

Bible Work: Give incidents.

Helps: *Mission Studies*, August, 1887 and August, 1889. *Missionary
Herald* and *Life and Light*, back numbers.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 18 TO JUNE 18, 1889.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rock-
ford, Treas. *Aurora*, First Ch., M. J.,
2; *Ashkum*, 2.08; *Buda*, 15; *Chicago*, G.,
15, *Bethany* Ch., 6, *Leavitt St. Ch.*, 10,
New Eng. Ch., 41; *Danvers*, 19; *Evanston*,
88.88; *Geneva*, 12; *Hyde Park*, South Pk.
Ch., 10; *Harvard*, 10; *Ivanhoe*, 10.75;
Lake View, Ch. of the Redeemer, 23.80;
Maplewood, 5; *Melvin*, 4; *Oak Park*, 37;
Princeton, 22.30; *Sterling*, 15; *Spring-
field*, 10; *West Bureau*, 7.65, 366 24

UNION: *Ashkum*, 1.85; *Chicago*, *Bethany*
Ch., 15, *First Ch.*, 75, *New Eng. Ch.*, 50;
Danvers, *King's Daughters*, 5; *Elgin*,
First Ch., 12, *Prospect St. Ch.*, 2; *Evans-
ton*, *Lily Brown*, 24; *Sandwich*, *King's
Daughters*, 5; *Sterling*, 15, 204 85

JUVENILE: *Ashkum*, *Buds of Promise*, 2;
Chicago, *Jennie*, *Edna*, *Robbie*, 30 cts.,
Plymouth Ch., 11; *Danvers*, *Busy Bees*,
8; *Griggsville*, 13; *Hyde Park*, *South
Park Ch.*, 20; *Peoria*, *Mission Builders*,
20.28; *Victoria*, *Lamps of Love*, 7.55, 82 13

SUNDAY-SCHOOLS: *Chicago*, *Argyle Park*
Ch., 1; *Evanston*, 71.09; *Lockport*, 6.67, 78 76

SPECIAL FOR KOBE: *Chicago*, *First Ch.*,
Y. L. S., 25, *New Eng. Ch.*, *Mr. V. Law-
son*, 10; *Galesburg*, *First Ch.*, *Aux.*, 20;
Oak Park, *Young Men's Soc.*, 25; *Rock-
ford*, *Asso. Coll. at Junior Rally*, 6.25;
Sandwich, *King's Daughters*, 12; *West-
ern Springs*, Y. L. S., 3.60; *Wilmette*,
Mrs. Julia Kirk, 2, 105 85

FOR SAMOKOV LAND: *Mrs. F. Fisk*, 10 00

Total, 847 83

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Anamosa, 8.70; Berwick, 3; Cherokee, 10; Chester Centre, 9; Durant, Mrs. Dutton, 5; Farragut, 10; Grinnell, 10; Mitchellville, 1.15; Mt. Pleasant, 10; Oaks, North Carolina, Miss Douglass, 10; Webster, 5.	88 85
JUNIOR: Dunlap, Y. P. S. C. E., 5; Durant, 5; Grinnell, 11.04; McGregor, Y. P. M. S., 10; Osage, 4.25; Genoa Bluffs, King's Daughters, 2.44.	37 73
JUVENILE: Anamosa, 6.81; Grinnell, Busy Bees, East Branch, 20.91, South Branch, 4.25; Muscatine, Seeds of Mercy, 4; New Hampton, 10; Harlan, Mrs. Foss' Children, 6.48.	68.50
SUNDAY-SCHOOLS: Humboldt, 2, Sloan, 51 cts.,	2 51
SPECIAL FOR KORE LAND: Ames, Mrs. Tilden, 1; Council Bluffs, Mrs. Montgomery, 1; Des Moines, Ladies of U. Park Ch., 4; Midland, Mrs. Florence Wright, 1.	7 00
Total,	188 59

MASSACHUSETTS.

Plymouth.—Mrs. J. W. M., for Kobe Land,	1 00
Total,	1 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Dorr, 8; Detroit, 50; Porterville, 2; Portland, 23; Salem, 5; Webster, 10; Anonymous, 50 cts.; "e. g." Michigan, 25.	123 50
JUNIOR: Churches Corners, Y. L. M. C., 15; Detroit, First Ch., Y. P. M. S., 25; Grand Rapids, South Ch., C. E., 2.25; Pontiac, Y. L. M. S., 5; West Branch, Y. P. S. C. E., 3.	50 25
JUVENILE: Detroit, Woodward Ave., "The Cup-Bearers," 17.61; Essexville, Morning Star Mission Band, 3.75; Romeo, "Sunbeams," 40; Sandstone, "Children's Mission Band," 13.77; Vernon, "Cheerful Givers," 13.	68 14
SABBATH-SCHOOLS: Dorr, 2; Essexville, 1.06.	3 06
Total,	264 25

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. Duluth, 25; Faribault, 25; Lake City, 15; Minneapolis, Plymouth Ch., 177.50; Vine Ch., 5; Mapleton, 6.75; Marshall, 5; New Richland, 3; New Ulm, 5.35; Northfield, 21.56; Owatonna, 14; Rushford, 7; St. Paul, Plymouth Ch., 18; Springfield, 5.	333 16
JUNIOR: Austin, 4.50; Northfield, Y. L. M. S., 31.84; Carleton College Aux., 45.15.	81 49
JUVENILE: Alexandria, Cheerful Givers, 20.75; Brainerd, S. S., 3.32; Hancock, S. S., 2.20; Lake City, S. S., Birthday Box, 1; Marshall, Cheerful Givers, 15; Minneapolis, Open Door Ch., Miss. Band, 2; New Ulm, S. S., 1.55; Northfield, S. S., 40; Rochester, S. S., 5.74; Sauk Centre, Little Lights, 3.	94 66
Branch total,	509 31

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3161 Washington Ave., St. Louis, Treas. Carthage, 25; Kansas City, Fifth Ch., 10; Lebanon, 10; Springfield, First Ch., 5.	54 00
JUNIOR: Kansas City, Clyde Ch.,	3 00
Total,	57 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Myria, Treas. Bellevue, 21.50; Cleveland, Euclid Ave. Ch., 200; Fremont, Mrs. Rogers, 4.30; Grand River Conf., Missionary Alliance, 2.50; Huntsburg, 10; Oberlin, 173; Paddy's Run, 15.25; Pataskilla, 24; Saybrook, 5.70; Springfield, Lagonda Ave. Ch., 10.	401 255
JUNIOR: Cincinnati, Helping Hand Society, 14.10; Cleveland, First Ch., Y. P. S. C. E., 9; Conneaut, Opportunity Club, 4.	21 00
JUVENILE: Geneva, Coral Workers, 10; Madison, Coral Workers, 5.40.	15 40
Total,	508 755

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. Armour, 5; Buffalo Gap, 3; Deadwood, 12; Ipswich, 3; Iroquois, 4; Valley Springs, 2.50.	29 15
JUNIOR: Yankton, College Girls,	10 20
JUVENILE: Pierre, Cheerful Givers, 6.30; Yankton, Willing Hearts, 2.	10 20
Total,	60 25

GEORGIA.

Atlanta.—Ch. of the Redeemer,	13 00
Total,	13 00

WISCONSIN.

BRANCH.—Mrs. E. Coburn, of Whitewater, Treas. Beloit, Second Ch., 12; De Pers, 5; Mukwonago, 13.64; Racine, 5; Windsor, 12.	50 61
JUNIOR: Green Bay, Y. P. S. C. E., 10; Ladoga, Legacy of Anna Pallister, 25; Union Grove, King's Daughters, 5.	40 00
JUVENILE: Antigo, Willing Workers, 50; Green Bay, M. R., 25; Milwaukee, Grand Ave. Ch., M. B., 50.	75 50
FOR KORE HOME: Brodhead, 10; Janesville, Junior Rally, 5.50; Milwaukee, Pilgrim Ch., W. M. Soc., 5.	20 50
Less expenses,	17 73
Total,	173 28

MISCELLANEOUS.

Sale of leaflets, etc.,	29 45
Total,	29 45
Receipts for month, Previously acknowledged,	2,002 05
Total since October,	24,311 47
	\$25,054 135



JAPAN.

Miss Gunnison writes, April 1st, to the Young Ladies' Branch:—

THREE months of this new year have passed away, and with them many blessed experiences, whose influence, I trust, will never be forgotten. Hardly had the new year dawned upon us, with all its bright hopes, when we were called upon to mourn the loss of one of the daughters of our school,—the first to be called to the home above. Mrs. Fuwa was a member of the first class which graduated six years ago, and soon after leaving school she became the wife of one of our pastors: her life did honor to her Christian teaching, and the place she occupied as a mother and a Christian worker will be hard to fill. As her death took place many miles away from Kobe, we held a memorial service in our chapel, which seemed to us very impressive. Four members of the first graduating class were present, who told, in voices choking with emotion, incidents in the life of their departed classmate.

Their class motto, "One in Christ," made with white letters upon a black round, was hung in front of the desk on the platform, and was gracefully draped in black and white. It was with difficulty that the four classmates controlled their voices to sing the hymn beginning,

"I will sing you a song of that beautiful land,
The far-away home of the soul,"

After one of their number had told how it was the favorite song of their departed classmate, who once said, "I hope that will be sung at my funeral." I believe that this service was one of the links in a chain of influences which prepared the hearts of our girls for the religious awakening in our midst a few weeks later. On the day of prayer for schools and colleges we were moved to pray with special earnestness for our girls, and we felt sure from that day that a blessing awaited us. So when Mr. Wishard, who is making a tour in behalf of the Y. M. C. A. work, came to Kobe, we felt that he might be the messenger to bring God's answer to our prayers; and so it proved to be.

Mr. Wishard spoke very quietly, but firmly, at several meetings, and after his final talk sixty-one girls expressed a desire to accept Christ as their Saviour. During the two weeks following, one of the Kobe pastors came to the school nearly every day, holding meetings and conversing with any who desired to receive help. This work was not among the new converts only, for nearly every Christian girl in the school seemed to be longing for a special blessing, and attended these meetings with a heart full of earnest feeling. One Sabbath evening the school was divided into three companies for special meetings; one consisting of the church-members, another of the new converts, and the third, of those who were still out of the fold. There were but six girls in the third meeting. Have we not great reason to be thankful and to praise the Lord?

April 2d.—Last Friday our school closed for a week's vacation. The closing exercises were entirely in English, and the girls went so far beyond our expectations that the fatigue occasioned by the strain of examinations and rehearsals was almost entirely forgotten, and it was with a feeling of satisfaction that we looked back over the work of the term.

April 3d.—To-day is one of those beautiful, bright spring days when all nature is full of joy and gladness. The month of March was unusually cold and disagreeable, so that the warm, sunny days are more than welcome this year. Many of the girls have gone to their homes to spend the vacation, but about eighty are still here. They are out on the verandas in the sunshine this morning, which they seem to enjoy thoroughly.

April 4th.—Yesterday morning I was interrupted by callers, and in the afternoon we all went to a church picnic about two miles away on the bank of a dry stream.

The amusements of the Japanese on such occasions are so childlike it is quite interesting to watch them, and one cannot help entering into their enjoyment, as we enter into that of children, when we see them at play. Recently one of our past graduates was married, and it was our pleasure to attend the wedding, which took place in a hotel which is kept in foreign style. As we walked down the long reception-room, carpeted with Brussels carpet and lighted with electric lights, we could fancy ourselves in America again.

The ceremony was performed as nearly as possible according to our customs, but one feature of the evening, which would have been quite startling to a new arrival, I fancy, was the ringing of an ordinary table-bell as each number of the programme was completed. This is done at all large preaching services, too, and is very jarring to the nerves of an American.

April 5th.—Miss Searle returned yesterday from a short visit to Okayama, and brought very encouraging reports from the work in that region. It always helps and encourages us to see something of the work in the interior. Last evening a large preaching service was held in one of the churches here, and some Buddhist priests made quite a little disturbance by speaking out during the preaching, to dispute some things that were said by the speakers. There seems to be an unusual awakening on the part of the enemies of our Lord here at present, and I take this as a most encouraging sign. When they begin to take up arms to oppose us, it is a strong proof that we are not working in vain. But sometimes it seems as though our greatest enemies were to be found among the European and American merchant class residing in this country. . . . With earnest desire for your welfare as a society and individually, I remain,

Your sister in Christ, EFFIE B. GUNNISON.

TURKEY.

Mrs. Baldwin writes:—

WE have been interested in several weddings since we returned, and you will think girls from our school are much sought after. In my last I told you of Rebecca M. having married one of the Professors in Aintab College. One of the missionary ladies writing from there says: "Professor Krikoryan's wife is planning to visit regularly among the women. She has also taken Mrs. Graham's class in the Second Church. She is very ready for anything that is needed to be done, and we are all charmed with her. She is very happy in her home. We had a meeting of the Y. M. C. A. at the College the other evening, and she gave us some fine music on the organ, and sang in a quartette. We all think the Professor is to be congratulated."

December 28th, Maritsa, who taught for some time in the Orphanage here, and was afterward governess in a private family, was married to an Armenian merchant, and soon afterward went to Russia to live, her widowed mother accompanying her. A girl with a sweet Christian spirit, who will be sure to exert a good influence on her husband and all around her.

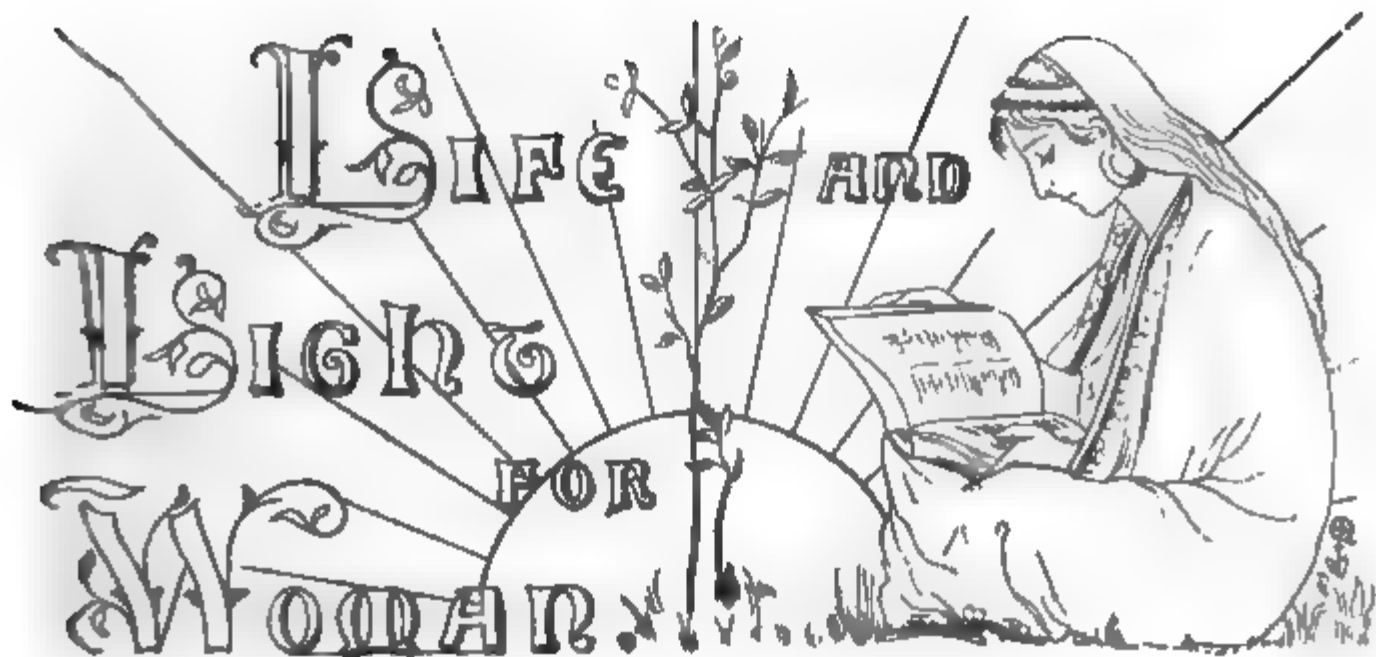
February 20th, Yakouhi was married to one of the most earnest men of the church (in Broosa East), and her future home is right here near us. So many have married and gone away, that we are very glad to have one stay. She has played the organ on Sundays, and taken an active part in the Sunday-school. Recently another pupil, who has been in the school but two years, has become a wife, and in a few months will go to Harpoot to live. These five girls all became Christians and united with the church during their stay in school, and we have every reason to believe that each one will exert a

decided influence for good in her new home. But I ask you when this letter is read to make special mention of them in your prayers. They all have a great love for the school, and their parents repeatedly refer to the benefit they enjoyed while there.

At Yakouhi's wedding I was much interested when I saw with what pardonable pride Yakouhi's diploma, neatly framed, was shown to the friends who came to see all her pretty things. The greater part of her outfit was her own handiwork, showing great industry and skill, and the same could be said of Aghavani's. It would have done credit to our girls at home. Many of Yakouhi's friends asked, "And what is that piece of paper with some writing on it, and a bit of blue ribbon?" the tone of voice showing plainly what they thought. Then would follow an explanation of how her father had paid so much money, and her mother had spared her to go to school so many years, and she had been one of four competent to complete the course of study, and counted worthy to receive this commendation from her teachers and the trustees of the school; so that only "a simple piece of paper," it really represented a great deal. Her husband said it meant more to him than anything else. He has several times made unsuccessful attempts to learn English, but now he has taken it up again with his wife for teacher. He has a class of young men in the Sunday-school, and when the new year came in he ordered through Mr. Baldwin a copy of Peloubet's Notes, so that his wife and he could have this help in preparing their lessons. I wish what our girls learn in school might be prized by many more; then our school would fill up rapidly.

Lately Miss Cull and Miss Wells have started a new thing in the school. On Friday afternoon, once in two weeks, there are compositions read, pieces spoken, and friends are invited in and made welcome. This is good practice for the pupils, as well as an incentive to do their best, and it is pleasant to have one specified time in the week when visitors may see something more than the mere routine class work.

Have you heard of the arrival of the new iron bedsteads from England in January, provided by Mr. Crawford from some funds he had in hand to use for some such purpose? They are neat and comfortable with spring mattresses, and the dormitories present quite a different appearance. New maps were ordered at the same time, and these will prove a real treasure to those who have geography to teach, for the old maps (old when I entered the school) were so worn and torn that it was difficult to find a place when you knew its exact location. These were paid for from the income of the school. How much pleasure the arrival of these things did give us all! We called it our Thanksgiving day, and Mr. Baldwin and I spent the day at the school, the ladies and ourselves dining at Mr. Crawford's table.



VOL. XIX.

SEPTEMBER, 1889.

No. 9.

SURVEY OF FOREIGN WORK.

ONCE more we come to the season for presenting to our readers a glimpse of the foreign work of our Board as a whole. So many of our friends can read, with the brief schedule that our space allows us to give, much of the heroic work accomplished, we make no apologies for occupying so many pages with what may seem dry statistics to the casual reader. We give it in this number since the reports from the field come in at this season, and we hope it may prove a helpful foundation for papers on "the wide field" in November meetings. The subject of thank-offerings was treated quite fully in *LIFE AND LIGHT* for November, 1888.

ZULU MISSION, SOUTH AFRICA.

MISSIONARIES.—Mrs. Mary K. Edwards, Miss Fidelia Phelps, Miss Martha H. Pixley, Miss Mary Pixley (assistant), and Miss Martha E. Price, at Lindley (21 miles northwest from Durban); Miss Susan Tyler, at Umsunduzi (30 miles northwest from Durban); Miss Gertrude R. Hance, at Umvoti (40 miles northeast from Durban); Miss Annie McMahon, at Mapumulo (80 miles north from Durban). **SCHOOLS.**—Lindley (Inanda) Seminary, in charge of Mrs. Edwards, Misses Phelps and Price, 62 pupils; Boarding school at Umzumbe, Miss Kate Houseman (supported by the W. B. M. I.), and Miss Welch in charge, 50 pupils, 2 Bible-women, one at Umvoti and one at Inanda.

The seminary at Inanda has had a prosperous year, the airy rooms of the new building adding not a little to the comfort of both teachers and scholars. The large schoolroom was specially appreciated during the closing exercises of the term ending November 27th. Two days were given to the examina-

tion of classes, and the last afternoon there were singing, compositions, and recitations of poetry. Parts of the cantata, "Under the Palms," were very creditably rendered. When we remember that some of these girls appear at the school in their blankets, almost directly from heathen kraals, the work accomplished may be better appreciated. The agricultural department is growing success. They have harvested potatoes, corn, beans, pumpkin, and African products sufficient to supply one third of the table necessities for the whole school. One hundred and thirty-eight trees were planted on Arbor Day this year. Of those planted a year ago Mrs. Edwards writes: "The growth of the eucalyptus and acacias is truly wonderful. If we could only see as rapid spiritual growth, how happy we should be!" Miss Price, who has been in this country for rest for several years, arrived in Inanda May 23. Miss Hance also started for Umvoti June 1st, accompanied by Miss Mart Pixley, who goes to her parents in Lindley as a missionary of the Board. Miss Mary Pixley, though not a regular missionary, has been doing valuable service in the seminary during the year; Miss McMahon, after a long struggle with ill health, has felt obliged to lay down her missionary work, and arrived in this country early in June; Miss Susan Tyler, who so bravely and earnestly took up her mother's work in the Umsunduzi Station, is now accompanying her father, whose health compels his return to America.

The school at Umzumbe has had a pleasant and prosperous year. In order to provide for the increasing numbers the teachers place three children behind one desk in the schoolroom, and crowd them closely around the dining-room tables. More responsibility has been placed on some of the older girls, and they have developed beautifully under it. Some have served as pupil teachers, others assist in cutting and basting garments, and in the care of the younger scholars. A kindergarten forms a pleasant department of the school; and their part in the closing exercises of the year were highly appreciated. The two Bible-women in this mission are doing good work at Inanda and Umvoti.

WEST CENTRAL AFRICAN MISSION.

MISSIONARY.—Mrs. Wm. E. Fay, at Bihé.

Mr. and Mrs. Fay have been alone at this station for the past year, Mr. and Mrs. Saunders having been transferred to Benguela, on account of exigencies in the work there. Before this transfer Mrs. Saunders had charge of a small school of older children and Mrs. Fay of one for the younger. The older school being considered the most important, Mrs. Fay has given her time to this, and her own school has been given up. Mrs. Fay writes: "All but four of the children can read, the more advanced having gone through the primer and Mr. Stover's translation of the Gospel Story. There

is every prospect that the children will be able to run faster than the printing-press or the translator since they have learned to read. I have attempted something of arithmetic with the older ones, but am laboring under the disadvantage of no text-books. Indeed, our school is in a decidedly primitive state as yet in furniture as well as books, yet the minds of the children are being awakened to the truths of the gospel, and since God's Book is the most important one, our time can be well spent in its study." Under date of April 17th she writes: "We expect Miss Bell next month, and I cannot tell you how pleasant it is to look forward to the companionship of a white woman once more."

EUROPEAN TURKEY MISSION.

MISSIONARIES.—Mrs. Ellen R. Baird, Mrs. Fannie G. Bond, Miss Harriet L. Cole, and Miss Helen E. Matthews, at Monastir (400 miles northwest of Constantinople); Miss Sara E. Graves at Samokov (300 miles northwest of Constantinople); Miss Ellen M. Stone at Philippopolis (150 miles northwest of Constantinople). Eleven Bible-women; four day schools.

Of the general work in this mission Miss Stone writes: "There was never a time since the evangelization of Bulgaria began when there was such universal readiness on the part of the people to listen respectfully, at least, to the gospel message. . . . Many things are rapidly weakening the faith of the people in their Greek Church,—a fact which the Roman Catholics are taking advantage of to the utmost of their ability, both in Macedonia and Bulgaria. In the principality, at least, they have the encouragement of Prince Ferdinand and his mother, Princess Clementina, whose ample purses are widely opened to provide superior facilities for the Catholic churches and schools." Miss Stone makes this a basis of a strong appeal for means to prosecute the Protestant work with greater vigor. As a specimen of the success of Bible-women's labors, she says of one place, "The women who a few years ago could not restrain their hands nor their tongues from doing all the violence in their power to their two fellow-villagers, who had been bold enough to declare that they would follow the Lord as he reveals himself in his Word, have caught this sister at the street corners, or wherever they could find her, to ply her with eager questions and to learn more of this way."

The school at Monastir (supported by the W. B. M. I.), under the care of Misses Cole and Matthews, has had a prosperous year. Miss Matthews, who went to Monastir a year ago, writes enthusiastically of her interest in the school and in the people about her, and is already able to render most acceptable aid. Mrs. Bond has made several quite extended tours among the out-stations during the year, where her medical skill has won her many friends and help to bring together audiences to listen to the truth.

WESTERN TURKEY MISSION.

MISSIONARIES.—Miss Clara H. Hamlin, Miss Isabel F. Dodd, Miss Flora A. Fensham, Miss Helen E. Melvin, Miss Ida W. Prime, at the Constantinople College; Mrs. Fannie M. Newell, Miss Olive N. Twitchell, Miss Martha J. Gleason, at Constantinople; Mrs. Catharine Parsons, Miss Laura Farnham, Miss Marion E. Sheldon, at Adabazar; Miss Mary L. Page, Miss Agnes M. Lord, Miss Emily McCallum, Miss Nellie C. Bartlett, assistant, at Smyrna; Miss Phebe L. Cull, Miss Helen L. Wells, at Broosa (57 miles southeast from Constantinople); Miss Myra P. Tracy, Miss Eliza Fritcher, at Marsovan (about 350 miles east of Constantinople); Miss Sarah A. Closson, Miss Fannie E. Burrage, at Cesarea (370 miles southeast from Constantinople); Miss Laura B. Chamberlain, at Sivas (400 miles southeast from Constantinople). **SCHOOLS.**—The Constantinople College for Girls, in charge of Misses Hamlin and Patrick (Miss Patrick supported by the W. B. M. I.), 55 boarders, 34 day scholars; boarding school at Talas, in charge of Misses Closson and Burrage, 36 boarders; boarding school at Smyrna, in charge of Misses Lord, McCallum, and Lawrence (Miss Lawrence supported by the W. B. M. I.), 15 boarders, 70 day scholars; boarding school at Marsovan, in charge of Misses Fritcher and Wright, 23 boarders, 50 day scholars; boarding school at Sivas, in charge of Miss L. B. Chamberlain, 16 boarders, 20 day scholars. Nineteen Bible-women; 61 day and village schools.

Early in the year the teachers at our Constantinople Home wrote of good numbers and outward prosperity, but mourned the lack of spirituality, especially among the new scholars. In April, however, a season of religious interest began, which grew and deepened till it became more powerful than any in the previous history of the school. Miss Dodd writes: "There is no excitement, but there is an utterly changed current of feeling in the school. Girls who were disobedient and deceitful, are now docile and frank, and those who were so indifferent and worldly that we felt hopeless about them are asking how they may be saved, and rise for prayer in the meetings. Miss Patrick, who is now in this country, expects to return in August, and Miss Hamlin is to leave the college for a home of her own in Marash, in the early autumn. The city mission work in Constantinople, under the care of Mrs. Newell and Miss Twitchell, has increased in numbers and power since their entrance into the new building a year ago. The average attendance at the Sunday-school has been 240, against 202 of last year. The classes are distributed over four stories, and comprise all ages. The day schools are growing in numbers, most of the pupils being regular attendants in Sunday-school, many bringing other members of the family with them. Services connected with the Young Men's Christian Association, with Societies for Christian Endeavor, and other meetings, make an average of four religious services each week held in the house.

The boarding school at Talas has had a successful year. The special event has been the purchase of a house, for which the Board appropriated \$5,500 some months since. It is finely situated and commodious, and it is expected the change will give a strong impetus to the school. Five sets of *King Daughters* have been formed in the schools. One ten does outside work

especially on Sunday, going to different places to talk and work. Another has taken the younger girls in school to work for, helping them in their lessons, work, and keeping the rules. The preacher's wife has also started a ten composed of brides in the church. Miss Burrage arrived in this country July 14th for a period of rest. The school at Smyrna, although the number of boarders is smaller than in some years, has done good work. Fourteen of the day scholars are Jewesses, bringing rather a new element into the school. A class of six—five Armenians and one Greek—were to graduate the last of June. There have been but two American teachers doing full work since the autumn, and the "so much left undone has been a great anxiety" to the two who have been trying to do the work of four. Miss Lord, who has been in this country for rest, is to return in August.

The kindergarten at Smyrna, under the care of Miss Bartlett, is specially successful. She has also a normal class of ten, whom she is training for teachers in other mission stations. Some Armenians in the city seeing the success of the kindergarten, announced that they would establish one also, so that "their children might not be obliged to go to the foreigners' schools, where they were not taught their own religion." As they had no trained teachers the school was not particularly successful, and not more than two or three children have been drawn away from the mission kindergarten.

The pupils and teachers at Marsovan are rejoicing in the prospect of an addition to their building, which will add much to their comfort. It will provide teachers' rooms, and music and reception rooms for the pupils. The comparatively new department for Greek girls has been very successful. At Sivas the boarding school has been under the care of Mrs. English and native teachers. Besides this school there are five preparatory schools in the city, numbering about two hundred and fifty pupils. Special religious interest commenced during the Week of Prayer, and several of the older girls took a decided stand for Christ, and their influence in the school has been very good and helpful. A very successful Christmas celebration was much enjoyed by the pupils. Miss Chamberlain left the school in September for a much-needed rest, spent the winter in Europe, and reached this country June 16th. At Broosa the school (supported by the W. B. M. P.) continues steadily on its way under the care of Misses Cull and Wells. Miss Cull writes: "I see encouraging progress in every one of the girls. To know them better is to love them better; not that one sees their faults less, but one penetrates to the germ of a true purpose, developing and gaining strength day by day." Of the homes from which they come she says: "The women of this region are industrious, hard-working, and yet hopeless. Hundreds of them work constantly, yet almost starve. Their fathers, brothers, husbands, and sons sit in the

cafés, smoke, drink, and gamble, while the women work to support them. It seems in some aspects of the case that the most difficult problem in our work for girls is the future of their brothers." The school at Adabazar, under the care of Mrs. Parsons, Mrs. Farnham, and Sheldon, has done good work during the year. A class of twelve, ten of them full-pay scholars, was to graduate in July. Miss Farnham writes that all the twenty-five boarders are Christians, and that there is not an irreligious girl in the school, not even among the day scholars. The missionaries are anxious to provide suitable teachers for schools in the outlying villages, and the Board has provided the means for the education of several village girls for this purpose. Otherwise the school is entirely supported by the native community. There is a special opening for woman's work in Trebizond, and Mrs. Parmelee, who has it in charge, is in great need of assistance. It is hoped that at least one lady will be secured for the place during the coming months.

The Bible-women and village schools in this mission are most efficient and helpful, but our space forbids our giving details of their efforts.

THE CENTRAL TURKEY MISSION.

MISSIONARIES.—Mrs. Emily R. Montgomery, at Adana (100 miles southwest from Marash); Miss Ellen M. Blakeley, at Marash (90 miles northwest from Scanderoon); Miss Ellen M. Pierce, Miss Henrietta West, at Aintab (90 miles northeast from Scanderoon). **SCHOOL.**—Aintab Female Seminary, in charge of Misses Pierce and Graham (Miss Graham supported by the W. B. M. I.); 68 pupils, 6 Bible-women, and 14 day schools.

The event of the year at Aintab is the burning of the seminary building. As is well known, the inmates of the building took refuge in a vacant missionary-house, where they remained during the year. Although they have been very much cramped for room, and uncomfortable in many ways, the usual routine of the school has been carried out. The work of rebuilding was commenced immediately, but was stopped after a few weeks by the Government officials. A letter dated May 17th states that work has been resumed. It is feared the building will not be ready for occupation before the close of another school year. There has been marked religious interest in the school since some of the scholars dating their serious thoughts from the burning of the building. Miss Pierce is assisted in the school by Miss Annie D. Graham while Miss West gives her time to work in the out-stations. Miss West, with a native assistant, has passed the winter in Oorfa,—three days' journey into the interior from Aintab,—said, on good authority, to be the ancient Ur of the Chaldees. A flourishing school of thirty pupils has been established, and a large amount of evangelistic work has been done. Ten district meetings for women are held each week. Bible classes have been started, and much visiting from house to house has roused the women to new interest in Christian

... writes of a busy, successful year in the girls' college at
 the W. B. M. I.). The girls have shown much inter-
 est in women and girls in the city in their missionary
 progress in Christian character. Mrs. Mont-
 gomery, bereaved in the death of her husband,
 The Bible-women and village schools in
 efficient, exerting a powerful influence

IN TURKEY MISSION.

... R. Allen, Miss Caroline E. Bush, Miss Harriet Sey-
 mour, Miss Mary L. Daniels, Miss Emma Barnum (under ap-
 pointment, 150 miles south from Trebizond); Mrs. Olive L. Andrus, Miss
 ... 150 miles southeast from Harpoot); Miss Charlotte E.
 ... Bitlis (on Lake Van, about 300 miles southeast from Trebi-
 zond); Mrs. Raynolds, Miss Grace N. Kimball, Miss L. E. Johnson, Miss
 ... appointment), at Van (eastern end of Lake Van); Miss Harriet
 ... 150 miles southeast from Trebizond). SCHOOLS.—Euphrates
 Department), in charge of Misses Wheeler and Daniels; 239 pupils.
 ... at Mardin, in charge of Miss H. L. Dewey (supported by the W.
 ... pupils. Boarding school at Bitlis, in charge of the Misses Ely; 41
 ... day scholars. Boarding school at Van, in charge of Misses Johnson and
 ... scholars, 33 Bible-women, 26 day schools.

... interesting sketch of this mission from the pen of Dr. Barnum, of
 Harpoot, will be found on another page. The "Mt. Holyoke Seminary," at
 Bitlis, has continued steadily on its way under the care of Miss Charlotte Ely,
 during her sister's absence in Germany and in this country. Miss Ely fears
 some misapprehension may arise from a statement made in a letter from a
 native teacher in Van in the February LIFE AND LIGHT, page 16. The
 school from which the pupils were taken was one of the five day schools in
 the city; not from the boarding-school, as might be supposed by one who did
 not know the number of day schools there. Miss Mary Ely started on her
 return journey to Bitlis June 15th. The school at Van has held its own,
 under the care of native teachers, during the absence of Miss Kimball and
 Miss Johnson in America. Miss Johnson expects to return early in Septem-
 ber, taking with her Miss Ladd, to be associated with her in the school. Miss
 Kimball is to remain in this country some time longer, for the study of medi-
 cine. Mrs. Raynolds, though still much prostrated in health, has continued
 her labors with the women in Van and its vicinity. Miss Daniels reports the
 girls in Euphrates College more anxious to learn than ever before, and the
 teachers more wide-awake to get hold of new truths. A class of four, all
 church-members, were to graduate in July. There was special religious in-
 terest among the girls following the Week of Prayer. Miss Seymour has
 given up her special work of touring a part of the year, in order to assist in

the teaching. Miss Wheeler is hoping to return to Harpoot in September, and Miss Barnum is to accompany her parents thither at the same time. Miss Bush has continued her touring work, with the usual marked success. The school at Mardin has had a successful year, the addition of a kindergarten being an interesting feature. Mrs. Andrus and Miss Pratt, who have been seeking health, are to return to their work in September. Miss Powers, also, is now on her way back to Erzroom, accompanied by Miss Preston (supported by the W. B. M. I.), a lady physician.

MARATHI MISSION.

MISSIONARIES.—Mrs. Charlotte E. Hume, Miss Elizabeth Lyman, at Bombay; Mrs. Mary E. Bissell, Miss Julia Bissell, at Ahmednagar (140 miles east from Bombay); Mrs. Mary C. Winsor, at Sirur (30 miles south from Ahmednagar); Miss Harriet L. Bruce (under appointment) at Satara. SCHOOLS.—Boarding school at Bombay, Mrs. C. E. Hume in charge, 112 pupils, 55 girls, 57 boys, 65 boarders; boarding school in Ahmednagar, Mrs. Bissell in charge, 84 boarders, 49 day scholars; boarding school at Sirur, Mrs. Winsor in charge, 42 boarders, 52 day scholars; boarding school at Wadale, in charge of Mrs. Henry Fairbank, 30 boarders; Hindu girls' school at Ahmednagar, in charge of Mrs. Bissell; Schools at Parel and Worli, in charge of Miss Lyman and Miss Millard (Miss Millard supported by the W. B. M. I.); 61 village and day schools, in part supported by the W. B. M.; 27 Bible-women.

The annual report of the mission has quite an extended account of the school in Bombay, which will be given in the next number. The needs of the school at Ahmednagar have led to the erection of two buildings during the year,—a room for the primary department, and a new dormitory on the site of the old one. Another step forward is the addition of an advanced class, which, although it has only two members, has started with much enthusiasm. The annual exhibition was attended by unusually large numbers and the government inspection was highly satisfactory. Much interest has been manifested in the prayer-meetings, and seventeen have been admitted to the church. One girl when asked why she wanted to join replied, "I seem to be outside my Father's house; I want to come in." The girls' school at Sirur has "proved a joy and a blessing, and its salutary influence has been recognized by all" during the year. The annual examination was gratifying the school receiving a larger grant in aid than that of any previous year. "Several of the girls have united with the church during the year, some of whom have exhibited much courage in leaving their Hindu friends for the friends of Christ, and all have given good evidence of the love of God in their hearts." "The village schools in this mission are said to be more clearly showing their usefulness in the evangelization of this land." "The Christian teacher is becoming more and more acceptable as he is better known." The work of the Bible-women has also been successfully carried on. One of the missionaries writes: "In going about with our Bible-women, and hearing them tell how in this village they used to give us abusive language, but no—"

they receive us gladly, and in this wada they used to drive us away in former years, now they invite us to come, it becomes evident to us that the Word has not been preached in vain."

MADURA MISSION.

As an extended sketch of the work in this mission has been given in the June and July numbers, we will not repeat.

CEYLON MISSION.

MISSIONARIES.—Miss Kate E. Hastings, at Batticotta; Miss Susan R. Howland, at Oodooville; Mrs. M. E. K. Howland, Miss Mary and Miss Margaret W. Leitch, at Manepy. SCHOOLS.—Boarding school at Oodoopitty, Mrs. R. E. Hastings in charge; 23 village schools; 22 Bible-women.

Six girls graduated from the Oodoopitty school in January, all but one professing Christians, and it is hoped that one will soon be received into the church. A new class of nine was admitted in February, some of them "from the most heathenish part of the Oodoopitty field." The teachers have been earnestly hoping that the religious interest which has been so extensive in other parts of Ceylon should also be felt in the school. Mrs. Richard Hastings is still at the head of this school. The Bible-women in the mission are pursuing their work steadily and successfully. Through their efforts the women come into the churches one by one; children are brought into day schools and Sabbath schools; the Word of God finds an entrance into many homes. One of them writes: "In every place I go I hear the women say that Christianity is the true religion, but they have not courage enough to withstand their opposers. There are some who say they go to their temples simply to see the display. They ridicule their gods in our presence. In a certain house when I began to read the Bible, the head of the house was very angry, and wanted me not to read anything from the Bible; but I earnestly told him, 'I am going to tell some good news which I can't help telling to others.' At last I agreed, and I spoke with them freely of our dear Saviour." Miss Hastings is at Batticotta, superintending the Bible-women in that station, and teaching in the boys' school. Miss Howland has charge of the school at Oodooville (self-supporting). Mrs. Howland remains at Manepy, giving her time to work among the women, both directly and through her Bible-women. The Misses Leitch are still in England raising money for the endowment for Jaffna College, having raised, when last heard from, about £16,000.

FOOCHOW MISSION.

MISSIONARIES.—Miss Elsie M. Garretson, Miss Kate C. Woodhull, M.D., Mrs. Hannah C. Woodhull, all at Foochow. SCHOOLS.—Boarding school at Foochow, in charge of Misses Newton and Garretson (Miss Newton supported by the W. B. M. I.), 31 pupils; woman's school at Foochow, in charge of Miss H. C. Woodhull, 31 pupils; day schools at Foochow and Shawu, in charge of Mrs. Baldwin.

the teaching. Miss
and Miss Barnard
Bush has continued
school at Maunabo,
being an interesting
seeking health
is now on her way
by the W. O. R.

Miss
Mary L.
Mary A.
Hunt
Hunt
Mrs.
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low boarding school.
Clothing, books, and
pills. A weekly
have been taught to co-
operate with the church
to do so. The weekly
older girls taking turn
class of five graduated
them expects to enter Dr.
are employed as teachers.
of these have united wi-
who are not in the church.
s, but desire to "wait a little"
irrevocable stand that marks the
start, after many trying delays, in
quarters, and in the dispensary.
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ets have been presented to the ho-
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received regular instruction, and th-
Bible truths, so far as they have o-
seen to be the means of attri-
otherwise do so. Miss Hunt
her health.

NEW MISSION.

During the year, Miss M. A. Holbrook,
Miss Diamant supported
Paotingting, 2 Bible-women
Station is steadily increasing.
women are well attended,
Visits to the homes of the p-
invitations are receive
New women have made 1,111
their instruction. A
mission a year ago, has go-
her away from her re-
among her neighbors
the care of Mrs. She-
story of salvation. The
influence, having th-

nine names on the roll; six pupils have gone from them to the boarding school in Peking, and are doing well there. The woman's work at Paotingfu is very similar to that in Tung-cho. The school is said to have formed "an exceptionally happy family, living in the retirement of the compound." Four of the pupils have united with the church, and three have gone to the school in Peking. Miss Andrews, so long connected with this mission, has felt obliged, on account of the needs of her family, to sever her connection with the Board; Dr. Holbrook formerly a member of this mission, is hoping to go to Japan this autumn; Miss Morrill left this country in March for Kalgan where she is preparing for work.

The boarding school at Kalgan has completed its seventh year, during which time it has had forty scholars. Three of the girls have left to be married the past year, none of whom were over fourteen years of age. The girls are happy in the schools are faithful in study, and making commendable progress.

JAPAN MISSION.

MISSIONARIES.—Miss Abby M. Colby, Miss Adelaide Daughaday, Miss Fannie A. Gardner, Mrs. Frances A. Gulick, at Osaka; Mrs. Agnes H. Gordon, Mrs. Frances H. Davis, Miss Melinda J. Richards, Miss Florence White, Miss Ida V. Smith, at Kyoto; Miss Anna Y. Davis, at Kobe; Miss Eliza Talcott, Miss R. E. McLennan, at Okayama; Miss Julia E. Gulick, Miss Martha J. Clark, at Kumamoto; Miss Mary Bryant Daniels, Miss Mary Radford, Miss Agnes Marchant, Miss Caroline M. Telford, Miss Frances Griswold, Miss Cora A. Stone, Miss Elizabeth Wilkinson, under appointment.

Of the missionaries mentioned Miss Colby is still continuing her many-sided work in Osaka and vicinity, and Miss Daughaday is at the head of the school in that city, having returned to it in December last, after a brief visit to this country; Miss Gardner is still in this country, on account of her health, although hoping to return this autumn or the coming winter; Mrs. Gulick, who has been in this country a year, is also to return in September. At Kyoto, Mrs. Gordon and Mrs. Davis are laboring among the women, so far as health and family cares will allow; Miss Richards is at the head of the Training School for Nurses, assisted by Miss Smith, who arrived in Kyoto, December 4, 1888; Miss White is in charge of the girls' school, with assistance from Miss Wainwright (supported by the W. B. M. I.) and some of the other ladies in the station; Miss Davis is seeking health and strength in the United States; Miss Talcott and Miss McLennan are laboring among the women in Okayama, doing a large amount of touring; Miss Gulick and Miss Clark are caring for the new girls' school and woman's work in Kumamoto. Of the young ladies under appointment, five are to go to Japan this autumn, their stations to be definitely assigned on their arrival. As Miss Stone and Miss Wilkinson have not yet finished their studies, they are not yet designated to any field, but are hoping to go to Japan next year. The

The annual report says that the pupils in the Foochow with very few exceptions, from Christian families. Every, and spending-money are furnished by the parents. The class has proved of great benefit to the girls, who have made plain garments. Four of the girls have graduated the year, and others have expressed a wish to attend. Meetings have been sustained with interest, and the ladies in charge in conducting them. At the close of the school year in January. One of the pupils has been sent to the hospital as a student; the others are at the woman's school has eleven members; the church the past year, leaving only three members. Three are thought to be really Christians before boldly stepping out to take the "hong gan'd." The new woman's school is approaching completion. In the past year cases have been treated during the year, and have been received in fees. For the year in token of the gratitude of patients. The class of medical students in the year turn are expected to teach in the year. More and more women are coming to hear the gospel, and the work still remains in this country.

MISSIONARIES.—Miss Clark, B. M. I., 11 pupils.

The woman's school.

Sabbath meetings, mothers' meetings, form a large part of the work. These visits during the year. Bible-work is a distinct feature. The women are not only

re-nearly

must

the

A large number of exercises: congratulatory and by the Chief of several gentlemen; the graduates have one a helper for Dr. the senior and junior

average attendance of the increasing number made to the building during the year, and the influence in the school, the Sabbath observance, it was said only American teachers efficient aid from Miss the city and go

in touring, in which later the report says, and regard it as suggested by Government as is nearly completed. Miss Clark was to secure a residence brought back friends in her village two school which had been

taught by a Christian native. Several became interested, and the whole community was deeply stirred.

MISSION TO NORTHERN JAPAN.

MISSIONARIES.—Mrs. S. E. DeForest, Miss Annie H. Bradshaw, at Sendai; Miss Cornelia Judson and Miss M. Louise Graves, at Niigata.

Notwithstanding the opposition to Christian schools in Niigata and other untoward circumstances, the girls' school has had ninety-four pupils, and it was expected that a new dormitory would be built during the summer. Two of the scholars have been baptized, and three more are awaiting the consent of their parents to do so. At Sendai the openings for work are far outstripping the capabilities of the present force of missionaries. Mrs. DeForest still continues her labors among the women, assisted by Miss Bradshaw, who arrived in Sendai early in January. Miss Bradshaw has so far been obliged to give most of her time in the study of the language and becoming acquainted with her surroundings.

MICRONESIA MISSION.

MISSIONARIES.—Mrs. Harriet A. Pease, Miss Sarah L. Smith, Miss E. Theodora Crosby, at Kusaie, one of the Caroline Islands. Boarding school at Kusaie, in charge of Miss Smith and Miss Little (Miss Little supported by the W. B. M. I.), 27 pupils.

The school at Kusaie still continues its refining, elevating, subduing influence over the little Island girls who are under its roof. Some details of the work will be given in the October number.

Mrs. Pease has made quite an extended trip among the Marshall Islands, of which incidents were given in the August number. Miss Crosby, though still suffering from ill health, continues her labors in the boys' school. The death of Mrs. Walkup has cast a deep shadow over the whole station, and her loss is sadly felt.

MISSION TO SPAIN.

MISSIONARIES.—Mrs. Alice G. Gulick, Miss Catharine H. Barbour, at San Sebastian.

SCHOOLS.—Boarding school at San Sebastian, Mrs. Gulick and Miss Barbour in charge, 32 boarders, 117 day scholars. Day schools at Santander, Zaragoza, Pradejon. 1 Bible-woman.

The school at San Sebastian has had a prosperous year. The day school has become so large as to occupy the whole of the schoolroom, and the boarding pupils have lessons in their dining-room. The exercises at the close of the winter term were specially successful, attracting a number of spectators who had never entered the building before. Mrs. Gulick writes: "The walls of resistance are slowly but surely crumbling into dust, and we rejoice to see this day. With all that encourages us, however, we realize that the task set before us is one of great difficulty. It is a hand-to-hand conflict with the powers of darkness. We most earnestly ask for a special place in the prayers

of those who have access to the throne of grace, that God will bless this work in the year 1889." The schools at Santander, Zaragoza, and Pradejon, and the Bible-woman at Zaragoza, are doing efficient work with good results.

MISSION TO AUSTRIA.

SCHOOLS.—Boarding school at Krabschitz, Pastor Soltez in charge; Pastor Schwartz' School.

The report of this mission has been given in full in the August number.

MISSION TO MEXICO.

MISSIONARIES.—Mrs. Sara B. Howland, at Guadalajara; Mrs. Gertrude C. Eaton, Miss M. Elizabeth Keyes, and Miss Mary Dunning, at Chihuahua. SCHOOL.—Chihuahua, Miss Keyes in charge, 5 boarders, 43 day scholars.

The work in Guadalajara is most encouraging. Its friends are multiplying and there are constant additions to the little church. The need of a house of worship is sorely felt, and the missionaries are making great efforts to secure the funds to build one. The school at Chihuahua is composed of Roman Catholic and Protestant pupils, and much wisdom is needed to preserve harmony with the conflicting elements; but as a rule the girls are bright, affectionate, and lovable, and their conduct has been very good. The school is divided into grammar, intermediate, and primary departments, the studies being the same ordinarily taught in our public schools, and the pupils are also instructed in various kinds of sewing. There is a flourishing Sunday-school which many of the scholars attend, and a missionary society in which they take much interest. Miss Keyes, who has had charge of the school for the last two years, finds her health inadequate to the work, and has returned to her home. Her place is to be supplied by Miss Mary Dunning, who reached Chihuahua early in April. Mrs. Eaton still continues her work among the women with zeal and success.

As we once more take our yearly glimpse of our work as a whole, we know that many of our readers will appreciate anew its beauty and its living, growing power. Can there be any doubt that the hand of our Lord is in it, guiding even in minute details, removing difficulties, adapting the workers to their work, and, above all, moving upon the hearts of the people by an irresistible, unseen power? Is it not also an inexhaustible source of strength and comfort that we may feel that the same hand is guiding, adapting, and moving the hearts of Christian women in this country to bear their part in it? Those who have so willingly and earnestly followed in the path pointed out to them know the blessing that has come to their own hearts, as well as to those in other lands, through their efforts. They do not need any urging to continue to go steadily and patiently forward. For those who carelessly turn away from this guiding hand, is it not a serious loss to their own souls as well as to hundreds of suffering women who need their sympathy and help?

TURKEY.

MISSION WORK IN EASTERN TURKEY.

BY REV. H. N. BARNUM, OF HARPOOT.

We give this paper of Dr. Barnum's as a foundation for study in the Eastern Turkey Mission. The statistics of the mission are given on page 391. Other articles of interest in the same work will be given in the October number.

THE Eastern Turkey Mission, as its name indicates, occupies the eastern portion of the Turkish Empire, next to Persia. It covers the region known in ancient times as Armenia and Mesopotamia, and is as large as all New England with the State of New York added, and with a population estimated at three million. It was the cradle of the race, and the home of the earliest nations. Its chief rivers are the Euphrates and the Tigris, two of the rivers of Paradise. Mesopotamia has few cities and large towns. The inhabitants of the great Mesopotamian plain are chiefly Arabs and Koords, the most of whom are wandering tribes, who are not yet open to missionary effort. Mardin is the only station in Mesopotamia; but the southern part of the Harpoot field, and some of its most important out-stations, are "between the rivers" which is the meaning of Mesopotamia.

The missionary work in Eastern Turkey has been chiefly among nominal Christians,—the remnants of the ancient Armenian, Syrian, and Nestorian sects,—although they constitute probably only about one fifth of the whole population. Our missions to Turkey are not among heathen. Even those who are not Christian are not heathen. The Turks, Arabs, and Koords are Mohammedans; and the fundamental article of their faith, which is called out five times every day from the mosque steeples in the summons to prayer, is, *Sa allah ill' Allah, ve Mohammed ressool Ullah* ("There is no God but God, and Mohammed is the prophet of God"). These Christian sects had very little knowledge of the Bible, were destitute of spiritual life, corrupt, and in no way prepared to benefit the other races among whom they dwell. In fact, they differed very little from others in life and character. Their rites and ceremonies are not unlike those of the Roman Catholic Church; and the attempt is now made to bring them back to the Bible and to a truly Christian life, in the confidence that they will in time become a source of light and blessing to the other races.

The Armenians, who are the most numerous, and from whom the churches have been chiefly gathered, claim to be descended from Haik, a son of Togor-mah, who was a grandson of Japheth. Armenia was for many ages a strong kingdom. The Apostles Thaddeus and Bartholomew preached the gospel and planted churches there. Christianity became the religion of the Government about the year 300, which was several years before Constantine's accept-

Christianity. The Armenians have been a Christian people, at least since that time, although sometimes severely persecuted, and for nearly eight hundred years under the dominion of Islam.

Missionary work began at Erzroom, on the north, in 1839, but for about twenty years this station was occupied irregularly. Mosul, the city Nineveh, on the south, was occupied as a station in 1850; but consideration of health led the missionaries in 1856 to remove to Mardin. Harpoot was occupied in 1856, Bitlis in 1858, and Van in 1872. Arabkir and Balbek, which were once stations, and occupied by missionaries, have become out-stations of Harpoot. These five stations, then,—Erzroom, Mardin, Harpoot, Bitlis, and Van,—constitute the Eastern Turkey Mission. They have 13 missionaries, of whom 15 are married, and 12 are single ladies. Connected with these stations are about 120 out-stations.

What is the missionary work? What are missionaries trying to do?

First of all, to bring the Bible into contact with the hearts of the people, in the hope that through the truth they may be converted and saved. Very few of the people in Eastern Turkey—not one in fifty—were able to read. The first work, then, is to persuade all, as far as possible, old and young, to learn to read, so that they may read the Bible. The effort to learn awakens the mind, and prepares it to receive the truth. This has been the case with women especially. They had been taught that they possessed inferior minds and it had not occurred to them that they could learn to read. Female education was an unheard of thing. At each of the stations a few of the women and girls ventured to make the attempt, and their success encouraged others to do the same, until now female education has become very popular, even among many who are not Protestant. This has been the work of our missionary sisters; for the separation between the sexes is so great, that men can do almost nothing for women. Nearly 2,000 girls are connected with the 15 common schools of the mission, to say nothing of the many in non-Protestant schools, and the many thousands who had previously learned in these schools and also thousands of adult women, who have learned to read. In even Protestant schools the Bible is a text-book in daily use.

The first attempt at anything beyond a common school education for girls and women was in 1862, at Harpoot. A theological class had been organized at Harpoot for the whole mission, and the most of its members were married. Their wives were ignorant, and of course they could not be true helpmates to their husbands without some degree of education. The time had also come when bright girls to become teachers, so a female seminary was organized for the whole mission. After a few years, however, each station had its own training school, and this seminary at Harpoot became the Female

Department of Euphrates College. No better fruit of missionary labor can be found than in the pupils of these various schools, who have become the teachers, the wives of preachers, and the influential element among their own sex throughout the mission; for vital religion is the prominent feature of every school, and the development of a noble Christian character is the highest aim in each.

But education is not the chief thing. The best way to reach society effectively is through the home; so an important and indispensable part of women's work for women is the personal contact which missionaries, or Bible-readers, or other Christian women have with them. A warm heart always carries sunshine, and the sunshine of Christian love and sympathy is a new experience in many a dark Oriental home. The daily burdens of the household with no word of cheerful appreciation and help from the husband; the hard work, the menial service, the drudgery which fall to woman's lot; the ignorance and superstition which enshroud the soul; sickness without needed comfort; the sorrow which finds no alleviation in brighter hopes for the future, either in this world or the next,—all these afford an opportunity for active Christian sympathy, which, in the end, is sure to be gratefully appreciated. The Bible-readers and the other Christian women are the most important agents, under missionary leadership, in introducing this Christian leaven which is pervading and changing the homes of the people. The missionary home, too, has an important influence in uplifting and transforming the native home, as it becomes a model, not so much in its furnishings as in its true character as a home, and in the spirit which pervades it; and this change in the home is one of the surest proofs of the success of the missionary work in its endeavor to regenerate society, for the home is the basis of society.

This same kind of work—organization, supervision, and the blessing of homes by personal visits—needs to be done at the out-station as well as at the station; hence the necessity for touring. Ladies who are in charge of households cannot devote much time to this branch of service, so it has fallen largely to unmarried ladies. It involves no small amount of hardship and self-denial, for the comforts of home are mostly left behind. The only roads are bridle paths; hence the traveling must be done on horseback. The way is over steep and rugged mountains, across plains where water is scarce, through streams without bridges, and often among robbers. There are no hotels, no comfortable beds; sometimes no room but the family room, with its many occupants. Upon these journeys the lodging-place in summer is a mattress laid upon a threshing-floor, a housetop, or the bare ground, with the canopy of heaven above; and in winter it is commonly a stable, upon a platform raised a little above the four-footed beasts that supply the gratuitous heat and

ance of Christianity. The Armenians have seen the fruits of the gospel in name, ever since that time, although they are brethren; and one of them for more than eight hundred years under the shadow of the cross, although not supplying

The missionary work began at Erzerum more than twenty years this station, and Mardin, the ladies engaged in the ancient Nineveh, on the south, was engaged in the same work, as time and circumstances of health led the missionaries. Harpoot furnished so large a field, which Harpoot was occupied in 1856, Bitlis, Diarbekir, and Seymour, after years of service in Diarbekir, which were once stations, and most exclusively to the out-stations, come out-stations of Harpoot. The College to the care of others.

Harpoot, Bitlis, and Van,—and the women for women in other lands is a large number. We have 43 missionaries, of which the work of good upon them in the most effective manner. Connected with these stations, it shows that, as a general rule, the condition

What is the missionary work as she is removed from the range of

First of all, to bring the work has abundantly proved that there is no in the hope that through the work of her proper sphere and ennobles and comforts few of the people in F. The first work, then, is to bring the gospel. So we do not attempt to civilize them. The first work, then, is to bring the gospel for Christianity, but we give them Christian-learn to read, so that they may be civilized. A depraved people can never be saved the mind, and prepared for saving the soul, the body is saved as well; women especially. The work of the missionaries is the richest blessings for the present life as and it had not occurred to them, and they can be surely conferred in no other way. The work was an unheeded work of a womanly company of women who have dedicated their and girls venturing into the world in unevangelized lands, for the sacrifice of to do the same, and the work is greater than the sacrifices of men, and the self-sacrifice among many women is the greatest of all.

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CHINA.

LETTER FROM MRS. C. E. PECK.

PANG-CHUANG, CHINA.

On the 10th of a ride I had recently with one of the members of the church, a Mrs. Wang,—who with her two daughters was here. They are a very nice family, and are the leaders in the little church, one of our most encouraging out-stations. I had never been so anxious to go before I left for America; so we jogged for seven miles, she and I on the seat, and the little girls sitting in front of us.

It was a very nice visit; it was a pleasure to me to learn that the opening of this village was made through the dispensary. Mr. Wang's

mother being ill, he came here for medicine, heard something of the doctrine, bought a little book and soon became interested. Mrs. Wang opposed it for a long while,—would not listen, and tried to dissuade her husband from coming here or from going to the fairs to hear the helpers. But at last, she said, the Lord led her to listen and to believe. This old lady had seven sons; the eldest is dead; the husband of this Mrs. Wang is the seventh, and only he and Number Six are Christians. She said the other four used to be very violent in opposing them; every time they met them they would revile them, and in various ways would make it as unpleasant as possible; but recently they were quiet about it, were friendly, and had evidently decided to let them alone, Number Five even allowing two of his children to come to Mrs. Smith's semi-monthly class at her house, and also allowing them to read in the catechism.

She told me, too, of the trouble they had about the funeral of the old mother, who died years ago. At the time of her death the brothers were all in moderate circumstances, and not feeling able to give her the elaborate funeral the mother of so many sons seemed to have merited, after consultation they decided to keep her until their material prosperity would warrant the necessary outlay. So they kept her ten years, and then decided it was about time to furnish her a proper burial. But a difficulty arose; in the meantime these two brothers had become Christians; so they said: "But if you have heathen priests and all these elaborate heathen ceremonies, we cannot go. The only kind of a funeral we can attend is one according to the customs of our church. We would like to have our pastor come, and do as he directs."

But the other four naturally did not respond with any great cordiality.

"What! keep her all these years on purpose to have a big, showy funeral, and then not have it! Impossible!"

So there was no end of trouble and disputing. Each time the subject was mentioned the four brothers would become enraged, and quarrel followed quarrel. What a subject to quarrel over—a mother's funeral! At last, one day when the pastor was there to hold Sabbath services, the little group of Christians talked it over with him, and they held a special service of prayer about it. The very next time the subject was mentioned the four brothers yielded.

"Well, invite your pastor, if you are determined to, and have the kind of funeral you wish."

"See," Mrs. Wang added, "how quickly the Lord answered our prayers."

She told me of a young married woman, a Mrs. Sung, who with her husband often attended their Sabbath services. The husband's parents op-

posed them, and did not approve of the wife's reading; but the husband taught her as he could find opportunity, and she was learning nicely, and sincerely believed. Mrs. Sung's own father used to come to their service too, and although he had never been baptized, when he was taken very sick and knew he would soon die, he called this daughter to him and said to her "This doctrine you and I have heard over at that little chapel is good. Believe it; and if, at my funeral, you think you ought not to burn paper or incense, don't do it. I'll tell the rest of the family that they are not to compel you."

So at his funeral, Mrs. Wang said, the rest of the family burnt paper and made offerings, but this daughter was excused.

So we chatted away, and had a real nice visit, the little girls occasionally adding a remark, until we reached their home. Mrs. Wang sent word to the Christian women that I would like to see them, and they all came in, the one who lived farthest away very fortunately just that day being at a neighbor's of Mrs. Wang, helping to celebrate the birthday of a relative. We had a little talk with them all, sang several hymns, prayed, and then they took me to their chapel, which they paid for themselves,—that is, the Christians there—a very neat, tidy looking mud building, with plenty of windows (paper, of course), one end furnished with a *kang* for the accommodation of the women, a blue cloth curtain screening them from the gaze of the male part of the audience. This closed my visit,—and possibly you are wishing it would close my letter. I will only add a word or two. The woman who has worked for me over six years used to work for a wealthy Chinese lady. She told me this old lady's grandchildren often used to have hoarse coughs; would wake up in the middle of the night unable to speak.

"Often," old Changura said, "has she called me up in the night to help her."

"What would you do—rub something on their throats?"

"Oh no, we didn't do anything to the children; we nurses would burn incense before the ancestral tablet, 'ko tow' to it, and that was all. And remarkable to relate, they always got well!"

One of these same children having made his *début* into the world near the eighty-third birthday of his grandmother, received for his baby name *Pa Shih San* (Eighty-Three), and so they all called him.

One woman, a church-member, who was invited to come to this station class, being unable to come, sent her prospective daughter-in-law. She said the girl knew little of the doctrine, and she thought it would probably make her a more docile and pleasing daughter-in-law if she received instruction in it!

Young People's Department.

JAPAN.

A YOUNG SERVANT OF JESUS CHRIST.

BY REV. H. LOOMIS, AGENT OF THE AMERICAN BIBLE SOCIETY IN JAPAN.

IN the Province of Bingo lives a very pretty and gentle girl named Masuda Yu, who is a member of the church at Takehashi. She is a very earnest Christian, and not at all ashamed to make known to others her love to Christ. Her father died when she was quite young, and for some time she has been a great sufferer from dropsy. Many physicians were consulted in regard to her case, but all agreed that it was very doubtful if she could ever be cured. It was finally decided that the only possibility of her recovery depended upon a very difficult and painful surgical operation, but it was thought that she was so young and weak that it was more than probable that she would not survive the operation.

When she heard the decision of the doctors, she said she had intrusted her body and soul wholly to God's keeping, and whatever was the result she had no fears, and was quite sure that all would be for the best. She did not fear to die if that was the Lord's will, and so requested the physician to do what he thought was best. She was then removed to the hospital at Okayama for the purpose of having the operation performed; but when the surgeon in charge saw her condition, he said it was too late, and any such treatment would only shorten her life and increase her suffering. But she requested that the operation might be performed, as she must die anyway, earlier or later, and it was possible that the Lord might spare her life. She said to her friends, "I have put my whole trust in Him, and he will surely do what is best."

It was decided to comply with her wish, and a day was fixed for the operation.

When the members of Takehashi Church heard of this, they held a prayer-meeting every evening to pray for the help and blessing of God to be given to this girl. On the day of the operation a special meeting was held at the church in Okayama, to pray for the same object.

When the appointed hour drew near she sent love to her pastor and the members of the church, with the assurance that she would meet them all in

the kingdom of heaven, and requested if she should die her body might be taken to Takehashi, and buried along with her kindred and friends. To her weeping mother, who sat by her bedside, she said, "Do not be troubled about me; I am trusting in God." A few of her friends then united in prayer by her bedside, and also sang one of the familiar and favorite hymns. After they had finished she read in the first chapter of Hebrews from the fifth verse in regard to the excellency and glory of Christ and the ministry of angels to believers. Then she added, "I do want to hear from my Christian teacher once more before I leave this world"; and as she finished speaking, the physician handed in the very letter which she so much desired. She read it with great joy, and then looked at the photographs of her schoolmates and friends.

Then turning to the doctor, she said, "I am all ready." She showed no semblance of fear, but was as calm and cheerful as usual.

The surgeon said, "Are you ready to die?" and repeated the question three times. She replied, "I am the servant of Jesus Christ, and I believe I shall go to heaven and obtain a crown of glory. I have no fears of death."

When the surgeon heard this he said, "I have never seen such a brave person before." When he administered the chloroform she was sound asleep in twenty seconds. He was surprised at this, and remarked if she was not a Christian she would not fall asleep so readily, but would be excited and full of terror. The same day another patient was given the opiate nearly an hour before becoming insensible.

The operation lasted upward of four hours. During that time she recovered consciousness, and not being under the influence of chloroform suffered most intensely. Then she prayed, "O Lord, help me to see what Christ suffered on the cross for my sins, and assist me to bear this pain." Thus in perfect peace and quietness she endured the most excruciating pain. Not a single murmur escaped her lips, and the physician had not the least trouble. When it was proposed to stop in the midst of the operation, she requested them to go on. All the witnesses agreed that if she had not been a Christian she could not have borne so great suffering in such a manner. Some were thus convinced that Christianity must be the best religion, as it gave such strength and courage in the hours of severest trial.

She remained in the hospital four weeks, and was entirely restored. In four months she resumed her studies at school, and is now happy and busy once more with her former companions and friends.

This event has given great encouragement and strength to the Christians of Takehashi and Okayama.

YOKOHAMA, Dec. 26, 1888.

Our Work at Home.

CONFESSIONS OF A MISSIONARY WORKER.

WHEN I was asked to become a member of the Woman's Missionary Society I consented, because I had no good reason to refuse, not because I wanted to assist in sending the gospel to the heathen. I neither knew nor cared much about missionary work. It is indeed true that "missionary zeal depends on missionary knowledge."

When the agent of the *Woman's Missionary Advocate* asked me to subscribe for the *Advocate*, I told her I would take the paper, but I did not expect to read it, and I said, "That is money thrown away." I really did not expect to derive any benefit whatever from the *Woman's Christian Advocate*.

Well, after a while the little paper wended its way to me, receiving no welcome; and for four months it was never read. About this time there was a slight disturbance in our Society; some concluded that they had not done the right thing in joining the Woman's Missionary Society. I prayed to God to convince me if I had done right when I became a member.

A short time after this I chanced to pick up a copy of the much-neglected *Advocate*, and I read an editorial headed, "Was the Woman's Missionary Society a Mistake?" It was a Godsend to me, for it convinced me that it had not been a mistake, but, instead, that it has been and is now both a financial and intellectual benefit to the Church. I further read this, from Miss Mary Helm, "I never hear any one say, 'I don't believe in Foreign Missions,' but the answer springs to my lips, 'It is not a question of belief, but of obedience.'" Well, this and all I read in the *Advocate* that time seemed to be written in answer to my prayer.

It was then that I became a converted missionary. It was as true a conversion as my conversion to the religion of the Lord Jesus one year ago. I was then exceedingly overjoyed that I was a missionary, not in name only, as I formerly was, but, best of all, praise the Lord, in heart. In the first ecstasy of my joy I felt that nothing short of going myself to tell the heathen of the dear Saviour would satisfy me; but, after thought, I knew that was impossible, so I fell to thinking of what I could do in the missionary cause; and as I was meditating thus my eyes fell on the motto, "She Hath Done what She Could." I felt that perhaps I could never be able to accomplish great things in the cause, but I knew that the dear Lord would own and bless my efforts, no matter whether or not I succeeded in accomplishing much, and then I felt content to remain at home and do what I could. I found myself singing,

"Tell It Again." I now never hear any one singing "Tell It Again" or "Thy Kingdom Come" that I do not feel like saying, "Have you a right to sing those songs?"

I relate this—my experience—to show the benefit I received from the *Woman's Missionary Advocate*, now highly valued by me, and hope it will induce some one to subscribe for the *Advocate*, and if she is not a converted missionary, that her attention may be turned to something in it that will convince her, as I was, that the Woman's Missionary Society is working in grand and glorious cause, in which every Christian woman should engage with all her heart, and mind, and soul, and strength.—*Woman's Missionary Advocate*.

MEETING OF THE INTERNATIONAL MISSIONARY UNION.

A VERY interesting meeting of this organization was held at Binghamton, N. Y., July 5-12. The Union is composed of missionaries of all evangelical denominations and from all parts of the world. This was its sixth meeting, and there were present about forty-five missionaries, from the young man and woman just ready to enter missionary life to the veteran who had seen fifty years of service; besides these there were various invited guests, who brought up the numbers to over sixty. It was the original design of the Union to confine their sessions entirely to the members, but the strongly expressed desire of the people among whom they met to share in the good things said and done has led them to open the afternoon and evening meetings to the public.

A devotional hour each morning was followed by discussion of some practical subject, such as "Comparative merits of self-supporting schemes of missionary labor, and the ordinary plans pursued by missionary societies is the best way in which missionaries can best serve the cause while at home," and other kindred topics. In the afternoon, papers were given on the different fields represented, and the evenings to more popular addresses on missionary work.

As usual, there was one day given specially to woman's work, when there were addresses by Mrs. Shedd of Persia, and Mrs. Kipp of China, of the Presbyterian Board; Dr. Pritchard of India, of the Methodist Board; Mrs. Morton from Trinidad, of the United Presbyterian Society; Mrs. Quinton of the National Indian Association, and Miss Maria West, of our own Board. Miss Child of Boston also presented the subject of the World's Missionary Committee of Christian Women.

Some of the sessions were of the deepest interest; and most of those open to outsiders were well attended, notwithstanding the intense heat. As some

one said, it was like a meeting of a grand army post, where the veterans and others get together to tell their war stories, and live over their days in the field and their hard-won battles. The members certainly belonged to the church militant, and ere long we believe they will belong to the church triumphant.

LEAVES FROM OUR BRANCHES.

Essex North Branch.—From this Branch we have an account of an interesting young ladies' meeting held in Newburyport in May last. The invitation was given to all the mission circles in the Branch by the Newburyport young ladies, and a very attractive programme was prepared. There were papers of unusual merit on "Africa and its Problem," "A Castle in Spain," "Boys in Mission Circles," "Acceptable Giving," and addresses by Mrs. Rand of Micronesia, and Miss Wheeler of Harpoot. The devotional hour at the close of the morning session was specially delightful. Prayer followed prayer, until the leader, after the time for closing had passed, had to make an opportunity to close it. Much is hoped for as the result of the meeting, and already some fruit is seen. Mission circles are awakening to new life, and Sabbath-school classes are making special contributions to the work and the interest aroused in individuals.

The *Maine Branch* held its annual meeting in Portland, June 21st. The reports showed gains and growth in numbers and interest, but chiefly in the addition of two new young missionaries, one from Bangor and one from Portland. Miss Morrill, of the Payson Memorial Church of Portland, has arrived safely at her destination in China. A very pleasant letter written from Japan to one of the members of the Young Ladies' Band, gives an account of her voyage across the Pacific and a week's stay in Japan.

Miss Kimball of Van has concluded to remain in this country another year, that she may acquire a knowledge of medicine, which she hopes will be of great assistance in her work. Her place will be supplied by Miss Ladd of Bangor, who goes out with Miss Johnson, making another beautiful young life given to the foreign work. Miss Lord, the beloved missionary from Portland, was present at the annual meeting, and made her adieux to her many friends. She returns to Smyrna in August, having rested for a year in this country. The Maine Branch proposes to furnish a room in the new Bombay Home, in honor of Miss Spofford, the Senior Corresponding Secretary of the Branch. Miss Spofford has just passed her seventieth birthday, but her zeal and interest in missionary work is unabated. She has tried to resign her position as secretary, but the Branch feel unwilling to accept her resignation.

The meeting was held in the large vestry of the State Street Church, and was crowded to overflowing, many being unable to find room; but owing to the State Conference, which was held in the church, the time was limited to one hour and a half.

One of the most hopeful signs in the *Middlesex Union Conference Association* is the "development of plans for work among the children and young people. Two mission circles have been formed the past year. Another circle whose badge is the 'Pansy,' has for two of its principal officers granddaughters of the Rev. Justin Perkins, the pioneer missionary in Persia. There is also a little band of twelve children who are deeply interested in the needs of the school in Bombay, and they are to devote part of their vacation time to earning money to help in the erection of the building so sorely wanted. We expect that others will be drawn into the good work through their influence, and we hope and believe the result will be a new encouragement to those who are willing to do what they can. Certainly the blessedness of those who give not of their money only, but of their time and thought, will be the sure reward of these young hearts."

The "Leaves" that come to us from Worcester County, in the main, indicate a healthful, if not rapid, growth in the branch. One district of six auxiliaries sends assurance of loyalty to the "policy" of the W. B. M., whether "changed or unchanged." One of these auxiliaries bears testimony to the helpfulness of frequent missionary letters in respect to giving information concerning the work, and also in sustaining interest therein. The members of this auxiliary, "having a desire that larger numbers become interested in foreign missions, are uniting their prayers and efforts to this end," and express the hope that, "by keeping steadily at work, the time will come when all will love the Master well enough to love this department of his work, as well as others."

One secretary writes: "There is more interest in missions every year." Another, "It has been our custom to hold 'auxiliary' meetings monthly (except in July and August), but we have now decided to hold meetings once in two months, the intervening months for home missionary intelligence. We are waking up a little to the needs of our own country, but this, I think, will not lessen our interest in the foreign work."

A young lady connected with one of our auxiliaries writes: "There does not seem to be much interest among the ladies, so a young friend and myself thought we would take the little ones and have them grow up with an interest in their hearts for foreign missions. It will take a good deal of grace for us girls to do this, but we are doing it for Christ, and we know he will help us carry on the work as he sees best."

From another come the tidings, "Our meetings are profitable and interesting." Perhaps the following from the secretary may furnish ground for the above statement: "Our auxiliary acts on the advice given by the branch some two years ago; viz., 'retain, as far as possible, your old officers.' Our president is much beloved, is full of love to God and all his creatures, full of 'zeal according to knowledge,' with the needed tact required for her office."

One auxiliary which some months since sent a thank-offering box with a copy of the leaflet "Mrs. Pickett's Missionary Box" to each sister in the church, now reports a more flourishing condition than for years.

"The Cradle Roll" is being called for from various quarters of the branch, and we trust many little ones will thus become identified with the Master's work in foreign lands.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1889.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Castine</i> .—Desert Palm Soc'y,	35 00
<i>Maine Branch</i> .—Mrs. W. S. Dana, Treas.	
Warren, Aux., 15.25; Cape Elizabeth,	
North Cong. Ch., 1, Coral Workers, 14;	
Bath, Winter St. and Central Chs., 15.50;	
Castine, Mrs. J. W. Dresser, 9; Calais,	
Aux., 41.65; Machias, Aux., 8.75; Wash-	
ington Co. Conf. Coll., 4.25; Lewiston,	
Pine St. Ch. Aux., 30; Bangor, Aux., 15,	154 40
Total,	189 40

NEW HAMPSHIRE.

<i>New Hampshire Branch</i> .—Miss A. E.	
McIntire, Treas. Atkinson, Flowers of	
Hope, 21; Brentwood, Aux., 9.78; Cornish,	
Aux., 9; Dover, Busy Bees, 50; Tremont,	
S. S., 1.51; Lebanon, Aux., 50.25; Man-	
chester, Hanover St. Ch., Aux., const.	
L. M. Mrs. Abby S. Knowles, 25; Milford,	
Aux., const. L. M's Mrs. John McConni-	
kie, Mrs. Daniel F. Buttrick, Mrs. New-	
ton W. Robinson, Mrs. Louis C. Billings,	
100; North Hampton, Aux., 23; Ports-	
mouth, Rogers Circle, 40; Walpole,	
Aux., of wh. 25 const. L. M. Miss Mary	
Sparhawk, 25.50; West Lebanon, Aux.,	
14.50,	369 54
Total,	369 45

VERMONT.

<i>Vermont Branch</i> .—Mrs. T. M. Howard,	
Treas. Barnet, Aux., 18; Bellows Falls,	
Mt. Kilburn M. C., 25; Brattleboro,	
Aux., 10; West Brattleboro, prev. contri.	
const. L. M. Mrs. Anne M. Warriner,	
8.50; Enosburg, Y. P. M. C., 10; Lyndon,	
Buds of Promise, const. L. M. Miss Effie	
E. Kent, 25; New Haven, Aux., 10;	
Orwell, Evergreens, 8.85; Springfield,	
Aux., 19; St. Johnsbury, North Ch.,	

Aux., 48; Stowe, Whatsoever M. C., 5, S.	
S., 2.30; Westminster West, Aux., const.	
L. M. Mrs. A. P. Ranney, 25,	214 65
Total,	214 65

LEGACY.

<i>Vermont Branch</i> .—Legacy of Mrs. Philip	
Goss, Lyndon,	50 00

MASSACHUSETTS.

<i>Andover</i> .—Abbot Academy,	110 00
<i>Andover and Woburn Branch</i> .—Miss E. F.	
Wilder, Treas. Lexington, Hancock	
Ch., S. S., 12; Billerica, Willing Work-	
ers, 18,	30 00
<i>Barnstable Branch</i> .—Miss A. Snow, Treas.	
Yarmouth, M. C.,	25 00
<i>Berkshire Branch</i> .—Mrs. C. E. West, Treas.	
Adams, Memorial Band, 10.75; Hinsdale,	
Aux., 18.32; Pittsfield, First Ch., Aux., 4,	33 07
<i>Bradford</i> .—Academy,	1 25
<i>Essex North Branch</i> .—Miss C. A. Osgood,	
Treas. Bradford, Acad. Aux., 11.85, Miss	
A. E. Johnson, 11.07; West Newbury,	
the Misses Boynton, 6,	28 92
<i>Essex South Branch</i> .—Miss S. W. Clark,	
Treas. Beverly, Washington St. Ch.,	
Aux., Miss F. E. Titcomb, 1.40; Lynn,	
First Ch., M. B., 8; Lynnfield Centre,	
Aux., const. L. M. Miss Annie B. Stevens,	
25; Salem, Crombie St. Ch., Aux., 70,	104 40
<i>Greenwich Village</i> .—L. A. Parker,	1 40
<i>Holbrook</i> .—Little Lights,	30 00
<i>Lancaster</i> .—L. A. C.,	2 00
<i>Lincoln</i> .—Two boys,	50
<i>Middlesex Branch</i> .—Mrs. M. W. Warren,	
Treas. Framingham, Aux.,	137 00
<i>North Middleboro</i> .—The Gleaners,	5 00
<i>Northampton</i> .—Mrs. C. H. Ladd, const. L.	
M. Miss Eva Lamson,	25 00
<i>Rockland</i> .—Cheerful Workers,	1 25
<i>South Hadley</i> .—Mt. Holyoke Sem'y,	250 00
<i>Springfield Branch</i> .—Miss H. T. Buck-	
ingham, Treas. Monson, Aux., 25;	

Chicopee, First Ch., Aux., 1; Chicopee Falls, Aux., 30.25; Springfield, Memorial Ch., Aux., 7, North Ch., Aux., 22.75, South Ch., Aux., 63.89, Junior Aux., 20.29, West Springfield, Park St. Ch., Helping Hands, 30,	189 98
Suffolk Branch. —Miss M. B. Child, Treas. Auburndale, Aux., 15, Willing Hands, 48; Boston, Central Ch., S. S., 18, Adabazar M. C., 3.24, Mt. Vernon Ch., Aux., Mrs. E. A. Winslow, 30, Young People's Soc'y, Mrs. E. A. Winslow, 30, Union Ch., Aux., 107.25, Park St. Ch., Echo Band, 70; Brookline, Aux., 124.50; Cambridge, From one who is praying, "Thy Kingdom Come," 300; Cambridgeport, Prospect St. Ch., Aux., 79; Bearers of Glad Tidings, 10.30; Dorchester, A Friend, 2, Second Ch., Aux., 124.66; Jamaica Plain, Aux., 129.33, Y. L. Aux., 30; Neponset, Pebble M. B., 19.09; Newton, Aux., 400; Newton Centre, Maria B. Furber Miss'y Soc'y, 60, Mite Mission, 10; Newtonville, Aux., 20, Junior Aux., 5, S. S., 10; Roxbury, A Mite-box, Elliot Ch., 2.50; Watertown, Aux., 85, Phillips M. B., 50, West Roxbury, Aux., 9.15,	1,792 29
Wellesley. —College Christian Asso., 112.50, Dana Hall Miss'y Soc'y, 13,	125 50
Worcester Co. Branch. —Mrs. C. S. Newton, Treas. Worcester, Union Ch., Aux., 90.30, A Member of Union Ch., Aux., 25, Willing Workers, 10; Piedmont Ch., Aux., 75.07, Old South Ch., Aux., 40; Millbury, Second Ch., Aux., 88; Charlton, Aux., 10; Blackstone, Aux., 10,	348 37
Total,	3,240 93

RHODE ISLAND.

Rhode Island Branch. —Miss A. T. White, Treas. Providence, Mrs. Danielson and Miss Lockwood, 100, Free Ch., Aux., 48; Central Falls, Aux., 53.14,	201 14
Total,	201 14

LEGACY.

Providence. —Legacy of Mrs. Sarah F. Lockwood,	1,000 00
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CONNECTICUT.

East Conn. Branch. —Miss M. I. Lockwood, Treas. Jewett City, Aux., 15.30; Stonington, First Ch., Aux., 10; Taftville, Aux., 8.20; Griswold, Aux., 6; Norwich, Park Ch., Aux., 45; Cash, 10 cts.; Danielsonville, Cong. Ch., 21.36; New London, Second Ch., Aux., A Friend, 50,	151 96
Hartford Branch. —Mrs. G. R. Shepherd, Treas. Bristol, Aux., 17; Enfield, Ladies Benevolent Soc'y, 33, Poquonnock, Cheerful Givers, 25; Tolland, Aux., 21.92; Windsor Locks, Aux., 100,	196 92
New Haven Branch. —Miss J. Twining, Treas. Ansonia, Aux., 77, Bethlehem, Willing Helpers, 2.15; Brookfield Centre, Aux., 1; Danbury, Second Ch., Aux., 9; Easton, S. S., 5, Ellsworth, Aux., 10.50, Golden Links, 27.25; Essex, Whatsoever Band, 10; Meriden, First Ch., Cheerful Givers, 2, Centre Ch., Aux., const. L. M. Mrs. A. E. Roberts, 100; Middletown, First Ch., Aux., Mrs. T. G. Mather, prev. contri. const. L. M. Mrs. S. G. South-	

mayde, 15.93, Ten Times One Circle, 2.50, South Ch., Good Will Soc'y, 15; Milford, Aux., 21.50, New Britain, South Ch., Aux., 53.12, New Canaan, Aux., 30; New Haven, Centre Ch., Aux., const. L. M's Miss Mary W. Smyth, Miss Mary W. Kimball, Miss Susan M. Sanford, Miss Lucy M. Whitmore, 492.14, Y. L. M. C., 115, Ch. of the Redeemer, Aux., 38.12, Y. L. M. C., 100, Davenport Ch., Aux., 67, Girls' Circle, 5, Dixwell Ave. Ch., Aux., 10, Howard Ave. Ch., Aux., 21, United Ch., Aux., 53.75, Mrs. Cady's School, 50 cts., Yale College Ch., Aux., 125; North Branford, Aux., 20; North Stamford, D. W. T. C., 28, Portland, Aux., 10, Work and Win, 5, Ridgebury, Aux., 7; Ridgefield, Snowflakes, 18; Roxbury, Mayflowers, 20; Salisbury, Aux., 42.25; Sharon, Aux., 38.07; Stamford, Aux., 1.23; Warren, Aux., 20.75, West Haven, Y. L. M. C., 20, Whitneyville, Aux., 50, Sunny Circle, 60, Winsted, Aux., 112.81, Testimonial to Mrs. H. D. Rume, 31,	1,636 57
Total,	2,105 46

NEW YORK.

Brooklyn. —Central Ch., Boys' and Girls' M. B.,	52 00
Denmark. —Mrs. J. T. Kitts,	1 40
New York City. —Olivet Ch., Miss'y Asso.,	50 00
New York State Branch. —Miss C. A. Holmes, Treas. Albany, Aux., 144.43, Morning Star, M. C., 25; Buffalo, First Ch., Aux., 45; Homer, Aux., 62.55, Mrs. Coleman Hitchcock, 10; Morristown, Aux., 21.25; New York, Broadway Tabernacle, Y. L. M. S., 347; Norwich, Aux., 25; Poughkeepsie, Y. P. Aux., 25; West Groton, Penny-Gatherers, 1.20,	706 43
Total,	810 83

GEORGIA.

Savannah. —Woman's Miss'y Soc'y,	3 00
Thomasville. —Mission Builders,	4 50
Total,	7 50

FLORIDA.

Tampa. —Woman's Union Miss'y Soc'y,	15 00
Total,	15 00

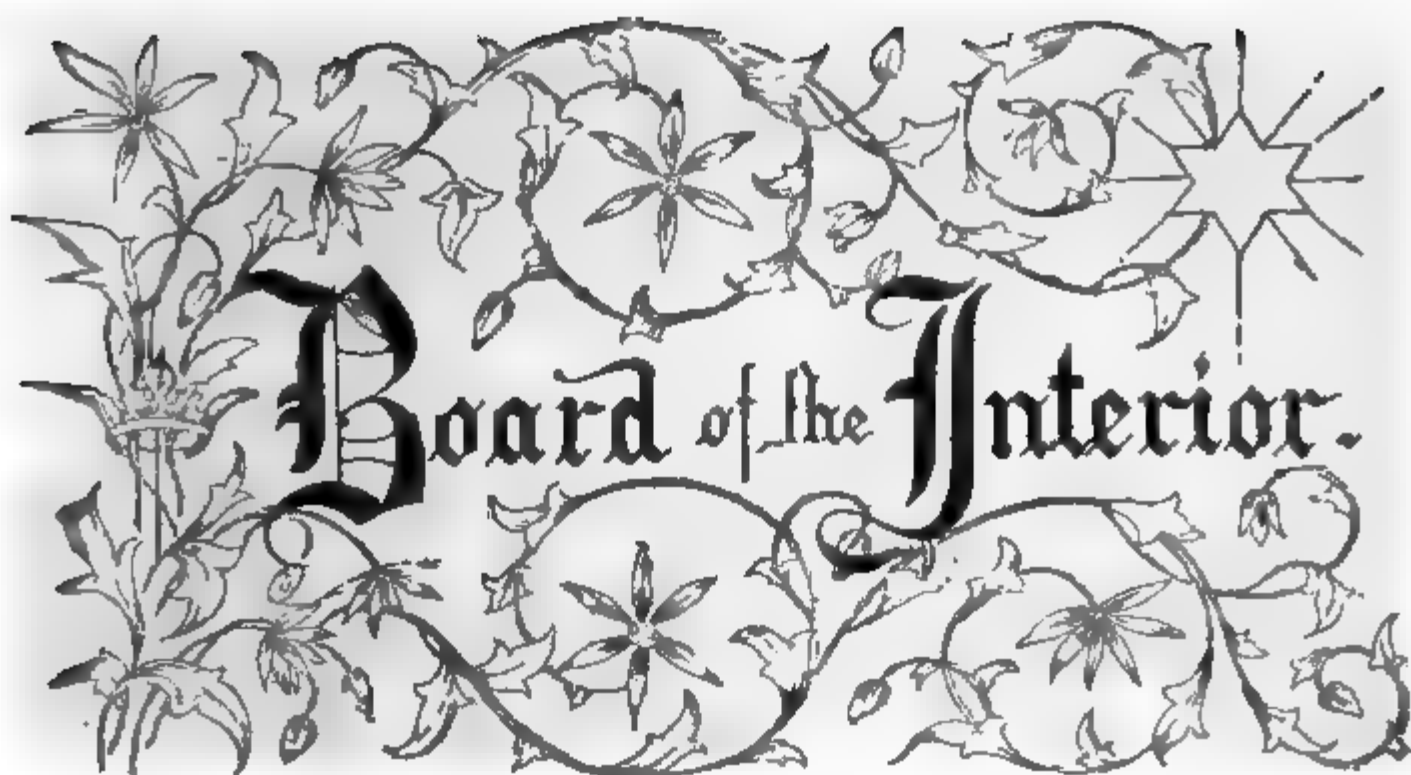
ILLINOIS.

Rantoul. —Mrs. J. E. Jones,	5 00
Total,	5 00

TURKEY.

Smyrna. —King's Daughters,	24 38
Total,	24 38
General Funds,	7,263 82
Leaflets,	27 63
Legacies,	1,050 00
Total,	\$8,341 67

MISS HARRIET W. MAY,
Ass't Treas.



TURKEY.

REPORT OF THE ADANA GIRLS' SEMINARY, AND COMMON SCHOOLS OF THE CILICIAN PLAINS.

1888-1889.

THE opening of the school, always a time of difficulty, was made ~~still~~ more so this year from the fact that the famine of '87 had left many of the middle classes in straitened circumstances, and the failure of the grape crop in '88 had also cut off the income of a large number. It was found that pressing the matter of paying the full tuition would cut off nearly all the girls from Adana, leaving only those from the villages, who are never able to pay, so we decided to receive some at half-price. This being decided we opened, October 10th, with full numbers, even being obliged to turn some away. Our receipts for this year amount to \$183. We soon found that some of the girls from outside had been suffering during the summer from malarial troubles and lack of nourishing food, and before the term was well begun one of the seniors was obliged to give up study and return home for rest and recruiting. About a week before Thanksgiving our brave, promising little Gurgie, one of our Missis girls, said, "May I lie down till my head feels better? I do not feel able to sit up." We gave her careful attention and medicine, and thought she would be up by the next day, but she was found in the morning to be suffering from some fever, though bright and hopeful. A native physician was called, who gravely announced "typhoid fever." He came twice daily

*For report of preceding year, see LIFE AND LIGHT, September, 1883.

until the fourth day, and then, after a strong appeal from the nurse, who had become convinced that there were symptoms of pneumonia, he made a more careful examination, and decided that such was the case. "But she will get better," said he; but by Thanksgiving morning we knew there was no hope of her recovery. Knowing the Oriental feeling about the presence of death, we allowed the girls, who went home for a half-holiday, to remain away all night. Friday morning at about four o'clock she passed away. Three days before, the poor ignorant Armenian mother had been sent for. When she saw that death was near she threw herself upon the bed, crying for a priest to come and administer the last communion and anoint her daughter. It was necessary to hold her by main force to control her frantic behavior until a priest could be brought. It had taken him a long time to don his priestly robes, and before he arrived the life had fled, leaving only the quiet body. The mother turned angrily upon us, saying that we had destroyed all hope for her daughter by not getting the priest in time; but when he began to complain of the discomfort of the cold room,—the windows having just been opened,—she turned angrily upon him, saying, "God sent us here; she could have had no such care and comfort anywhere else."

We decided not to gather our pupils again until the following Monday, when we found Mr. Montgomery, who had been quite unwell for several days, so much worse that it seemed unwise to reopen school until some improvement should take place in his condition. But instead of rallying, as we had hoped, the tide of life hourly ebbed from him, and Tuesday night the Death Angel came again to our home, and our dear friend's life on earth was closed.

Monday morning, December 10th, all were gathered, and school routine was again in progress, but only for one day. Early Tuesday morning a knock was heard at each door, and the words: "If you would see Mrs. McLachlan in this world, you must come at once to her room." She lingered till Thursday, and then she too went to be with God. These sad experiences interrupted the first two weeks of our term, but they have left a deep, and we hope lasting and profitable, impression on the minds of our pupils. They seemed for a long time to be walking in the presence of the unseen world. Though none of them have as yet united with the church, we feel that nearly all have become Christians, and are making marked spiritual progress.

But even this is not all our story of sickness and suffering. Margaret Aintabluyan, a graduate of Marash College, who has been a teacher for two years in the city schools here and boarded in our home, became so much weakened in consequence of an abscess that she was obliged to keep her bed

for five months. As no improvement was visible it was decided to move her to a cooler climate, and Aintab Hospital was chosen as being near her home and friends. She was taken there, a distance of a hundred miles, in a *takht-revan*. This is a miniature house with windows and doors, borne upon two long poles, extending both forward and backward, and carried by two horses, one in front and one behind. In this little house Margaret was made as comfortable as possible. Two days after her arrival she submitted to an operation, which she survived but four days. One more of the twenty-six girls who formed our number on opening the school year was obliged to go home on account of illness. We found that her earnest desire to be with her own mother was increasing her difficulties, and so sent her home. Beside these interruptions school continued until the 20th of May with no break except a week's vacation at Easter. The American teachers have been assisted in their work by Baron Manook Gazaryan and Yeghsa Gazaryan, the latter having been with us three years. This year she has acted as matron, besides having the care of several classes. Our oral examinations, to which parents, school committee, and church committee were invited, were held May 17th. We converted our dining-room into a temporary schoolroom, so that we might have three classes recite at one time. The examinations passed off as such occasions usually do,—the good students did well, the idle ones failed. May 20th all went to the church for our closing exercises, consisting of recitations, dialogues, and singing in the three languages of our school,—English, Armenian, and Turkish. The six girls of the graduating class read essays in these three languages. The presenting diplomas to this the first graduating class of the Adana Seminary, and the singing together of our closing hymn, "God be with you till we meet again," made an impressive scene.

CITY SCHOOLS.

The city schools have not been as well attended as in former years,—chiefly on account of poverty. A nominal tuition (86 cents per term) is demanded from each pupil by the school committee. Many have felt unable to pay even this small sum; some have been detained by sickness, and some have found work and left school to earn a little toward the family support. The boys' and girls' schools together have numbered only about 300.* There have been good teachers in these schools. The boys' high school sends out thirteen graduates this year.

The Tarsus city schools were well attended in the autumn both by Gregorians and Protestants. But a case of persecution on the part of the Gregorians, respecting the burial of a child of Protestant parents created an ill feeling which resulted in a paper excommunicating parents from the Gregorian

*Last year, 400; see LIFE AND LIGHT, September, 1888.

Church who should send their children to Protestant schools. By this means our numbers were reduced from one hundred to forty.

Mrs. Montgomery's school work among Armenian grown-up girls, which was carried on last year on mission premises, with the help of four of the schoolgirls, has crystallized this year into a school attended by from eighteen to twenty-three of the most promising of last year's girls. Miss Webb and Mrs. Montgomery visited Kozolook last October, starting the girls' school there and visiting all the Protestant homes in the village. The pupils in the school under Varter Shekeryan, one of our girls, have numbered from thirty-five to fifty. Varter has also held meetings and done some Bible work.

At Sis our school has been a success, and the number of pupils is increasing. Sara Karamanluyan, a graduate of Marash College, has done faithful work there for two years. Missis School has not fulfilled our hopes, and seems to be an entire failure. The teacher has disappointed the hopes entertained of her work, and has married so unfortunately as to give great fears for her future.

We have been unable to procure teachers for schools in Chorkmerzmez and in Uzerli, though it reported that in each of these places from forty to fifty girls are waiting to enter Protestant schools, and that the old spirit of persecution has given way to the warmest and most cordial feeling toward Protestants.

Respectfully, LAURA TUCKER.

ADANA, May, 1889.

EN ROUTE FOR SOUTH AFRICA.

"The Trio," Miss Pixley, Miss Hance, of the W. B. M., and Miss McCornack, a new missionary, sailed for South Africa, June 1st. We are glad to give the following tidings of their progress in their journey, and trust that many earnest prayers may speed them on their way.

R. M. S. GRANTULLY CASTLE,
Nearing Madeira, June 26, 1889

DEAR MISS W.: You will be interested to know of our welfare, and our progress toward our chosen land.

We arrived in Liverpool, after a pleasant journey, June 9th, and went directly to London, where we spent the time till starting again, in shopping, sight-seeing, and preparing for our long voyage. We sailed from Dartmouth June 21st, by the Grantully Castle, of the Donald Currie line. Thus far our trip has been a smooth and pleasant one. We stopped for several hours in Lisbon on Monday, and expect to reach Madeira this forenoon; then no more stops until we reach the Cape of Good Hope.

We were joined in New York by Miss Pixley, who returns with us to her native land, having spent several years in study in the vicinity of Boston.

Miss Hance and Miss Pixley unite with me in messages of loving greeting to our dear friends at the Rooms, and trust you will follow "the trio," in our way to Zulu Land, with your earnest prayers.

Yours in Christ, MARY E. MCCORNACK.

A MOTHER IN ISRAEL.

BY MRS. ALBERT STURGIS.

MRS. LYDIA V. SNOW was a native of Robbinston, Me. Her father having been drowned when she was quite young, and she being the second in a family of eight children, much of the care of the younger ones came upon her. This rendered her very industrious and efficient. She made the best use of her time, often knitting stockings for her brothers and sisters while studying or reading. She began teaching school when but sixteen years of age, and taught in various places for many years, always with good success. In 1851 she married Rev. B. G. Snow, and went with him to the new mission field of Micronesia.

This was a field well suited to her varied abilities. She made light of the many hardships she was called to endure, and by her constant cheerfulness, and readiness to assume burdens, was a tower of strength to her husband and missionary associates. Fully acquainted with all kinds of domestic work, she was the one to whom all looked for help in the various emergencies which would often arise. Natives very readily learn upon whom they can lean, and she soon became, by her constant and faithful care, what they loved to call her the "mother" of all on the lovely island of Kusaie, where her home was at first.

She subsequently went, with her family, as a missionary to the Marshall Islands. Here she had a new dialect to learn, and a more stirring, vivacious people to whom to adapt herself. But she soon succeeded in winning their affections, and leading them to apply their energies to worthy objects. She taught in schools, and gave constant informal instruction to any who came to see her, held meetings with the women, was often Sunday-school superintendent, and took charge of Sabbath services during her husband's absences, and also often spoke and prayed in the general prayer-meetings. As one of her fellow-missionaries said, a few words from her at those meetings, spoken as they often were with tears and deep earnestness, seemed to have more effect than all that the men had previously said. She accompanied her husband in his tours around the island, and thus in varied ways did much direct missionary work. But her pleasant cordiality toward all with whom she came in contact enabled her constantly to win and benefit souls. She felt so much real interest in them, and manifested it so spontaneously, that they felt that whatever she wished them to do was what would really be the best thing for them.

She was herself often touched and much gratified by their readiness to receive her advice, and make what to them were great sacrifices, for the sake of pleasing her. She once told me with tears of a poor young girl whom she had reclaimed from a life of sin, but not until her body was too full of disease to recover health. As long as she was able to even crawl along, she would drag herself each day to the house of her loved *nono* (mother); and shortly before her death she requested that her most valued possession, a white hen, should be given to *nono*. Many of the poor destitute natives gave touching proofs of affection for her. When at different times she left the islands for visits to her native land, their demonstrations of grief were very affecting.

After nearly twenty years of these most faithful and successful labors she spent several years in her native land, professedly for rest. But her simple stories of heathen lands, and life among savages, and conquest of their dark hearts, were too thrilling not to be often repeated. Many churches and mission societies all over this Christian land will recall the interest and enthusiasm awakened by her stirring words. She so enjoyed telling of the people and work to whom her heart's deepest affection was given, that she thought too little of her own weariness or wasting strength, and worked even harder in this land than when on heathen ground. Added to this came years of most untiring devotion to her invalid husband. After his death she returned to Micronesia, in accordance with his wish, which was also fully her own, leaving her daughter and son provided for here. But the strength of her naturally fine constitution was nearly exhausted, and she was obliged to return at once to friends. After this, years of wasting powers, and declining faculties, and painful weariness, were appointed her; but through all these the same unselfish spirit and cheerful patience were constantly manifested.

She was greatly blessed in having the attention during all these years of the most unselfish and devoted of daughters. Many friends learned precious lessons of trust and faithfulness beside her sick-bed. After this singularly useful life she passed peacefully from earth, in May 10, 1887, truly loved and lamented.

For the Bridge Builders.

HER TALENT FOR CHRIST.

WELL, this was how it happened. But we must go way back to the time when Madge had never even heard of Miss Mary Porter's Chinese, nor of Mrs. Logan's Micronesia, nor of the Woman's Board of the Interior.

You see, Madge was one of the brightest, merriest of girls. Her young life had been passed in having a good time generally. And how could she help being a favorite with everybody, with her bright, responsive face and frank, pleasing manner, with never a bit of self-consciousness about her? It seemed as if the sun shone to please her, and the birds sang for her, and the flowers bloomed for her to pick. Ever since she was a little tot she had been a child of out-of-doors. Upon awaking in the morning it seemed as if every voice of nature were calling her out. The waving grasses of the field, the robins in the cherry trees, the breezes from the far-away hills, the merry sunshine,—all seemed to beckon her to join them. The first spring days made her wild with delight.

At breakfast-time she would come in, breathless from her early tramp to the woods laden with dewy flowers and vines for the parlor vases, and during the meal she would entertain the grown-up people with tales of her exploits and discoveries on her early rambles.

To the amusement of her parents she took possession of the whole country round about, and spoke of her pine grove, and of her old willow, and of her brook where her cardinal flowers bloomed in October. Having few playmates she found companionship in the great out-of-door world about her; and storm clouds and lightning flashes often drew her out to the hillside when the flowers were hidden in shadow. Household duties, though not neglected, were despatched that she might have more time for her outside plans.

Before she was old enough to go alone her father had held her tiny hand in her walks, at the same time telling her of the Christ child who used to love the hills and flowers about Nazareth; and all along through her childhood he had taught her sweet lessons of God from the pages of nature's open book. As Madge grew older she developed a talent for sketching, and would spend hours under her artist's umbrella, trying to catch the morning light on the hillslope where her sheep were feeding, or in copying the haziness about the river, where her pond lilies slept. Long before she had thought of attempting to put on canvas the scenes about her, her love of sunlight and shadow had taught her many of nature's secrets. Her teacher soon saw that she would excel in landscapes, and her father, that she might enjoy and sketch new wonders of nature, took her to Switzerland. There, for the first time in her life, she was surrounded by a circle of young friends of her own age, and merry times they all had, climbing the Alps, crossing glaciers, and studying with Swiss artists. And there, where the world looked more beautiful to her than ever before, Madge had her first glimpse of its great need and wretchedness; for in the Swiss party there happened to be one of God's

workers from Eastern Turkey, who was spending a few months among the Alps in search of needed rest and change. This lady's sympathy for young life had attracted Madge to her, and the two enjoyed many a long day together, exploring mountain heights. One day, after a hard climb to one of the greatest waterfalls, they nestled down in the shade of a mountain-side, among a clump of Alpine rose bushes, and there Madge drew from her friend the history of her life in the East, and was surprised beyond measure to learn of the misery and wretchedness of the poor people in that far-away land. The story of the oppression and suffering borne by heathen women opened her eyes to a new and wholly different life from her own, and for the first time she seemed to wake up to the idea that she might have been put in the world for a purpose, and that something might be required of her. As she looked out and away from her cozy mountain lodgment, her thoughts went far beyond the opposite snowy peaks, and our Alpine climber did a deal of thinking in a small space of time.

During the next few weeks her face was a study to her friends. She often found herself looking at life more earnestly, and longing to be accomplishing something, and to spend her energy on some one outside of self. Her past life looked like one of supreme selfishness to her. As her new friend told her of her plans for the next year, and of the enormous work expected of her in connection with the new girls' boarding school, Madge, in her impulsive way, wished to go back with her, and said perhaps God intended her to be just there. She was ready and willing to leave her home, and give her life to the work.

But her father and mother knew more of such a life than she did, and felt that the time for her to go as a missionary had not come. She came back to America with memories of her new-made friend and her work. She happened to be in Boston when Mrs. Moses Smith gave one of her delightful talks to young ladies, and there she learned how those who could not go to do this foreign work, might help almost as much by sending money. Discouraged at the thought that she had no money of her own, and not wishing to ask her father for any, she queried: "How can I earn anything? Some of my friends are earning their living by type-writing and telegraphy and teaching, but I can't do any of those. I wonder," and here a bright look came into her eye, "I wonder if I could make my brushes foreign missionaries." Her friends discouraged her in this thought, but she had a mind of her own, and tried. This was the small beginning of what was not so small in the end. The friends Madge made on her return to America were interested in various plans, and were surprised that it was difficult to get her to join in their clubs. "Too busy," was her excuse. Resolved to see what she was up

to, they called at her house and found her in her den, as she called her studio, engrossed in work.

Odd bits of paper, strewn on the floor or pinned on the walls, showed most fascinating bends of rivers, old bridges, hay fields, and wood interiors. At this particular moment Madge was at work, in pen and ink, upon a book-cover design, putting the dearest little landscape into a frame of pussy willows. To her friends' question as to why she was confining herself so closely to her studio, she told them she was working for a firm in Boston.

As her father had more than enough to make his daughter happy and comfortable, her friends could not understand why such a girl should be working as hard as she seemed to be doing. Then she told them her secret,—that she was earning money to send way off to Turkey, to help some poor Armenian girls in school.

I am afraid these friends did not fully appreciate it all; but as Madge went on with her work, and tasted the delight of direct service for the Master, life became grander and more noble to her; and as she told so sweetly her plan of work, her friends gradually thought it would be pleasant to do the same thing, and each in her own way put some talent to service, and all were surprised to find how much more blessed it was to give than to receive.

And the Armenian girls were no losers by all this. The success which these young workers had was really "quite like a book," as Madge said; and she added, "If our wills are wholly given up to God, certainly he will put us in right places and direct us to do his work." Now I think that a young girl who can't go on a foreign mission can do some good at home; don't you?

L. P. H.

For the Coral Workers.

DEAR CHILDREN: Some one told me you would like to hear about the little mission school which decided to have a missionary society of their own.

Well, Miss A. met with them to organize the girls into a band. When she entered the little mission-room upstairs, she saw sixty-six bright eyes shining upon her. How many little girls were there; for the eyes all belonged to some one? And wide open they were, I can assure you,—except the babies.

Miss A. had heard the beautiful name they wanted to have, "Little Look-outs." So she had been trying to be a "lookout," too. As she looked out, and way up into the clear blue sky, what do you think she heard? A message direct to the children from the King—the King of heaven and earth!

Were they ready to hear it? I wish you could see how wide-awake those sixty-six little ears looked then! Shall I tell it to you, too? "Even a little child shall lead them." They said the message over and over until they had stowed it away in their hearts.

Then they began to wonder how a little child could lead one. One said: "A blind man walks up and down a street near us and a little child leads him about. But was that what the King had meant? No; it could not be."

The young lady asked them whether if they should see little blind girls groping about in the dark, looking so sad, and sometimes falling down into deep ditches, they would really care to help them. I wish you could have seen the way in which they shook their heads, "Yes." Then she told them of little girls and boys with eyes as bright as theirs, who have never seen the truth. She asked them for a verse three words long. Soon some one remembered it. Do you?

"These little blind girls," she said, "cannot see that 'God is love.' Their god is no father to them, no shepherd to lift up the little lambs when they fall, in his arms; but a god angry with them, of whom they are afraid, and so they see nothing but darkness."

Then the little tongues—how many were there?—said the message over again, and wondered how they could lead those little blind girls way across the ocean,—lead them straight to Jesus, the "Light of the world." They could not guess at first, but they found out. Now you tell me. You know; do you not?

Did they really want to help those little blind girls and boys, even if they had to work hard? Every hand went up so swiftly,—except the babies, who had gone to sleep,—and they told her one, two, three, four, six, eight, ten ways in which they could earn pennies to send, that they might enter Christian schools and learn of Jesus—the "Light."

Are you working hard? Has any one of you gone to sleep? Then wake right up, or I shall think you are one of the babies.

F. B. W.

Home Department.

STUDIES IN MISSIONARY HISTORY.

REASONS FOR THANKSGIVING.

ANOTHER year has passed since we brought our thank-offerings to the Lord. As we come together and number the blessings that have come to our missionary fields, let us not forget to offer the sacrifices of thanksgiving. Let us thank him for—

Another year of personal share in the work. Great opportunities have been set before us; great power has been promised us.

That all the Missionaries of the Woman's Boards have been spared throughout the year. The whole number supported by the three Boards must be over one hundred and eighty.

For the bountiful harvest: Bringing prosperity to our home-land, and making it possible for the churches to enter the open doors if they will.

For the new Missionaries sent into the field.

That the translation of the Bible into Assamese has been completed; and that more of the Micronesian Islands have portions of the Word.

For India, that the Princes of Rajaput have taken action against child-marriage.

For Micronesia, that every pupil in the Marshall Islands Training School professed Christ.

For Turkey, that the Government has given an order that established American schools shall not be closed for lack of official permits. This order also forbids interference with these schools by local authorities.

For Africa, that the world is awaking to the magnitude of the slave trade and the liquor traffic: The Pan Presbyterian Council interviewed the king of the Belgians with reference to the latter. Two or three notable conferences are to be held this autumn with reference to the former. Money is being subscribed to sustain a small body of armed men to organize the natives for defense against it.

For Japan, that one hundred and three young men and women from the Doshisha College made public profession of Christ; for the conversion of over sixty young women in the Kobe Home.

For enlargement of the Doshisha to a University.

For the complete religious freedom granted to Christians in Japan by the new Constitution.

For new churches organized.

For religious awakenings: The work of the Spirit has been more or less manifest at Eybez and Tarsus in Turkey; in Jaffna, Ceylon, at several points; at Tottori, Japan, where a new church has been organized; at Kalan and Pao-ting-fu, in North China, and in Foochow.

THE OBSERVER.—A LEAF FROM MY NOTE-BOOK.

Scene.—A church parlor. *Time.*—The close of a monthly missionary meeting.

Mrs. Daniels (the leader, with an air of anxiety): Shall we try to hold a thank-offering meeting this year?

Mrs. Adams (who is never absent from a missionary meeting, and believes in them) : Yes, of course ; it will help our treasury. We could not do without it any more than we could do without Christmas. If we keep Christmas by giving gifts to our friends, let us keep our mid-year day for gifts to our Lord alone.

Mrs. Christie : We need it just as much as we need an outlet for an ever-flowing fountain. Think of all the boxes, filled almost to bursting, that are waiting to be offered on that day. There is Mrs. Gregory,—thankful old soul,—who, if she receives a dollar for a day's washing, will not buy a loaf of bread till she has put ten cents in her O. P. J. purse and one in her thank-offering box. "Because I am so thankful I have the health to wash," she says. And there is her bed-ridden sister, who always has her box full, though where she gets the money, or what she has to be thankful for, most people cannot imagine. Every one of the seven children in that family has a box, down to little Billy in his red frock, who keeps his on the lowest pantry-shelf, and puts in every penny that is given him ; and really I believe he grows fat and rosy more on what he puts into that pantry than on anything he takes out of it.

Mrs. Demas : But I don't approve of thank-offering meetings. I don't think it is fair that when I've paid all I pledged at the beginning of the year, you should get up this new scheme to get more money out of my pocket. I gave my share in the beginning ; I've paid all my dues ; and why should I go to a thank-offering meeting?

Mrs. Christie : Have you paid all your dues to Him who has given you life and a happy home, freedom from anxiety or accident, and health that makes every breath a pleasure,—who gives sunshine, and flowers, and the songs of birds, and keeps every sense of your body in perfect order to enjoy them?

Mrs. Demas : Oh spare me ! Of course I have not paid for these ; nobody does. Mrs. Gregory and her seven children enjoy these things as much as I do, and what do they give ? But I am sure I pledged as much at the beginning of the year as anyone could expect me to pay, and that debt was discharged long ago.

Mrs. Christie : Since we have dared to speak of a debt and credit account with our Father, forgive me if I ask whether you have ever thought of computing the interest due him on the large fortune committed to your care. Sometimes Christians tithe their net incomes after deducting all their expenses, and feel that they have not only paid their dues, but have been very generous with the Lord, when the suggestion of a six per cent or four per cent interest on their principal would make them stand aghast. But supposing that you have

paid all your dues, that is no reason why you should not go to our meeting. We do not ask for dues. Thank-offerings are not a legal tender; they are not to be thought of as payment of a debt. They are like the fragrance of flowers, or the mist that rises from the sun-kissed lake. The flowers and the lake give because they cannot help it; and so do loving Christian hearts, and for these we must have a thank-offering meeting.

Mrs. Adams: Yes; and for those systematic souls whose boxes are the first thing they see in the morning and the last at night, and who would no more omit their daily offering than their daily prayers. But what about those who have moved into the country for the summer and have forgotten to take their boxes?

Mrs. Christie: Do not fear but our Lord will speak to them through the birds, the bees, and the blossoms. The very air that gives strength to body and soul will seem like the breath of God, and they will bring back double measure for their boxes.

Mrs. Daniels (with the air of one thoroughly convinced): And if there are any so color-blind that they cannot see the writing of God's finger on the flowers, or so deaf they cannot hear his voice in bird-songs or the roll of thunders, then we must have a thank-offering meeting to open their eyes and ears. I should hope such people would not bring any money to the meeting. Our Lord does not want their poor pitiful pennies if they will not give their prayers for others, or their power of loving and blessing. But we will have our meeting, whether with or without them.

MISSIONARY PICNICS.

MISSIONARY picnics are the order of the day in the vicinity of Chicago. All who share the goodly fellowship of the W. B. M. I. are invited, whether they belong to senior, junior, or juvenile societies. And all who do not believe in missionary work are especially invited, for we are sure a picnic will win them over. Young and old share in the lunches, the speeches, and stories. Little girls tell us "God wants them all," both the boys and girls. Older girls read stories written for the occasion,—stories which are like apples of gold in pictures of silver. The wanderers in the parks draw near to listen, men standing with reverent, uncovered head.

The birds in the branches overhead sing obligatos to the chorus of young voices on the greensward below. Now and then a missionary sits down, "because there is much grass in the place," and tells of other companies that have gathered around her in lands beyond the seas. It is too soon, perhaps,

to speak of results. These are the days of seed-sowing. Some of us have been reminded of the old couplet,

"He who joy would win, must share it;
Happiness was born a twin."

And for the seed that is sown, we have in the sunlight, and breezes, and gentle dews, picture lessons of the sweet influences that will, by God's grace

"Water and mature the grain
For other times than ours."

THANK-OFFERING MEETING OF W. B. M. I.

THE morning of August 9th saw the new rooms of W. B. M. I. filled, even to standing room, for our Feast of Ingathering. Shelves, tables, and pianos were laden with beautiful floral tributes from the homes represented, and happy faces bore witness to the joy of His service who commanded His followers to "consider the lilies."

The songs which winged our praise were from our Hymnal, and led by a number of young ladies who sat near the piano. The prayers led our thoughts in grateful review over the past year, mentioning not only the personal blessings of Providential leading and daily mercies, but making special mention of the rich experiences which have come from our united labor in the missionary work; the privilege of entering into the labors and sharing the harvests of our representatives in foreign lands; for our new missionaries who have gone out or are now preparing to go; for the young women and children pressing into the service at home; for the hallowed memory, the blessed influence and prayers of those who have been with us, but are now gone to their reward and for the gracious answers to prayer which have come in revivals and conversions in mission fields, and in abundant opening-doors of new opportunity.

The Scripture lesson was given by Miss Pollock, who presented the example of Paul as a model for all Christian, and especially missionary workers. After mentioning his abundant labors and sufferings in the effort to spread the gospel, she called attention especially to his oft-recurring words of thanksgiving and praise. First (and chiefly) for the unspeakable gift of Christ our Lord, as told in 2 Cor. ix. Second, for victory over sin and death—1 Cor. xv. 53-57. Third, for power to manifest Christ—2 Cor. ii. 14, 15. Fourth, for a share in Christ's work—1 Tim. i. 12. Fifth, for converts—Rom. i. 8. 1 Cor. i. 4, 5; Philemon i. 3, 4; 1 Thess. iii. 9.

We heard from Miss Pierson, of Pao-ting-fa, of the sad contrast between our homes, brightened by gospel light and teaching, and the heathen homes of China, where cleanliness, comfort, and beauty are unknown. Miss Tucker, just come home for rest after her nine years of faithful, arduous, and fruitful work in Adana, Turkey, told us of her girls, of the homes from which they are gathered, and of some of the causes which keep that fruitful land in poverty and want. She gave a graphic account of a native church service, conducted in a language unknown to the worshipers, as an answer to the question so often asked, "Why send missionaries to a country whose people claim the name Christian?" It was cause for special gratitude to see again Miss Spencer, formerly Mrs. Coffing's untiring helper, who has been so long called to "the harder task of not doing" and the experience of suffering and weakness. Though still far from well, her improvement gives hope of entire restoration and return to the work so near her heart. In a few earnest words she set before us the mistake which makes one hesitate to ask contributions for the cause of missions. "We should not feel that we ask a favor, but that we offer a privilege which has brought joy and blessing to our own lives, and will to others." We have not space to quote from the letters received from our President, Mrs. Smith, and from other friends who had sent gifts and greeting to this gathering; nor for the texts and quotations which accompanied the gifts placed in the little basket, which is endeared to us by the associations of former thank-offering meetings. Those to whose charge it was committed reported its contents as \$146.00, and with "Praise God, from whom all blessings flow," the meeting closed.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 18 TO JULY 18, 1888.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Alton, 7; Alkinson, Willing Workers, 10; Canton, of wh. 25 to const. L. M. Mrs. H. H. Painter, 28.25; Chasterfield, 7.20; Champaign, 10; Chicago, F. and G., 25, First Ch., 95, Kenwood Ave. Ch., 45, New Eng. Ch., 75, Plymouth Ch., 72.80, Union Park Ch., 79.75, Western Ave. Ch., 26.82, Elgin, First Ch., 18; Galesburg, First Ch., 40, Mrs. S—, 5; Hamilton, 6.50; Huntley, Maude F. Blanchard, to const. L. M. Georgiæ Mary Hutchinson, 25; Joy Prairie, to const. L. M. Mrs. Frances S. Pratt, 25; Lombard, 13, Moline, 3.23; Naperville, 18.70; Neponset, 5.60; Oak Park, 19.90; Ottawa, 50; Pittsfield, 10.25; Plainfield, 25; Rollo, 8.80; Sycamore, 11.35; Wilmette, 15.07,

789 31

JUNIOR: Canton, 8.00; Chicago, First Ch., 25, New Eng. Ch., 100; Galesburg, The Philurgians, 19.44; Geneva, 15; Granville, 14.50; Oak Park, First Ch., 130; Ottawa, 37.41; Rockford, First Ch., 8.85, Second Ch., 6; Wilmette, 8.19; Wheaton, Coll., 47,

419 00

JUVENILE: Champaign, 5; Chicago, Eight Kindergartens, 16, Lincoln Park Ch., Lamplighters, 8.45, South Ch., King's Messengers, 20.37, Union Park Ch., Master Wm. Rice Kimball, 1.25, Western Ave. Star Soc., 21.40; Galesburg, First Ch., 12.37; Rantoul, 5,

89 84

SPECIAL FOR KOBE LAND: Chicago, First Ch., 35; Dundee, Aux., 5; Poplar Grove, Aux., 8.34; Rockford, First Ch., Aux., 5, Second Ch., Mrs. R. H. Tinker, 5,

66 34

Total. 1354.39

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Brooklyn, Mrs. Richey, for Kobe, 1; Lowell, Mrs. E. N. Marcy, 5,	6 00
Total,	6 00

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Ames, A. Friend, 1; Burlington, 104 Charles City, 10; Decorah, 20; Des Moines, Plymouth Ch., 11.65; Grinnell, 32.45; Kellogg, 3.75; Keokuk, 32.25; Le Mars, 8.15; Montour, 7.32; Stacyville, 4.70; Webster City, 10,	245 27
JUNIOR. Decorah, 30; Des Moines, Plymouth Rocks of Plymouth Ch., 65; Iowa, College, 100,	195 00
JUVENILE: Grinnell, Busy Bees, West Branch, 24.87; South Branch, 8.77,	33 64
THANK OFFERING: Grinnell, Busy Bees, South Branch,	9 23
FOR KOBE LAND: Tabor, Morning Star Band,	3 50
Branch total,	486 64
FOR CHINA FAMINE RELIEF: Tabor, Mission Band,	1 00

KANSAS.

BRANCH.—Mrs. A. I. Slosson, of Leavenworth, Treas. Alma, 2.50; Louisville, 3.25; Sabetha, 11; Topeka, to const. Mrs. C. H. Morrison L. M., 25,	41 75
JUNIOR: Fort Scott, Willing Gleaners, 10; Smith Center, For Bridge, 10,	20 00
JUVENILE: Anthony, King's Cup-Bearers,	6 22
Total,	67 97

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 20.50; Allendale, 5; Charlotte, 30.50; Detroit, First Ch., 104.50; Jackson, Conference Meeting, 7.12; Kalamazoo, 15.87; Memphis, 5; Oxford, 5; Olivet, 13.13; Pontiac, 12.54,	218 96
JUNIOR: Detroit, Woodward Ave. Ch., Y. L., 23; Flint, Y. P., 10; Ithaca, Y. P., 11.17; Reed City, Y. L., 10,	54 17
JUVENILE: Armada, "Cheerful Workers," 2.25; East Saginaw, "Faithful Workers," 30; Oxford, Mission Band, 7,	39 25
SABBATH-SCHOOL: Flint,	4 27
Total,	316 65

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. Minneapolis, Plymouth, Ch., 200; Minnesota, Contr. through Miss Pollock, 17.09,	217 09
Total,	217 09

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Amity, 5; Kansas City, First Ch., 139.66; St. Louis, Pilgrim Ch., 50,	204 66
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JUNIOR: Springfield, Y. L. Rally, for Kobe Land, 2.50; St. Louis, Pilgrim Ch., 75; Hyde Park, Gleaners, 9,	86 00
Total,	201 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Burton, 10; Cleveland, First Ch., 21.85; Cuyahoga Falls, 6.17; Edinburg, 5; Garrettsville, 10; Hudson, 13; Madison, Ione L. Smith, 2; Marietta, First Ch., 50; Parkman, 5; Springfield, 10.90; Toledo, First Ch., 110; York, 10,	253 82
JUNIOR: Columbus, Eastwood Ch., Y. L., 10; Lake Erie, Seminary, Y. L., 50,	60 00
SUNDAY-SCHOOL: Sandusky,	34 00
Total,	347 82
WEST VIRGINIA: Aux. to Ohio Branch.—Ceredo,	4 00
Total,	4 00

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. Athol, 5; Osceola, 1; Sioux Falls, 55; Vermillion, const. L. M. Mrs. F. M. Perry, 25; Yankton, 12.00,	98 90
JUVENILE: Plankinton, "Willing Hearts,"	10 00
Total,	108 90

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, 2.30; Brodhead, 7.40; Beloit, First Ch., 38.57; Delavan, 40.60; Eau Claire, const. L. M. Mrs. Geo. Mason, 55; Leeds, 9; Milwaukee, Grand Ave. Ch., 30; Ripon, const. L. M. Mrs. M. I. Fuller, 25; River Falls, 23; Stoughton, 3; Whitewater, 25.25,	250 12
JUNIOR: Green Bay, Y. P. S. C. E., 5; Milwaukee, Grand Ave. Ch., Y. L., 25;	40 00
Ripon, College Girls, 10,	10 25
JUVENILE: River Falls, M. Star Band,	309 37
Less expenses,	17 18
Total,	292 19

GEORGIA.

Atlanta.—Church of the Redeemer,	10 00
Total,	10 00

TEXAS.

Dallas.—Mrs. J. M. Wendelkin,	2 00
Total,	2 00

MISCELLANEOUS.

Sale of picture donated by Mrs. Sickles, 8.35; of leaflets, 10.74; envelopes, etc., 3.59,	22 68
Receipts for month,	3,522 63
Previously acknowledged,	26,954 13
Total since October,	\$30,476 71



INDIA.

Perkins writes in a private letter :—

rary [from which he had just returned] was very interesting. occasions I showed pictures of the life of Christ to large numbers; time a heathen in the crowd who had failed to take all that had and yet had been interested in Jesus' wonderful kindness and help-
nen), when the picture of the cross was shown became quite and spoke out, saying, "What did he ever do or say that the peo-
to him?" It touched me, for I felt the story had interested him
er sufficiently, at least, to make him feel the injustice of his death.
Christian in one of the villages had won for Christ three or four
d we were called to go there and hold a meeting, and speak a few
eer to the new disciples. There was no church there, of course,
n the veranda of a hut with the roof almost touching my head;
en I rose to pray, my head did touch the thatch.

ery much that these converts will prove very profitable to the
c. At any rate the blind eyes of the one who brought them to
see "the King in his beauty" before many years.

FROM MISS DENTON.

KYOTO, JAPAN, March 7, 1889.

FAY :—

is showing us how he can drive away cold weather, and the coal
e looks disgusted. Such a cold winter as we have had! More
I ever saw before, and the cold is so cold!

Am beginning to feel quite at home in this strange land, and am so happy that I am here. Thank all the good ladies whose self-denials provide the way. I never forget how much it all represents, both of sacrifice and prayers, and never go to my classes without the determination to say something that will bring before the pupils, "the truth," to which we can easily lead their thoughts, even though the lesson be only English reading.

In the girls' school I have a most interesting class in physiology. Six of the seven girls are Christians, and we have made the seventh the subject of special prayer. Please tell your young people of her, and ask them to pray earnestly that she may be brought into the light. One of the girls has not been baptized, but we are sure that she is ready. She is a most interesting girl. Her father wants to send her to America to study medicine. Is not this remarkable? Japanese women have for so short a time been interested in education that it is certainly a long step. . . . One's work is of comparatively little importance without the language, but it's hard.

Miss Richard's work in the hospital is most interesting. Such a nice little boy of about eight or ten came in a short time ago! His father left him a night with the words, "Now, don't forget God." Next morning, when the father returned, the boy said, "You told me not to forget God, and I didn't forget him, and believe a little." Poor fellow! he died next night; but he believed a little, and we felt that that little was enough.

The need is so great that I don't see how anyone can stay at home. The work is so beautiful! I wish that all my friends could have a part in it. . .

LETTER FROM CHINA.

The following private letter from Mrs. Arthur H. Smith contains facts of great interest for the readers of our column:—

PANG-CHUANG, CHINA, May 22, 1889.

DEAR SISTER:—

I have just a scrap of time to-day—not enough to answer a letter, but I want to tell you, while they are fresh in my mind, about one or two things in connection with our work. The first is the important item, perhaps. We have in our church in Peking, under Dr. Blodgett's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read his Bible, but wished his apprentices to, and one of them took the Testament about with him to snatch a crumb from it as he could.

A good workman, this tailor was sent for to work on the trousseau of the Empress of China. I say future, because this occurred before the

Chinese New Year, and before her marriage. While at work in her father's palace, the tailor apprentice had his book open. The grandmother—a remarkable woman and head of the establishment—came along and asked him about it, and told him to explain it to her. He protested he had no learning, but she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased, and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic lantern with views of Bible scenes. She sent an invitation to have it shown at her house, so Dr. Blodgett sent Teacher Zen Hai, a young helper recently graduated from Yung Chow, with the pictures. The young lady, now the empress, her grandmother, and all the household were assembled. The old lady was delighted with the scenes. When she saw Christ twelve years old in the temple, she said, "What a fine-looking young scholar!" The helper explained about his being the Saviour of the world, and came at last to the picture where he hung on the cross. The old lady sighed deeply, and said, "What a pity for such a good man to be so cruelly used by those wicked people!" The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty, imperial palace of China, or reach the heart of one seated on the Dragon Throne. And to think that the tiny edge of this wedge was pushed into place by a tailor, of all people! The Christians have prayed with a new faith for those in authority.

A small incident occurred the other day which I believe to be one of many which we do not know about. A woman who went home from our station class told me the story. She is a middle-aged woman, and for years a church-member. To a niece, whom she very seldom sees, she had once explained about the wrong of idolatry. She had forgotten about it, but the niece had not. In her turn she taught a girl friend, who, later, married. At New Year the bride was ordered by her mother-in-law to worship the tablets of their deceased ancestors. She refused. Her husband beat her. Still she refused. He beat her more. She said: "You may beat me to death if you will, but I will not offend God by praying to the dead; and if you do beat me to death I shall be the gainer, for God will take me home to heaven to stay with him." This girl cannot read the Bible, or any other book. She has, so far as I know, never seen a missionary, and got her vital little spark of Christianity, as you see, around three corners—that is, from the niece, who got it from the aunt, who got it from us! The aunt said: "I meant to bear fruit as we were exhorted to do in the station class, but I feel reproached to see how much more this child has done than I have, and with only her little light." Chinese prayers are apt to be stately and formal at first. Simple,

prayers for things we really want are the kind they are, and I think the praying does as much for the studying does for the station-class mind. One woman, who had been here for weeks, walked back here four miles the Sunday after with a special errand. She found a near and dear relative suffering shockingly, as the result of malpractice by an ignorant doctor. Her case was almost hopeless, and her sufferings pitiful in the extreme. Mrs. Tsae could only think of one hopeful thing to propose. "You've no idea how they do pray for folks in Pang-Chuang—constantly and perseveringly." The sick woman said, "Then go right up and get them to pray for me." So Mrs. Tsae toiled over here and there eight miles in all, on her little feet, that close connections might be maintained between our Pang-Chuang mercy seat, her own Little River village and heaven. We were profoundly touched by her pathetic faith in heavenly prayers.

Our hearts have been exceedingly moved by the persecution of one of our students. Persecution about us seldom goes further than words, but this man seems to come from an exceptionally bad village. He became interested in the truth last year, and, to our amazement, in a place where it costs any one to spend fifty cents on books, he bought five dollars worth. He is a rich man as Chinese ideas go. But precious little good his books did him! The whole family set to work to persecute him and make it impossible for him to have a moment alone with his treasures. They declared him crazy and bewitched to want to read foreigners' books. When he offered one for examination, to show that it was good, his relatives of it suspiciously, declared it was bewitched by foreign medicine, and that he wouldn't touch it! If he offered to explain a little, to show them it was good, they were always "too busy"; not one attentive ear could he get. Then a funeral of an aged relative occurred, and because he finally refused to go and worship his dead relative, the villagers came that night and burnt up all his fuel and provender, so that he had to sell his animals, as it is a famine year, and prices so dear he could not buy more.

They threaten to continue this needful discipline, as they consider it, till he gives up his religion, assuring him that they will burn each successive crop of his as it ripens, if he is obdurate. Thus assailed, he has been the subject of most fervent prayer by many scattered groups of Christians everywhere about here. I am sure you will add yours that he may stand firm! He came Monday, and was much moved to hear that the Chinese Christians, to whom he was a total stranger, were praying for him.

EMMA D. SMITH.





1 Maggie.
2 Jiji.
3 Manala.
4 Ann.

5 Jiji.
6 Jessie.
7 Malan.
8 Nauzula.

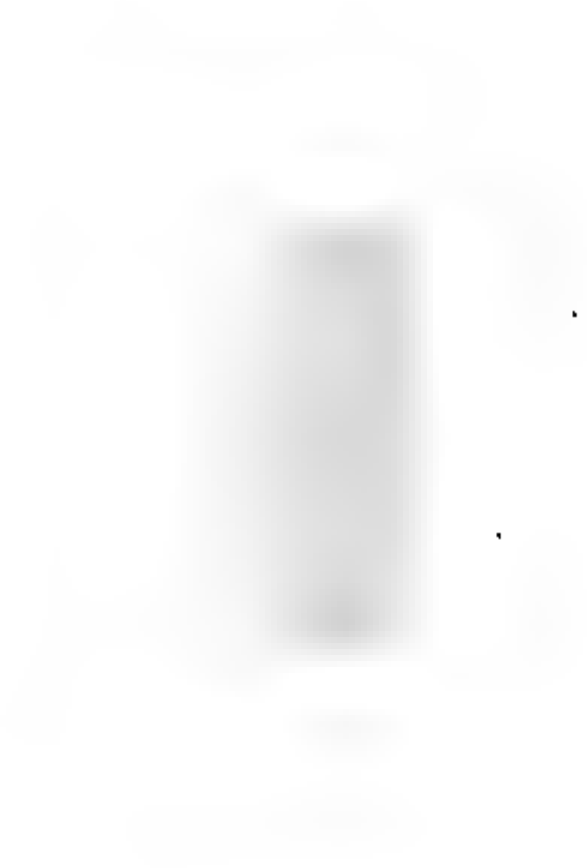
9 Guza
10 Sundra.
11 Tara.
12 Vinu.

13 Yanuna.
14 Ann.
15 Manzula.
16 Yanuma.

17 Shanthi.
18 Chandukor.
19 Rumalda.
20 Yamuna.



	16	7		17	8		18	9		19	26	20
	34		26			27		35				
24 Suprabha.					27 Malan Bai.			30 Ann.			33 Awadi.	
25 Balu Bai.					28 Ashima Bai.			31 Bhagirthi.			34 Awadi.	
26 Rakham Bai.					29 Prema.			32 Saru.			35 Yeshoda Bai.	



1875





VOL. XIX.

OCTOBER, 1889.

No. 10.

CHRISTIAN HIGH SCHOOL AT BOMBAY.

[From the Annual Report of the Mission.]

MRS. EDWARD HUME

It may not be out of place to call a little more than usual notice to this school, as it is in some manner a school by itself. Our Christian school is the school for the children of native Christians. It carries pupils from the alphabet class through three departments, the primary, grammar, and high school, and includes boys and girls in its numbers. The school was opened, formally, March 1, 1877, when fifteen children, boys and girls, presented themselves as pupils. At the close of 1888 we find 112 names on the roll. There have been 150 pupils in the school during the year. The system of co-education is no more an experiment to be tested. The experiment has borne the test of twelve years, and has proved itself a success. We have less trouble with both boys and girls than exists in most schools. Connected with this school are the two boarding departments. The one for boys, with twenty-four inmates, is in the mission compound. The dormitory for them was built by private funds, which were given individually, and by the results of three sales of needlework. This work was done almost entirely by the teachers and pupils of the school. The money being raised, the Government very kindly made their grant-in-aid, and the building was put up without one rupee's cost to the mission. Nor was there any money asked from America for this purpose. Having done this, we have felt privileged to ask of friends at home the funds needed for the erection of a dormitory for the girls. These girls, thirty-eight in number, besides the matron, are in a most unsuitable,

unsafe place, at some distance from us, but within walking distance of the day-school building. These two boarding departments are in no way rate boarding schools, but merely the homes for the boys and the girls who attend the day school. Seeking the good of all, as we must in such a situation, we cannot keep among the children such as are impure, law-breaking, or those who are unwilling to study. We have this year been obliged, on the school grounds, to expel a larger number than usual, but the result has been for the best.

- In March small-pox entered our midst, and one of the girls was taken with the confluent form of the disease, but the Lord mercifully prevented all from any spread of the disease. Two deaths have occurred among the girls. One wasted rapidly away with consumption; another, a young child, was suddenly taken ill and died. Both were Christians. It is appalling to think of disease in our present girls' quarters. Our need for more space is absolutely imperative.

The illness and absences of some of the teachers have made it very difficult to continue the regular teaching of some of the classes, and the school has suffered in consequence; but the intervention of our ladies, and their assuming, each, the care of a Bible class, has made our burden lighter. Since November Miss Abbott has very kindly taught not only the Bible class, but also the same class in English History. The pupils have shown greater earnestness in their studies than formerly; the classes are more concerned as a whole for the spiritual condition and need of every member of the class; so that at the close of the year we rejoice to find that not one member of the three upper classes is outside the fold. Of those in the next two classes are Christian children. Eight have been baptized with the church during the year, and there is a more active spirit of devotion to Christ existing in the school than ever before.

Of the four sent up to the Matriculation examination, one boy failed in passing. The only girl we sent up came within two marks of passing. As this was the first experience of such failure in our school, it was very hard to bear. Our previous three had all been successful. The pupils who have left us are, however, at work. Mr. Abbott has the successful pupils as teachers in the Roha High School; and with him another boy from the standard, whose friends could no longer pay his fees. One boy and one girl, the girls who are graduates of the school, are now in it as teachers. The other of the graduates is the wife of the native pastor of the Free Church in Bombay. One girl is an unpaid voluntary worker at Parel, and another has given herself to the school at Warli since the first of August. The pupils mentioned received nothing in return save their food and cloth-

freely left their studies to work. This makes seven active workers supplied the mission from this school within fourteen months. All these are workers in the Sabbath school for heathen children. Many of the boys aid in street-preaching on the Sabbath, and the girls and boys who are Christians, and old enough to do it, lend their services to this work.

During the summer vacation all the older boys were at work. Two taught a day school, and in addition kept up a night school for the men of the neighborhood. We thank God daily for this school.

The Lend-a-Hand Band of some forty-five girls in the school has had a good record. Various ways have been devised by them for raising money with which to do good. They at one time hemmed seven dozen towels during odd minutes. During the vacation they had more time, and many of them made garments, caps, etc., which since have been sold, and the proceeds given to the Band. A gentleman of New York City paid in ten rupees as the admission fee for his daughter, who was voted in as an honorary member. The Band raised some money from other honorary members and visitors, and some by their own self-denial, and at the close of the year they were found to have fifty rupees in hand. Of this, five rupees were set aside to be added to their fund for the new church, ten were given Mr. Abbott as a donation toward the two schools in the Roha Taluka, in which two of our boys teach, and fifteen were to be sent to Miss Hume in America, to use for the poor women among whom she works, in memory of her sympathy and love for all while here in India. These girls meet every Sabbath and study the work of missions in other lands.

The Opportunity Seekers, a band of little girls, are led by one of the older ones in a helpful weekly meeting, with Bible verses, stories, etc.

The boys' band of Well Wishers has been much more active this year than the last. With the money they have been raising, books have been sent to form little libraries for the poorer schools in the district. In their meetings they have carefully prepared papers; and one of the older boys has in some heart-searching question-papers he wrote out and distributed been of especial help to the band.

Mr. Hume adds:—

During the past year we have had many proofs that our school for Christian children is highly appreciated by the native Christian community. In conversation, in private and public letters, and in print, they have made their appreciation of this institution known. Practical proofs of this feeling have not been wanting. One of our good Christian women who, at the close of the year, was lying at the point of death, gave out of the money which she had laid by a small sum to be used for the benefit of the school.

On the day of our annual exhibition, in December, the following note was received from Mr. Malabari, a well-known Parsi Reformer: "I have been hoping to found a few George Bowen Prizes. Will you accept one for five rupees a year to be awarded for devotion to duty? If agreeable, I'll send one hundred rupees next month. . . . God help you to give a George Bowen to Bombay some day! With all good wishes for your school, I am, yours truly, Behramji M. Malibari."

On the following day a pleasant notice of the school and of its annual exhibition appeared in the *Indian Spectator*, of which Mr. Malabari is the editor. Such testimony as this from a man who is outside of the Christian community is most grateful and important.

LETTER FROM MISS GERTRUDE CHANDLER.

To those interested in the prospective Bombay Home:

DEAR FRIENDS,—May I tell you something of the needs of the school in Bombay as they appeared to me during a brief visit on my way home from India? Bombay, at any time, and to any stranger, is a most interesting place to visit, whether you care most for the European part of the town, with its fine breezy English residences on Malabar Hill and the magnificent public buildings in the Fort and along the beach, or whether you are more interested in the crowded native quarters, where almost every nationality under the sun, one is inclined to believe, is represented in the throngs that pass to and fro and every variety of costume, brilliant, grotesque, graceful, or hideous, may be seen any day.

There are also special places of interest to visit, such as the Elephanta Caves on an island in the harbor; the Parsee Towers of Silence, with their expectant vultures around upon the tops of near palm trees; the hospital at Parel for maimed and diseased animals, inhumanly kept alive in suffering and misery, because of the possibility (?) that human souls, in their transmutations, might be inhabiting the bodies of those wretched beasts!

But all these and many other such reasons would not have made the long distance between Battalagundu in South India and Bombay in Western India seem so slight a matter as did the one fact that Mrs. Edward Hummel, who for thirteen years and more has lived and worked with her husband in Bombay, is my sister.

So it came to pass that besides little visits on entering the country in 1877 and leaving it in 1889, I have twice been across to make her a visit of a few weeks, and have thus become very much interested in, and somewhat well acquainted with, her work.

Now, you know that I have a boarding school to look after myself, consequently that special phase of missionary work is what is nearest my heart; and I have visited all the girls' boarding schools in our mission and in other missions that I could possibly reach, for the sake of learning the best methods of carrying on my work, of caring for the health and the morals of the girls, of inciting them to mental effort, and of reaching them spiritually.

I have had the pleasure of learning a good deal about the large girls' school in Ahmednagar, for which the Woman's Board have built such a fine recitation hall and such nice dormitories. There, as in all the boarding schools of our own mission, the premises occupied by the scholars are next door to, or actually enclosed within, the premises of the missionary, so that all necessary oversight can be given day or night by the lady in charge, and the girls kept in the comparative seclusion that is still necessary for unmarried women in the East. This is where the Bombay girls' school is held at a very great disadvantage; for while all the classes are held in the day-school building, in front of the mission bungalow, no building was available for the girls' home but an old house occupied long ago by a former pastor of the church, more than half a mile from the church. The walk alone would not hurt them, except during the drenching rains of the southwest monsoon, from June to October, when it rains, rains, rains in the most systematic, persevering style, till boats and rafts are in order in parts of the city, and little boys have actually been seen fishing in the streets! At such a time even half a mile's walk to and from school means for those thirty girls,—not merely wet feet, for they do not wear shoes and stockings, you know, and bare feet dry quickly, but it means sitting in damp, wet clothing for the day, perhaps, and in their old building it means leaky, mouldy ceiling and walls that get fairly black and green with accumulated dampness. Bombay weather is dreadful then, and very trying to the health of those living in even the best-built houses, where your very furniture gets sticky and varnish rubs off on your clothes, while boots and shoes, and anything made of leather that is left a day unused, get green with mould.

But all this discomfort and these possibilities of danger to health during the rainy season do not weigh one tenth as much in the minds of those responsible for the well being of those thirty girls, as do the considerations of their present surroundings and the neighborhood through which they must walk to and from church or school.

Bombay is a wicked city, where vice stalks abroad unblushingly. Houses of evil repute line the streets in certain sections, and to almost just such a pass has the region come where these boarding-school girls now live, and which they have daily to pass through. There is almost no yard whatever to

their house, and the high walls of the neighbors' houses rise so near on either side as to expose them to the gaze of low, unprincipled men and women whenever they step out of doors.

These things ought not so to be. No missionary can manage her girls so at arms-length, or have them in such surroundings, without much anxiety and troubled thought which she ought to be saved. God has indeed been their keeper, to preserve them from all evil, and has kept the name of the school unspotted thus far. The girls are bright, loving girls, who won my heart by their gentle manners, their sweet singing (which my own girls cannot begin to equal!), and their love for Mrs. Hume. They played their native games for me, they invited me into the Sunday-noon meeting of their Lend-a-Hand Society and voted me in an honorary member, and they made me a native feast in their own home, at which I sat upon the floor among them and ate rice and various kinds of curries, and spicy pickles off of a banana leaf plate, with my hands, as they do!

What a happy set of girls they will be when they get into the new premises, only five minutes' walk from the day school, and that through a street already occupied on both sides by large public buildings, so it can never become an unsafe road; where they can have a playground of their own, undisturbed by intruding eyes; and, best of all, where half the house can be used as a residence for the young ladies who have gone out to help in the Bombay work, and to relieve Mrs. Hume of some of these burdens, so that she and her husband can feel free another year to come home for their first furlough.

Thank God that you have taken up this enterprise so heartily, and count not the extra \$10,000 to be raised as a burden. If you want to be still further convinced of the need, you have only to go there and see for yourselves, and you will believe it all.

EASTERN TURKEY.

Those who are studying the missionary work in Eastern Turkey will be glad to read the following articles.

THE STORY OF MY MISSION.

BY A BIBLE-WOMAN IN THE EASTERN TURKEY MISSION.

WHEN I heard that girls and brides were learning to read, at fifteen years of age I commenced to read a little with my father from the old Armenian primer. I was so filled with desire that I soon finished the primer, and then I left off reading. The following year my father married me, giving me to a young man named ———.

But the desire for reading was very great within me. After I had been a bride forty days my father died, and we were filled with great sorrow. Be-

cause we had no brother, therefore we had great sorrow. In the midst of this sorrow I wished still more to read.

I was a bride of three or four years when my little boy was born and his father went to Constantinople. Therefore my mother took me to her home, and I sought means again to read. I heard that the Protestants had a school, and I wished to go there and take lessons. My mother would not allow it, but said, "Let the priest come to our house and give you lessons," and I consented. I said, "Let me but learn to read whoever gives the lesson. The Gregorian priest also promised to come daily and give me a lesson. Somebody gave me a primer, and I commenced and read with such zeal that I finished it in fifteen days, and then took the Testament and advanced well. All my friends rejoiced about my reading, and especially my mother was glad that the priest was giving me lessons.

A few days later the news of the death of my husband came from Constantinople. After mourning for several days I commenced to read with more fervor. Lifting up my heart to God, I prayed as well as I was able.

One day a friend came to our house and said, "To-day there is to be communion at the chapel; come and see it." I also went without letting my mother know, and found that the minister was preaching about the crucifixion of Christ. It was so powerful that it seems as if I was struck by lightning. "Where shall I go? Alas, for me! Why should I be hindered from hearing such sweet sermons as this? Of course I ought to come here always to listen." But I was afraid of my mother, for she was a very much honored person in Malatia, and among the Gregorians most religious, and opposed to the Protestants. Oh, what could I do! My heart fainted when I heard the chapel bell. I imagined it the sound of the hammers on Noah's Ark, and my wits forsook me. Night and day I was praying, "O Lord Jesus help me, that I may worship thee in freedom."

On a Sabbath my mother went to the old city, and I remained at home. I was reading and praying, when all at once my mother's sister's son came to me (he being persuaded of the truth), and said to me, "My sister, what are you doing? Reading?" I answered, "Oh, oh, brother, I am reading, but of what use when I do not live as God wishes?" Then he opened the Holy Book at the eighth of Romans. I read the whole chapter, and determined to rise and go to the chapel. "Who shall separate me from the love of Christ?"

Immediately I went to the chapel, taking my boy with me in my arms. Oh, what a sweet sermon I heard. On returning home my mother had come, and she inquired, "Where were you?" I answered, courageously, "I went to the chapel, and hereafter I am going there." My mother, my sister, and sister's son fell on me like lions,—one with an axe, another with a piece

of wood, and the third with a stone. They cast me out, pulling me by the hand and beating me. "Oh! I am grateful that I am worthy of this," I said, as I passed out. My little boy, two years old, was in my arms, and it was night. Where should I go? "Lord, lead thou me," I prayed, and went on to Nazaret's father's house.

My mother and brother-in-law wondered at my coming to them at that time in the evening. They asked, "Is it for good or ill that you have come at this time?" Then I commenced to tell them that I had been to the chapel, and my mother had turned me out of doors, and my mother-in-law was glad, because she loved me, and she said, "Hereafter stay here, and I will go with you to the chapel. My beloved daughter-in-law, do not worry." The Lord had answered my prayer. My brother-in-law was a Protestant, and without losing any time I commenced to go to the chapel, and my heart was filled with joy.

But all my friends had become enemies. Especially did my mother use many means to keep me back from duty. I wished to go to the Female Seminary at Harpoot. My mother heard of it, and came upon me like a fire, and said, "Come and stay at my house and go to the chapel, but don't go to the Seminary." I declared that I must go to the Seminary, and by the help of the Lord learn many things, so as to engage in his work. A relative took a gun and came to kill me, but did not succeed, and in all the city they reviled me because I went to the chapel and was going to the Seminary. A great many priests and important men came to see me, and tried to persuade me to leave my new faith. I replied, "If God be for me, who can be against me?"

Finally Mr. Wheeler and Mr. Barmun came here, and decided that I should come to school. In the spring of 1866 I weaned Nazaret and came to the Seminary, leaving him with my mother, remembering that "He that loveth son or daughter more than me is not worthy of me." I sold all my effects and came to school, paying my expenses there, feeling that the Lord would care for me. No one aided me.

When I came to the school it seemed to me like heaven, because I had escaped from my persecutions and was continually listening to words of love. Miss West was my teacher. One day she called me to her for religious conversation, and asked me if I had come to Jesus. I was confused, and asked, "Where?" Miss West said, "Go now to Him." Immediately it seemed as if I heard a voice saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." I rose from Miss West's side and went to the little prayer room. I fell down by the cross of Jesus, and he said to me, "With my free grace I pardon your sins, my beloved." Oh, oh! how sweet

were those hours which I enjoyed. My heart burns with their memory even now. By obtaining, then, perfect peace from the cross of Christ I have lived until now, and I am sure that he will stay with me all the days of my life.

I remained at school until the fall, and Mr. Wheeler wished me to stay in his house all the winter, because a bishop had come to M., and was stirring up much persecution against the Protestants. But my mother wrote many letters begging me for the love of Christ and love of Nazaret to come home, promising me to do nothing to harm me. I went, and remained all the winter in M., and returned to Harpoot in the spring. The next fall the pastor M. came to Harpoot, and wished myself and Mariam to go to M. and work. We stayed at my mother's house, one of us teaching the school, and the other working from house to house.

But on Christmas Day the bishop commenced to give out my name in the Gregorian Church, accompanied by anathemas, saying, "One M. is persuading everyone to turn Protestant. If her mother is here, let her turn her out; and if she does not, I will anathematize her, also." That day my mother came home from the church and I from the chapel, I accompanied by some friends. Again she fell upon me and turned me out of the house. Without saying anything I went to the house of the pastor M., and they lovingly received me. Mariam and I both remained there and worked with joy. Once more the bishop wished to call me to him and persuade me to return to the old church, but by the help of the Lord I conquered.

Many of those who were opposed to me are now persuaded of the truth, and members of our church. Especially my mother, who was my enemy, continually came to the chapel and listened lovingly to God's Word. I hope that she went to heaven. The one who wished to shoot me became a beloved Christian. Finally, nearly all who had opposed me became Christians. The Lord help them and me, that we may be faithful unto the end. Amen.

LETTER FROM MISS EMILY WHEELER.

DEAR FRIENDS: In the April LIFE AND LIGHT is a letter from my mother concerning the little missionary who has gone from Euphrates College, Harpoot, Turkey, to Haine, in Koordistan. I have just translated a letter written by this girl to Mrs. Wheeler, that you may see in what spirit Horepsima is taking up her missionary work. It is just as hard for this girl of eighteen to go to Haine as it is for the majority of us missionaries to leave our native land to go across the sea; for the place is among the Koords, and four days' journey

for a girl in Turkey a long distance. You will see by my mother's article how hard it was to get one to go.

May I tell you a little about this old pupil of mine before giving you her letter? Her father was a very godly man, who greatly desired a daughter, that he might send her to the girls' school, of which he approved. God heard his prayer; but soon after he died, leaving his family quite destitute. Mrs. Barnum offered several years ago to pay Horepsima's tuition and incidental expenses, that she might become a day pupil in our school. Sometimes Horepsima would go on Saturday and do a little sweeping and dusting, but she could make little return.

She was not a promising pupil; for she was exceedingly shy, had an impediment in her speech, was sometimes sulky, could not seem to make any progress in her studies, and was one of the last persons we should think of as a teacher. After a few years I told Mrs. Barnum that I feared she would never amount to much, and that if she were supported by the Board we could not let her go on; so I thought it best to let her know just what was the state of affairs before she spent more money on her. "Still," I said, "she does seem to try, if she is so stupid; and since she is pretty, may make somebody a better wife for a year more of schooling."

She was not a Christian, and her home influences were not good, and after we talked the matter over a little Mrs. Barnum said: "I do not suppose she will ever make a teacher, but I do not like to give her up for her good father's sake. I do wish her to become a Christian, and do good in her home, and if she stays another year in school she may find Christ. Let us try her again, and pray more for her." I labored in vain to impress on Horepsima's mind that this was her last chance. She would promise to do better, but had an irresolute will, and was so shy we could do hardly anything with her. All went on as usual for some months: but perhaps Mrs. Barnum's faith increased, and her prayers were more earnest; perhaps some schoolmate was praying specially for her; possibly some one of our sisters here at home was holding up our hands, by remembering that we must follow our gifts by the prayer of sacrifice; possibly some shy girl in America offered her first prayer for missionary schools at a mission circle meeting, and God heard that prayer for that other shy girl out in Turkey.

Is not the promise sure, "Then shalt thou call, and the Lord shall answer"? For a revival began in our school. The Spirit of the Lord worked among us more powerfully; and in this time of refreshing from the presence of the Lord, Horepsima became a true Christian.

How did I know she was a true Christian? "By their fruits ye shall know them." She found the liberty which was proclaimed to the captives, and the

"glory of the Lord" had risen upon her very plainly. I can hardly tell you what a changed girl she was. Perhaps it is all expressed in these verses: "They shall be my sons and daughters, saith the Lord Almighty," and "As many as are led by the Spirit of God, they are the sons of God." Now Horepsima was led by the Spirit, and "where the Spirit of the Lord is, there is liberty." Her face shone all the day long; her shyness was conquered, for though the rich blood would fly up to her delicate face, yet the words would come bravely. As for the impediment in her speech, that vanished entirely, for God strengthened her will, and the efforts made in his strength were sufficient to overcome even her physical infirmities. Her lessons were learned perfectly, and with a special teacher she began to make up for past deficiencies. Her brain woke up, and we could not ask for better work. She was not brilliant, but so earnest, careful, and studious that she learned her lessons and recited them well,—a thing never done before. Her prayers in the meetings were humble and sweet, and frequently her voice was heard in some expression of her hopes and efforts in the Christian life. Whenever we teachers wished anyone to help us, Horepsima's bright face and quick fingers made light work; and I well recall days of preparation for public examinations when I would find her doing work far too heavy for a girl of her age, and twice I know of her going without her dinner to stay and help the boarders and teachers. She was never seen after that winter to "hang her face"—look sulky—as she used to do, and I judge from what I have heard that she was much more helpful at home than ever before. I know she used to read the Bible to some of her relatives and neighbors, and it must have been hard for her to do it. Did she not show herself a daughter of the King? Could anything but the Holy Spirit effect such a change? I have known of other changes similar to this, but as Horepsima has been brought before you by her present work, I longed to tell you specially of her case.

Will you not pray earnestly for her in her new work? She will need your prayers more than you think. It is hard often to teach children who are brought up in Christian homes, but you know not how hard it is to be a teacher in a school where all training in heart and mind must come from the teacher. Do you think it hard to speak in meetings? What would it be to be called upon to take charge of a weekly ladies' prayer-meeting? Yet that is just what this young girl is doing. She says the sisters seem to love her. I do not wonder, but yet, I know she will often be called upon to say and do things which will not please them if she fulfills her duty.

Will you not pray that she may have wisdom from on high; that she may know constantly, through the teaching of the Spirit, how to abide in Him

for a girl in Turkey a long distance. You will find that, abiding in him, how hard it was to get one to go.

May I tell you a little about this old pupil? She is a missionary, teacher, letter? Her father was a very godly man, who was working in the fear of God, that he might send her to the girls' school. He said, "be multiplied," and heard his prayer; but soon after he died.

Mrs. Barnum offered several years ago. EMILY C. WHEELER.

cidental expenses, that she might have been able to go. JANE, November 26, 1888.

times Horepsima would go on Saturday, but she could make little return. I give you my deepest gratitude.

She was not a promising pupil, but if you have shown me, you have been the means of uniting her progress in her studies, and was

a teacher. After a few days, I was filled with great joy. Never before has been done for me. I love of Christ, and it is very

of affairs before me. I seem to try, it seems a better wife to

She was not a promising pupil, but if you have shown me, they will be sorry, even as when I see that he is now

we talked the will ever make much. The air is good, the beautiful trees [she notices that there are so few trees]. The sisters and they like me. I hope to start and strength to enlighten Christianity. I hope that, with your prayers for them, trusting that you

will be here in comfort and safety on your father's house, and do not yet yet commenced. I longed for preparation for it.

and making Christ the first and ———, also to all the

here, and after it a meeting yesterday I led it and we The school seemed to approve of it. I also

I trust that when I return to school in Harpoot, I
 will meet you. May you all live in health.

I remain the one waiting for your letter,

HOREPSIMA HOHANNESSIAN.

SCRAPS FOR OUR WORK-BASKET.

The British government last year ordered the missionaries to cease
 their work. After a few months, comparing notes, they found that the con-
 viction was in number.

Let us then renew our purposes and to stir up ourselves to greater
 effort. To say, "Help me, my God, in this my good purpose, and in thy
 name, and grant that I may now this day begin perfectly."—*Thomas à*

Rev. A. Hargert, of the Santhal Mission, India, tells the following:
 A Hindu came here a few days ago for medical treatment. He said that in
 the past he owned and worshiped seven idols. His eldest son got ill five
 years ago, and although he went on his knees to his gods and begged ever so
 hard, they would not move a finger to alleviate the child's suffering nor com-
 fort his soul. The child died, and he was mightily perplexed, and tried his
 best to keep on good terms with these wretched gods. Three years ago his
 second child got ill and died; daily he offered sacrifice and bowed very often
 to appease the wrath of these miserable idols, but all in vain. Then the en-
 raged father caught hold of the idols and utterly destroyed them, and threw
 them in the ditch; there they lie now, for three years, covered with rubbish
 and despised even by the village dogs."

SHARE THE BLESSINGS.—Here is a story from Japan which should do us
 all good: A poor man, who is a Christian, has to work all day away from home.
 He has put up the following notice on the door of his house: "I am a Chris-
 tian, and if any one likes to go in and read my Good Book while I am out,
 they may. The Buddhist priests need not come here. I do not want them
 any more." People go into his house and read his Bible. Would that we
 had more of that natural, childlike desire to have others share in the blessings
 which we enjoy that this poor Japanese has.—*Selected.*

A HEATHEN man said to a missionary, "There must be something in your
 religion to make you come all the way out here to tell us of it. I would not
 go so far to tell you of mine."

BOTTLED TEARS.—In Persia they bottle their tears, as of old. This is done
 in the following manner:—

LIFE AND LIGHT.

... standing around and weeping, the master of ceremonies took a piece of cotton, with which he wipes his tears. This cotton is squeezed into a bottle, and the tears are preserved as a precious remedy for reviving a dying man after every other remedy has failed. It is also employed as a charm against evil influences. This is probably alluded to in the eighth Psalm,—“Put thou my tears in a bottle.” The practice was once universal, as is found by the tears which are found in almost every ancient tomb, for the ancients buried with their dead as a proof of their affection.—*Ex.*

... New York Derry.—All you have to do is simply your duty. I stood in a short time ago, and learned a deep lesson. As I entered, all seemed confusion, the buzz of machinery, the whirl of everything dazed me. But I saw that all was right, and that each one was doing the task assigned. I stood and looked at a young girl whose work was to untie knots in threads as they were passing over the wheel. All day long she simply untied knots. Now, if she had said, “This is such a little thing to do, and I am so tired of it, I think I will try to do what the girl next to me is doing,” she would have damaged the whole work. The simple thing of untying knots had to do with the beauty and finish of this whole design.—*Selected.*

Young People's Department.

MICRONESIA.

ROMANCE OF MISSIONS.

FROM MISS S. L. SMITH'S JOURNAL.

THE WOOING.

I HAVE just received a remarkable epistle, about which I must tell you. I will remember that the marriage of M—— was put off last January on account of something on her part which made us feel that she ought to be on probation first. One day, about two months ago, B—— her intended had expressed a preference for some one else, and so came to me. I called M—— in, and we had a talk about the matter, in which she denied having expressed such a feeling, and protested, with tears, that she loved B——, and no one else. When he asked her, however, if she would be willing to marry him at once, she said only, “I don't know,” and nothing else could we get from her. B—— was quite disheartened. I had a serious talk with M—— about it, and she answered in that way because she was “ashamed.”

After making our arrangements, Mr. Walkup and I, for the marriage (as I have told you), I suggested that it would be desirable for B—— to come himself and see M—— before we went far with our plans. So yesterday morning this note came from the young man. It seemed to me so unique a production that it deserves a place in my journal; and really it displays an admirable spirit in the suitor, I think. Here it is:—

“MISS SMITH: *Ko na mauri* to you, the teacher dear to me, and my teacher as well, for whom I have great respect. I write to you this morning to tell you beforehand of my coming; for I shall come to-morrow, at four o'clock in the afternoon. I have not yet heard surely from M——; so I beg you to tell her of my coming, that she may be prepared to answer me in a becoming manner,—not ‘I don't know; I'm sure I don't know.’ These words I do not love; for from the time I last heard them until now I have pondered over them, and have had a heavy heart because of those words, ‘I don't know; I don't know.’ B—— N——.”

September 19th.—I wish I could give you a photograph of the little scene in our sitting-room yesterday afternoon. B—— appeared, and M—— was summoned to his presence. I reminded her, as I sent her into the room, that she was to be womanly, and that the words, “I don't know,” were tabooed. I left them for half an hour, then went in, expecting to be asked to set the day, and give my blessing. But no! there sat B—— on the floor, with his back against the door, and M—— not far off, up in the corner, nervously twitching her dress. “Well,” I asked cheerfully, “have you found your mind yet, M——?”

“No,” exclaimed B——; “I begin to think she has no mind of her own. I ask her, ‘Will you go with me to help me in my work of teaching?’ and she says, ‘If you want me, I will.’ Then I ask, ‘Do you love me, and want to go?’ and she answers: ‘If you want me to go, I'll go; if not, I'll stay.’”

“Why, M——,” I said, “that is not the way to answer. He wants you to show him your heart; not answer as if some one had told you what to say.”

“But I am ashamed to talk before him.”

I talked, persuaded, coaxed, urged, reproved, all to no effect. B—— became more and more stirred up. “What,” said he, “you are ashamed to tell me whether you love me or not? Tell me, have I been ashamed to tell you I love you? Why have I come here time after time to talk with your teacher and you, if it was not because I loved you? Was I ashamed to come here before all these girls? No, because I really loved you; and if you really love me, you will not be ashamed to say so.”

I cannot tell you more of his talk with her, but at last I again left them, and

faces in the schoolroom were all grave and earnest, and many were trying to keep the tears back. M—— herself controlled her feelings by a supreme effort, we all could see. After the prayer, Mr. Walkup said of the peculiar joy we ought to feel in view of this Christian marriage of two who were about to go out as teachers, having been prepared for this work—something unprecedented in the Gilbert mission. At the same time he greeted them with congratulations, and we all sang in English, “Be the tie that binds,” to good old “Dennis.” Then B—— and his bride stood under the arch, while all the guests came up to shake hands, and they did very prettily and quite warmly, with some tears, and M——’s face all in a quiver. Then we all sat in the front room for a little while the bride and groom in our midst, he, evidently, upheld by the kind support of his unaccustomed choker, and she, with downcast eyes, clasping her clasped hands. At last Baby Walkup, quite convinced that it was high time to be off, tugged away with an undeniable persistency at his hands, and reached up his little arms to be taken. Quite a wedding procession it made as they streamed away down the hill, all the scholars with talk and laughter following down.

In the evening Mr. Walkup gave a “reception” to the young couple in his house. One long table, running from the door to the back of the hall for the boys and girls, a shorter one opposite for the married folks,—and still another, to accommodate two Banaba, were spread in readiness, with plentiful dishes of rice, beans, hard-boiled pineapples, and for wedding-cake, Graham crackers. The china was not used, the silverware not even plate; no incandescent lights nor wax candles lit up the social scene. A long line of lanterns down the centre of the hall, the pineapples in a large bucket, tin basins of food, with tin plates and spoons for the guests, and, to crown all, the wedding-cake served from a tin basin! But it would not have been enjoyed half so well had a royal banquet had command.

At the end of the long table, on an inverted box, sat Tibwere, as host and dispenser of hospitality, and opposite him Taiñ, while the boys and girls were ranged on either side. But where were Mr. and Mrs. B——? At the other end of the room stood a smaller table, set with two plates, one with a whole pineapple, etc. The plates were opposite one another, in the most simple style, and a lantern between. It was long before M—— could be persuaded to take her place opposite B——; but at last she did, draping a handkerchief, however, over the top of the lantern, as a partial screen for embarrassment.

And then the feast went on, as others do.” A feast of reason? Yes, in-

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when I returned, B—— announced, beaming
her thoughts from her own mouth.”

Then it only remained to set the day, and that was let
10th of October. I should have said the 8th, so as the
birthday, had it not been that Monday would be an
wedding. As B—— stepped out upon the dark ver-
have only one more word to say, and that is, I shall
forward to that day; and I hope you, too, M——
way.”

THE WEDDING.

the year with us was our first
wedding! Shall

THE WEDDING.
our first

The event of the year with us was our
 oth. It was such a pretty wedding! Shall
 It was a pretty day, suggestive of India.
 younger girls who had been sent on a for
 their arms laden with a wealth of ferns, or
 of a brilliant scarlet flower, native here
 a little of phlox,—a straight, t
 bel of these beautiful
 of color

As we played decorative florists, we
envy us such rich profusion of ma-
Micronesian house, so that we can
of consequences.

As we played decorative notes
envy us such rich profusion of ma-
Micronesian house, so that we can
out fear of consequences.
the double doorway, betw
the sea

In the trouble doorway, between the two

very hand; at my feet what beds of ferns and mosses; what music from bird and insect; what smells of balm and balsam! I feel myself an ever-welcome pensioner in a great dispensary of health and hope. "Such as we have give we unto you"—the birds have sung it, the woods have breathed it, the skies have painted it, and the brooks repeat it, running gladly down to give themselves to the river.

The text of all this summer preaching to me has been one word,—the little word *give*. Have you not heard it also, dear sisters? If so, what lessons have you learned to carry away and to apply to the work for God through the coming year?

Shall I mention some which have come to me?

(1) To give our *best*. God demands this. "Whatsoever hath a blemish what shall ye not offer"; "Whosoever offereth a sacrifice, it shall be *perfect* and be accepted." These commands to his children of old are his commands for us to-day. Would we not be ashamed to choose for a friend who had rendered us some great service, one of the poorest of our treasures in return for the service? Should we not feel far more shame to give anything less than our best to Him who both in nature and in grace gives us, moment by moment, everything perfect after its kind—the perfect sky, and air, and water, and his perfect care, and love, and peace? Not only does God demand this, but our own souls are satisfied with nothing less. Mary brought her box of spikenard, the best and most costly; the Master did not think it too good. He knew it was love seeking expression for love's own sake, and to his mind no offering is too good or costly to give due expression to such love. Let us give our best to-day, and to-morrow's best may be still better; thus doing, day after day, we shall not be driven to give at all what is partial or poor. Let us give our best because it is God's way, and God's reward will be not only the spirit of giving more, but something more to give.

This is the type of giving which has led on the great missionary and moral movements of the age. God gives the best for the pure blessedness of giving, and his word to us is, "Be ye, therefore, perfect, even as your Father is perfect."

(2) To give *at once*. Spring did not wait for the fullness of summer, but gave her young, springing grass to our longing eyes, her daily increasing sunshine and softening air. Summer did not wait for the rich foliage, the ripened fruit, the full corn in the ear, of autumn. She gave at our need her cooling shade, her blossoming fields, and the bountiful blue of the sky. Let us do likewise—give such as we have at once. An old proverb runs thus: "He doeth a thing twice who doeth it quickly."

In the August *LIFE AND LIGHT* was this statement in regard to mission

work: "To stop now is to go backwards; \$100 given now will do more than \$1,000 ten years hence." In a letter from Japan are these words: "The whole country is open; *now* is the golden time; preachers and teachers wanted everywhere; their help must be forthcoming *at once*, or the present opportunity is lost!"

It is the glory of love to go before it is called, to give before it is asked, to expect greater things than experience has yet attained, and to prepare for the coming; it waits not for open doors or easy highways; it makes its own way.

(3) To give *cheerfully*. "God loveth a cheerful giver." Our word *hilarious* comes from the Greek word here translated cheerful.

Driving through the woods this summer, sometimes a bird has suddenly poured forth such a song that it seemed as if it were literally pouring out its heart for two chance travelers. It did us good, and as the above passage flashed to my mind, the word "hilarious" seemed not an extravagant rendering. It may do, you say, for the birds, "who sow not, neither do they reap," but not for us who earn with hard work the mite we give. Well, if this too hard a word, take the other passage, "for if the readiness be there, it will be accepted according as a man hath." If you have but a dollar to give a poor neighbor, instead of sending it carry it, and give it with a bright word. Ten to one the word will be worth more than the dollar. If you have money, give a little cheerful praise by letter to some remote worker, or a warm handclasp to one you meet at home daily giving both money and time. Each of us has something others are in need of. God's gifts to us, of whatever kind soever they may be, like the bird's song, are ours to give, not ours to keep.

Let us hearken, then, to this sermon of the summer, "Such as I have given I unto thee," and "by using such things as we have, we may be using such things as God has." A precious possibility!

Saint Theresa of old wanted to build a hospital for the poor and sick of her land. She had only three pennies in the world. When many mocked her hope, she said cheerfully, "Three pence and Saint Theresa are nothing, three pence and God are everything." She built her hospital in his name; let us go and do likewise.

MRS. LUTHER KERNE

LEAVES FROM OUR BRANCHES.

New York Branch is rejoicing in the prospect of soon sending three more of her daughters into the foreign field, while joy is tinged with sadness and sympathy with Miss Telford's bereavement. Ontario Association held a very interesting meeting at Fairport, where a map exercise prepared the way for the intelligent enjoyment of the letters from their new missionaries,—Miss Mannan, in Okayama, Japan, and Miss Matthews, at Monastir, Turk

both of whom went out last year from that Association, and are now supported by them.

The Pine Needles, though their leaders had but lately returned from their winter's sojourn in the South, gave a model mission circle exercise, the most interesting feature of which was a cute little story, "Ma's Cat Jim," read by one of the little girls. It is pleasant to notice in this connection the following clipping from their "Summer Breeze": "Once there was a very lively Pine Needle. He was our secretary eleven years ago, and he filled the office full, kept the roll, looked up members, and was helpful and faithful always. But the West Wind whirled him away many miles. Now what does the East Wind say? She tells me that this boy is going to be a missionary." Rev. Henry Bailey, who is under appointment to Pasumalai, is the secretary referred to here, and traces his first missionary impressions to this little circle.

A meeting in connection with the State Association was held at Ogdensburg in May, and was addressed by Miss Grace N. Kimball, who won all hearts by her graphic words. This Branch, after trying the experiment of meeting alone, is to return to its old plan of meeting with the General Association, feeling that much is lost by not getting the ear of the pastors.

In the fall of 1888 the young ladies of the E. Church Mission Circle found their society in the inert, half-hearted condition too common among small organizations. Their membership was eighteen, but repeated calls to the meetings failed to bring out more than the faithful three or four. Some talked of the advisability of disbanding; but a few who had faith that a mission circle ought to be, caught up the drooping standard, and reorganized with new officers. Each member made personal effort to bring in new ones; honorary members were secured among the gentlemen of the church; and associate members gained from the stay-at-home young people, who paid dues even though unable to attend meetings. Quarterly reunions were held in the evening. At these reunions reports were read of the work done, and the financial condition announced. A short musical and literary entertainment followed; and the social evening terminated with light refreshments, the fund for which was largely supplied by fines for non-attendance at meetings,—some individual subscriptions helping out. Having taken a pledge beyond the possibility of being met by membership fees, a concert was projected; and before the evening arrived, very many were interested in the mission circle and its work who had previously never given it a thought. The concert netted seventy dollars, more than providing for the pledge. Meetings were held twice a month. Early in the winter a circle for local work was formed, as an offshoot of the foreign society; and many homes into which sickness and want had crept, were brightened by the presence and help of these fair young

girls. This local society, though composed of the same members as the foreign, held its meetings separately, sewing for the poor, paid its dues into a separate treasury, and was essentially another organization. At the end of six months the mission circle found its membership increased to fifty-seven, its pledge paid for the year, ten dollars additional sent to Aintab, and a surplus in the treasury; also enough in the expense fund to provide for the first reunion in the fall. Never let it be said that a society need be disbanded while there is one interested member left. Many times a circle will rise, Phoenix-like, from its own ashes, stronger spiritually and financially than ever.

The *Eastern Connecticut Branch* finds it much easier to tell "what we would like to do," than to decide how to do it. There are some problems of long standing in Branch work that are unsolved problems still. One is, "How shall we establish an auxiliary in certain churches where the women are few, and missionary interest at the lowest ebb?" We have tried visiting these churches, and, in some instances, with gratifying results. In others, while the few sisters received us kindly, they were not enthusiastic over the message we brought or the suggestions we made. They evidently thought we were quite unable to appreciate their limitations and difficulties. After the meeting was closed, and we had talked with the ladies in our most encouraging and cheering way, and we were safely on board the train which was to carry us back to our respective fields of labor, we could not remember that they had asked us to come again, or that they had said a hopeful word as to the new auxiliary we tried to start. Has any other Branch a word of advice or even a drop of balm to administer? Not that we are discouraged. We have been in the field too long, and the recompenses have been too great for that; but we want to try all the methods that other workers may have found successful. Some good results that we have had from visiting feeble auxiliaries, make us most heartily recommend that kind of effort to sister Branches. The meeting with the few who always attend, with the addition of those who come in when they learn that two or three ladies from abroad will be present, has always been delightful, and, with the talk after meeting has been mutually profitable. We have had testimony afterward, "We have never had quite so small meetings since that time you visited us." Certainly common sense and a sanctified judgment must be used in every plan for work. As the "children of light," it is wise for us to learn to utilize every means and bring into service every organization which can help us and themselves at the same time. Most of us have a Y. P. S. C. E. in our churches. An enlightened missionary interest in that may be promoted and helped by the members of our auxiliaries and mission circles; and, in turn, that society brings to us some of the inspiration we need. In one of our churches the societ

holds missionary meetings, making them interesting by conducting them in various ways, and taking different fields as subjects. On one occasion, instead of the regular monthly missionary concert of the church, the society held a meeting in which the work in different mission fields was described in one-minute talks by forty of the young people. On another occasion they held a missionary sociable, with China for the subject, displaying curiosities, and serving tea and Chinese confectionery in Oriental fashion. When the social part was over the meeting was opened, and various members to whom parts had been assigned gave descriptions of the geography of the country, the life, customs, and religion of the people, and some history of the missionary work done there. A large map of China proved a great assistance. At one of their meetings the president of the auxiliary gave an informal address on missionary work in general. It will be readily seen how union of effort in these different organizations increases the sum total of missionary interest, and leads on toward the grand end,—the awakening a deep interest in the heart of every church-member in our Branch in the progress of Christ's kingdom in all the world.

The Hampshire County Branch is fortunate in having Mt. Holyoke Seminary within its bounds. The Secretary writes:—

The auxiliary in Mt. Holyoke Seminary reports a year of growing interest ever since the missionary society was thrown open to all. The society has a membership of over sixty. The Monday evening prayer-meetings are devoted to missions, and letters are read, not only at monthly concerts, but nearly every Monday morning, from those in active work, many of whom are graduates of this school. Frequent visits from missionaries and officers of the American Board sustain the interest in missions. During the year five have gone out: Miss Ida Smith, class of '81, to Japan; Mary L. Matthews, '83, to European Turkey; Clara O. Giddings, '84, to Northern India (under the Presbyterian Board); Martha Pixley, of '86, to the Zulu Mission; and May Hunt, of '85, to the Huguenot Seminary in South Africa. Eight are now under appointment by different societies. Among our mission circles we find a few changes. The Hatfield Wide-Awakes now include boys, and is divided into five bands, each having a special mission field, and taking charge of the meetings in turn. Most of the members take the *Mission Dayspring*, and "all have lived up to their name and shown much interest in the spread of Christ's kingdom." The latest contributor to the Lanman Mission Band, at Westhampton is a "missionary cat," which has caught a dollar's worth of rats and mice. The Rally of Mission Circles is invited, by the Junior Auxiliary of the Edwards Church, to meet at Northampton in October.

REQUEST FOR PRAYER.

[From the World's Missionary Committee of Christian Women.]

MANY of our readers will remember that at the Missionary Conference in London, a year ago last June, it was proposed to establish a "World's Missionary Committee of Christian Women," which should form a means of communication between the different denominational societies. The object of the committee was to secure concerted action, (1) for special prayer, (2) for united effort for objects of interest to all, and (3) for the arrangement of any general conference that may seem desirable in the future. A committee of five was appointed, who should add to their number one member from each of the different woman's missionary societies. There has been much unavoidable delay in securing the additional names, as many societies wished to wait for their annual meetings, which occurred during the winter and spring. Members have been obtained from all the societies except those of the Methodist Church, which waits for a meeting of its general committee, and the Woman's Union Missionary Society which promises a name soon. Later it is hoped to receive a name from the Society of Friends, whose woman's missionary work is yet in its beginning.

The first request for prayer is for right results from the conference called by the King of Belgium to be held at Berlin during the autumn, to consider the best means of suppressing the liquor traffic in the Congo Basin. The great destruction, physically, mentally, and morally, that the traffic causes the natives, who cannot withstand the fierce stimulant, is known to all, and need not be enlarged upon here. May we not have a volume of prayer going up from all our woman's missionary societies to Him who holds the hearts of all men in his hand, that the natives of Africa may not have this sin thrust upon them by Christian nations in addition to all the horrors of heathenism. The date of the conference is not yet fixed, but will doubtless be duly announced through the press.

The names of the members of the General Committee, so far as received, are as follows:—

ORIGINAL COMMITTEE OF FIVE.

MISS ABBIE B. CHILD. Woman's Board of Missions, Boston (Congregational).	MISS J. MULVANEY. Church of England Zenana Missionary Society.	So-
MRS. A. S. QUINTON. President of the Woman's National Indian Association.	MISS REID. Church of Scotland Ladies' Association Foreign Missions.	for
MISS C. BURNETT. Ladies' Committee of the London Missionary Society.		

ADDITIONAL NAMES.

GREAT BRITAIN.

MISS AMELIA ANGUS.

Baptist Missionary Society. Ladies' Association.

MISS M. A. LLOYD.

Church of England Woman's Missionary Association.

MISS CHRISTINA RAINY.

Free Church of Scotland Ladies' Society for Female Education in India and South Africa.

MRS. WEATHERLY.

Indian Female Normal School and Instruction Society.

MRS. CARRUTHERS.

Presbyterian Church of England Women's Missionary Association.

MISS ROSAMOND A. WEBB.

Society for the Promotion of Female Education in the East.

MISS TOOLIS.

Zenana Medical College.

UNITED STATES.

MRS. J. B. DAVIS.

Free Baptist Woman's Missionary Society.

MRS. J. T. GRACEY.

International Missionary Union.

MRS. S. C. DURFEE.

Woman's Baptist Foreign Missionary Society.

MRS. A. M. BACON.

Woman's Baptist Foreign Missionary Society of the West.

MRS. A. M. CASTLEN.

Woman's Board of Foreign Missions of the Cumberland Presbyterian Church.

MRS. MOSES SMITH.

Woman's Board of Missions of the Interior (Congregational).

MISS LUCY M. FAY.

Woman's Board of Missions of the Pacific (Congregational).

MISS MARY F. BAILEY.

Woman's Board of the Seventh Day Baptist Church.

MRS. C. N. THORPE.

Woman's Foreign Missionary Societies (five) of the Presbyterian Church.

MRS. L. R. KEISTER.

Women's Missionary Association of the United Brethren in Christ.

MRS. W. H. HAMMER.

Woman's Missionary Society of the Evangelical Association.

CANADA.

MISS S. E. HAIGHT.

Woman's Foreign Missionary Society (Congregational).

MRS. E. S. STRACHAN.

Woman's Missionary Society of the Methodist Church.

HOME MISSIONARY SOCIETIES.

MRS. DARWIN B. JAMES.

Woman's Executive Committee of Home Missions, Presbyterian Church.

MISS NATHALIE LORD.

Woman's Home Missionary Association (Congregational).

OUTGOING MISSIONARIES.

A DELIGHTFUL farewell meeting was held in Pilgrim Hall, Boston, August 29th. As notices of the exercises were given in the weekly papers and elsewhere, we will only mention the names on the list of those under the care of the Woman's Board who were either on their way or soon to go to their fields. They were: Miss Agnes M. Lord, for Smyrna, and Mrs. F. M. Newell, for Constantinople, in the Western Turkey Mission; Miss Emily Wheeler and Miss Emma M. Barnum, for Harpoot; Mrs. O. L. Andrus and Miss

C. H. Pratt, for Mardin; Miss H. G. Powers, for Erzroom; Miss L. Johnson and Miss E. R. Ladd, for Van, in the Eastern Turkey Mission; Miss Mary Radford, Miss Mary Bryant Daniels, Miss M. A. Holbrook, Miss Lord and Miss F. E. Griswold, for the Japan Mission. Miss Lord sailed from New York, August 7th; Miss Powers from Boston, August 10th; Miss Wheeler, Miss Barnum, Mrs. Andrus, Miss Pratt, August 31st; Miss Johnson and Miss Ladd sail early in October, and Mrs. Newell sometime during the autumn. Miss Radford sailed from Vancouver, September 6th, and others for Japan are booked for October 3d. Miss Barnum, Miss Ladd, Misses Radford, Daniels, and Griswold are new missionaries; the others all returning after a period of rest in this country.

It is not often we are able to record the going out of so many within a few weeks of each other. We are heartily glad for the weary workers at the front who will be cheered by reinforcements, and for the health and strength given to those returning. We are only re-echoing their wishes when we earnestly ask that the prayers of God's people may go with them in their journeyings by sea and land, and in the work to which they go.

FELLOW-LABORERS WITH ST. PAUL.

MARIANNE FARNINGHAM.

"Those women which labored with me in the gospel, and others of my fellow laborers whose names are in the book of life."

They lived and they were useful; this we know,
And naught beside:

No record of their name is left to show,
How soon they die.

They did their work, and then they passed away,
An unknown band,

And took their places with the greater host
In that blest land.

And were they young, or were they growing old,
Or ill or well,

Or lived in poverty, or had much gold,
No one can tell.

Only one thing is known of them: they were
Faithful and true

Disciples of the Lord, and strong through prayer
To save and do.

But what avails the gift of empty fame?
They lived to God.

They loved the sweetness of another name,
And gladly trod

RECEIPTS.

The rugged ways of earth, that they might be
Helper or friend,
And in the joy of this their ministry
Be spent and spend.

No glory clusters round their names on earth,
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Although unknown,
And their lost names shine forth in brightest rays
Before the throne.

O take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all his grace!

—The Canadian Mission.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to August 18, 1880.

MISS ELLEN CARBUTH, Treasurer.

MAINE.

Kennebec Branch.—Mrs. W. S. Dana, Treas.
Brewer, Aux., 10; Limerick, Ladies of
Cong. Ch., 12.15; New Gloucester,
Aux., 12, 25 15
Total, 35 15

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E.
McIntire, Treas. Barrington, Aux., 10,
Children's Band, 5.12; Brentwood, Cheer-
ful Givers, 10, Chester, Aux., 20, Dover,
First Cong. Ch., Aux., 83; Goffstown,
Aux., 31, Hanover, Rainbow Band, 21;
Hopkinton, Aux., 3.50; Jaffrey, Aux.,
12; Kensington, M. C., 6.50, Lisbon,
Aux., 13; Nashua, Aux., 23.74, Pilgrim
Ch., Mite Circle, 21.77, Ladies, const. L.
M's Mrs. George Turner, Miss Mary E.
Law, Miss M. E. Emerson, 75, First Ch.,
Talent M. C., 50, Orford, Aux., 21; Pen-
cook, Aux., const. L. M. Mrs. J. C. Pear-
son, 25, Piermont, Aux., 5.24, Salmon
Falls, Aux., 8.50, Children's M. B., 2;
Wilton, Aux., 24.17, Wolfboro, Newell
Circle, 5; Campton, Aux., 18.20, 479 74
Total, 479 74

VERMONT.

Vermont Branch.—Mrs. T. M. H.
Treas. Burlington, Aux., 25; Cas
Aux., 10; West Charleston, Aux.,
Chester, Aux., 15.50; Lyndon, B.
Promise, 10; Montgomery, Aux.
Peacham, Aux., 23.23; Springfield
ing Workers, 5; St. Johnsbury,
Ch., Aux., 27; Sudbury, Mrs. S. J.
kins, 1; Swanton, Aux., prev.
const. L. M. Mrs. Sarah A. Jen
21.37; Wells River, Aux., 15; North
Aux., 11,

Total,

MASSACHUSETTS.

Andover and Woburn Branch.—Mis
Wilder, Treas. West Medford, M.
Star M. B., 5; Lexington, Aux., 25;
field, Aux., of wh. 18.31 from Cong
15 from Mission Workers, 50,
Barnstable Branch.—Miss A. Snow,
East Falmouth, Aux., 10; Ws
Aux., 5,
Boxboro.—Woman's Miss'y Soc'y,
Essex North Branch.—Miss C. A. O
Treas. South Byfield, Aux.,

Essex South Branch. —Miss S. W. Clark, Treas. South Lynnfield, Aux., 18.25; Georgetown, Memorial Ch., Aux., 40; Danvers, Maple St. Ch., Aux., 20,	78 25
Florence. —Boys in Cong. S. S.,	3 25
Franklin Co. Branch. —Miss L. A. Sparhawk, Treas. South Deerfield, Aux., 11.25; Shelburne, Aux., 5,	16 25
Hampshire Co. Branch. —Miss I. G. Clarke, Treas. North Amherst, Aux., 25; Smith College Miss'y Soc'y, 45,	70 00
Hingham Centre. —Cong. Ch., Light-bearers,	11 10
Lincoln. —Miss M. S. Rice,	2 00
Middlesex Branch. —Mrs. M. W. Warren, Treas. Holliston, Aux., 66.11; Natick, Aux., 110,	176 11
Middlesex Union Conf. Asso. —Mrs. A. R. Wheeler, Treas. Concord, Trinitarian Cong. S. S., Primary Dept., 2; Groton, Mrs. Darwin Adams, 5,	7 00
North Leominster. —Cong. Ch.,	12 42
Spencer. —(Golden Rule M. B.,	10 00
Springfield Branch. —Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux., 16.25; Cash, 2,	18 25
Suffolk Branch. —Miss M. B. Child, Treas. Boston, Mrs. M. A. Alden, 1; Cambridgeport, Pilgrim Ch., Little Girls' S. S. Ch., 1.25; Dorchester, Second Ch., S. S., 19.14; Foxboro, Cong. Ch., Aux., 35; Newton Centre, Aux., 177.75; Roxbury, Elliot Ch., Olive Branch, 6.45; Thompson, 25 cts.; Ferguson, 1.74, Mayflowers, 5.13, Elliot Star, 5.19, Immanuel Ch., Helping Hands, 42.35,	296 25
Windsor. —Miss C. A. Bealla,	1 00
Worcester Co. Branch. —Mrs. C. S. Newton, Treas. Leicester, Strawberry Hill Gleasers, 11, Whitinsville, M. C., 111; Fitchburg, C. C. Ch., Aux., 38.68; Winchendon, Aux., 40; North Brookfield, Aux., of wh. 25 by Mrs. Hannah M. Nye, const. self. L. M., 43.97; Worcester, Salem St. Ch., Aux., 14.50,	259 15
Total,	1,096 66

RHODE ISLAND.

Providence. —Thank-offering from a grateful mother,	5 00
Total,	5 00

CONNECTICUT.

East Conn. Branch. —Miss M. I. Lockwood, Treas. East Lyme, Aux., 12, Norwich, Park Ch., Aux., Mrs. Moses Pierce, 20; Stonington, Second Ch., Aux., 25.61, Thompson, Aux., 13.50; Pomfret, Aux., of wh. 25 const. L. M. Mrs. F. G. Sawtelle, 30, M. C., 15; New London, First Ch., Aux., 40.90,	167 01
Hartford Branch. —Mrs. G. R. Shepherd, Treas. Burnside, Long Hill M. C., 10; Plainville, Treasure Seekers, 22; Stafford Springs, Aux., 13,	45 00
New Haven Branch. —Miss J. Twining, Treas. Bethel, Busy Bees, 2; Bridgeport, Aux., 101.63, North Ch., S. S., 30; Canaan, Y. L. M. C., 15, Essex, W. W. D. S., 5; Greenwich, Bearers of Light, 50; Litchfield, Aux., 60.79; Middletown, First Ch., Aux., 67.23; Millington, Aux., 5, New Britain, First Ch., Aux., 24.54, South Ch., Aux., 23.60, Y. L. M. C.,	

const. L. M. Miss Amy Bridgman, 25, Standard Bearers, 8, Little Helpers, 9.47; New Haven, Fair Haven, Second Ch., Aux., 30.20; Plymouth, Aux., 25; Sharon, Busy Bees, 50; South Canaan, Aux., 5; Stratford, Junior S. C. E., 8.20, Torrington, Third Ch., Aux., 40, Westchester, Aux., 5, West Haven, M. S. P., 15; Westville, Junior C., 50; Winsted, Second Ch., Y. P. S. C. E., 15, Misses Stone and Carrington, 1,	669 06
South Norwalk. —A Few Friends,	11 00
Total,	813 67

NEW YORK.

Fredonia. —A Friend, 2.50, M. L. Stevens, 2,	4 50
New York State Branch. —Miss C. A. Holmes, Treas. Buffalo, Pilgrim Ch., Aux., 5; Churchville, Ladies, 10, Copenhagen, Aux., 70; Flushing, Faith M. C., 50; Jamestown, Aux., 10; Lockport, Aux., 24, Y. L. M. B., 10; Madison, Aux., 25; New York, Tremont, Trinity Ch., 14; Oswego, Aux., const. L. M. Mrs. E. M. Andrews, 25; Oswego, Aux., 25; Rochester, Monroe Hill M. B., 15; Syracuse, Aux., 75,	259 00
Total,	263 50

PENNSYLVANIA.

Phillipsburg. —Jessie Scott,	10 00
Total,	10 00

OHIO.

North Monroeville. —A Friend,	1 40
Total,	1 40

DAKOTA.

Pierre. —Cheerful Givers,	8 15
Total,	8 15

ENGLAND.

Chigwell. —Miss S. Louisa Ropes,	25 00
Total,	25 00

BELGIUM.

Antwerp. —Mrs. Sarah C. Adams,	11 48
Total,	11 48

TURKEY.

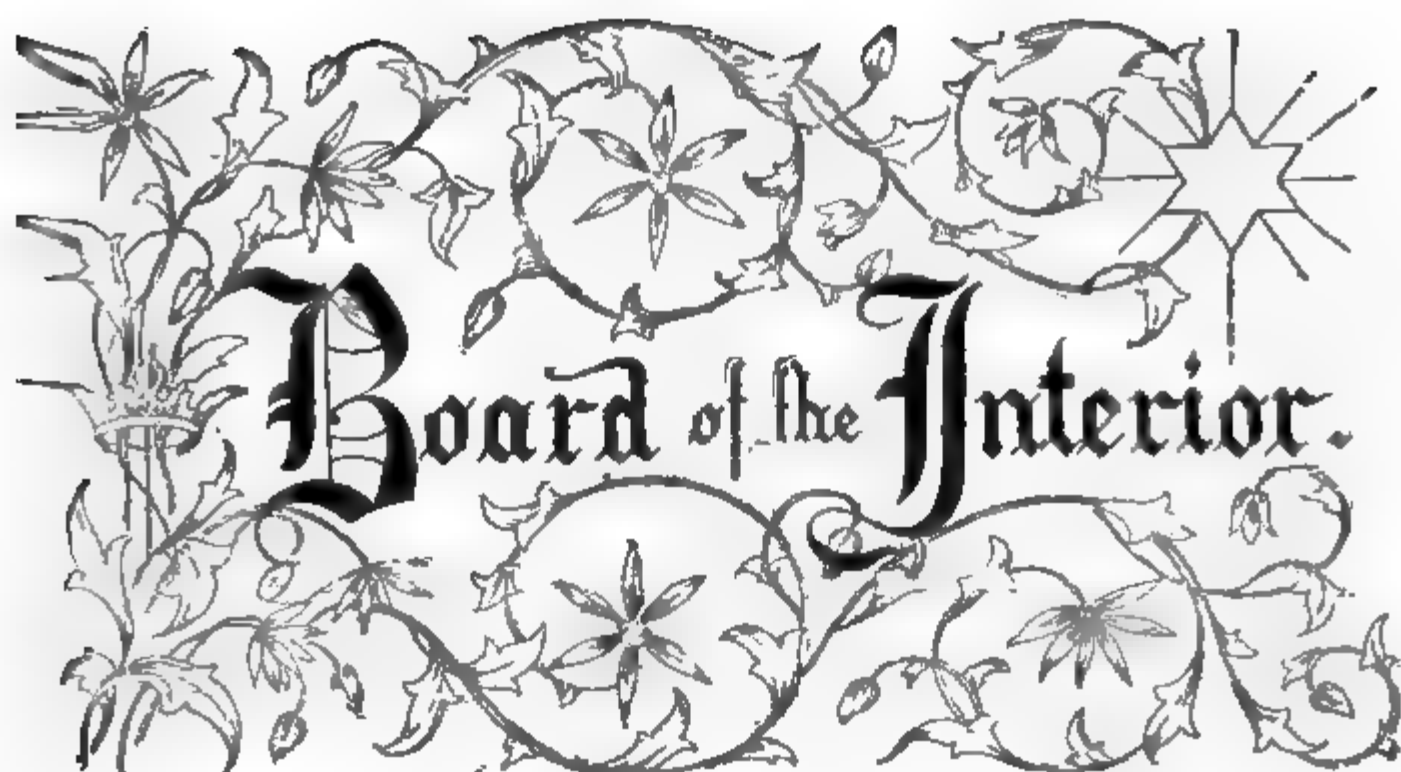
Constantinople. —Home Miss'y Soc'y,	33 00
Monastir. —Girls' Miss'y Soc'y,	5 00
Total,	38 00

SANDWICH ISLANDS.

Hawaiian. —Ch. of Makawao,	10 00
Total,	10 00
General Funds, Leaflets,	3,141 25
Total,	\$3,167

MISS HARRIET W. MAY,
Asst. Treas.

The \$25.00 reported in the August number from Yarmouth Aux., Barnstable Branch, should have been from the South Dennis Aux.



CHINA.

EIGHTH ANNUAL REPORT OF THE KALGAN DISPENSARY AND HOSPITAL.

It is eight years this spring since the Dispensary here was opened. During that time fourteen thousand seven hundred patients have received medicine. To all of these the gospel has been preached; thousands of them would not otherwise have heard its message at all. It is hoped that this good seed may bear fruit in future days, and that many will be found in the kingdom of heaven who were led by the Divine hand to seek help for their bodily ailments. There is everywhere manifest a kind feeling toward us, and the patients appreciate the fact that aid is given them gratuitously.

HEALTH OF THE STATION.

We are sorry to report that Mrs. Sprague has been ill all the year. This spring she has become so much worse that it seemed necessary for her to seek recovery by an immediate return to America. While it has been usually healthy in Kalgan, cholera has existed a short distance from us. The Chinese fear it will appear in the neighboring cities this summer; there seems good reason to expect it, as no sanitary measures are taken to prevent it.

HOSPITAL WORK.

This is the third year of the hospital. When we first began medical work we had but one little room, ten by twelve, in Mr. Williams' court. That was filled with counter and medicine shelves, leaving only standing-room.

patients. When the weather grew cold another room of about the same size was added, for a waiting-room. This was wholly inadequate, and the need was felt also for hospital wards, as hundreds of patients applied to be cured of the opium habit. We could only give them medicine to take home with them, and as they did not receive proper care, but few cures were effected. We could not receive patients till after the purchase of our present hospital. We now find this too small, and must soon enlarge our borders. We have had patients all winter except immediately before and after the Chinese New Year. We have added one very efficient article to our hospital; viz., a Japanese bath-tub! One great source of distress to our opium patients is sleeplessness, and this symptom has been very greatly mitigated by the use of full hot baths just before bedtime. "The great unwashed" have seemed to enjoy this treatment greatly. The patients attend morning prayers at the hospital, receive Bible instruction, are taught the catechism, attend church on Sunday morning, and prayer-meeting Wednesday afternoon. Also they form a class for religious instruction on Sunday afternoon. Twice while Mr. Sprague was here there were exercises in the chapel with Bible sciopticon pictures, and three times since we have had them at the Dispensary. One little treat is greatly prized by the patients; it is the invitation to come to our houses after church on Sunday to sit for half an hour, sing hymns, and drink tea. They take away with them a new idea of what a pleasant home may be like.

Hospital patients from October to April	.	.	.	.	.	75
Dispensary patients during six months	.	.	.	.	.	1,710
Dispensary patients since 1881	.	.	.	.	.	14,710
Total number hospital patients, three years	.	.	.	.	.	368
Total number hospital opium patients, men	.	.	.	.	.	340
Total number hospital opium patients, women	.	.	.	.	.	8

Last year I toured in eleven villages near Kalgan. In some places we were invited in by people who wanted medicine; in others we had acquaintances who welcomed us to their homes, and allowed the crowds who came for help to stand in their courts. In some instances the paper windows were torn and small thefts occurred, so that I felt it not right to depend entirely on the kind hospitality of friends, and in November hired a house for three months in the village Yen-Chia-Tung. I toured each week in that region, except in the severest weather. Miss Diamant accompanied me twice; Helper Chao, his wife, and one of my industrial class every time. We had two rooms; the women stayed in one, where preaching was carried on, and the men and boys gathered with Helper Chao in the other. We made the house comfortable, and arranged for Mrs. Chao and Mrs. Wang to remain,—at one time eight, at another ten days. Here they received t'

women of the neighborhood, and often had a room full all day long to listen to their explanation of the catechism. After the Chinese new year I rented a house in another village, seventeen *li* from Kalgan. This is a very nice village, but our visits have been in ploughing time, so we have seen only women, as the men were busy. We arranged the house for housekeeping, as in the other case, and the same two women remained here, once eight and once sixteen days. By thus living among the people they made many acquaintances, and were able to remove any suspicions which were held concerning their object in coming. They visited in twenty-two homes in this village. To reach these villages required a ride of from two and a half to three hours, in a (springless) Chinese cart, over rough and stony roads. Riding a donkey, exposed to the sun and dust, is not any more pleasant, and we often suffered from headache brought on by these modes of travel.

One of the best things about these tours has been that a greater number came to hear the preaching than to get medicine, and that they came again and again, so that they must have learned much of the Truth.

Some villages in the Russian valley have also been visited. In fact, every village within a radius of seventeen *li* of Kalgan has been visited by us, and medicine given to those who needed.

THE WOMAN'S STATION CLASS.

Last fall, when I returned from my first tour, Mrs. Yu, of Ching-Ke-Ta, her daughter-in-law, two grand-daughters, and a neighbor's girl, came with me to Kalgan,—the little girls to attend Miss Diamant's school, the women to study during the winter. Miss Diamant taught the women a part of the morning, and I had them a part of each evening. They studied thus four months, and learned to read, to recite the catechism and most of the stories of the Old and New Testaments, and read a part of Mark. This was good progress, for one of them was seventy-one years old, but hale and strong. She afterward went with me on two tours, and explained the new doctrine very well. Since their return to their own homes they have made good use of their knowledge by teaching in their own and neighboring villages.

WOMAN'S INDUSTRIAL CLASS.

This class has been busy, studying, working, and touring. There are three women in the class besides the dispensary assistant. They have also done a good deal of embroidery, of which some has been sold in England and in Japan in aid of mission work.

SUMMARY.

Between September 15th and April 30th we have made 27 different tours. I have made 17 medical tours, in 6 of which Miss Diamant has accom-

panied me. Some of the women of the industrial class have accompanied me in all medical tours, and they have made five tours by themselves. Helper Chao and wife have made two tours alone.

Mrs. Yu, of the woman's station class, accompanied me on two tours, and with her daughter-in-law has made three more. Total number of towns and villages visited, 30; different homes visited, 109.

Respectfully submitted, VIRGINIA MURDOCK, M.D.

REPORT OF KALGAN GIRLS' BOARDING-SCHOOL FOR YEAR ENDING APRIL 30, 1889.

THIS school has now completed its seventh year. During these years over forty girls have been under instruction. The first one admitted was daughter of Helper Tengyi. After a little more than two years of study her health failed, and she has not been counted a regular member of the school since that time, though she studies as she is able, and often assists in teaching.

Only one of our present number has been with us all these seven years. She was seven years old when she came to us, and will probably soon leave us and be married. There is another, now fifteen years of age, who came to us in the second year. She is a daughter of Mrs. Chao, dispensary assistant, and the only one of our number, except the little ones, who is not betrothed. During the year four have left us; three of them to be married,—all of them under fourteen years of age. We have received five new pupils, making our present number eleven; of these, five are under ten years of age, the others between ten and fifteen years, the youngest, five.

All but two of them are either from Christian homes, or are connected with Christian relatives. Three of our present number are professing Christians, and in all, six of our pupils have been baptized. While our younger ones cannot bear much pressure, they are gradually acquiring a good foundation, and habits of application. The first class have studied the Primary Geography, published by the Methodist Episcopal Mission, which is well adapted to beginners. They have studied mental, and done something in written arithmetic, and have reviewed Old Testament History. The Bible is our chief text-book. Seven of our girls memorize the Gospels; one has completed all four. Scripture-readings are given with explanations, daily, and on Sundays all unite in studying the International Sunday-school Lessons.

The general health of the school has been good.

NAOMI DIAMENT,
Teacher in charge.

NORTH CHINA.

LETTER FROM MRS. PIERSON.

PAO-TING-FU, March 9, '89.

MY DEAR MRS. MILLER: It is so long since I received your welcome letter that I feel I must go back many months to give you an idea of our life and work for the past year.

Early in May I took my three little ones, and accompanied by Miss Miner, went by boat to Tung-cho, to attend the annual meeting of our mission. I was not strong, and Ruth and Philip were both at a critical age for little ones in China; but by going at that time we could save the expense of a second trip for my husband, and allow him to give continuous work at the station. This was especially important as he had the new hospital buildings under way, and it required constant oversight to prevent serious mistakes. The questions of brick, mortar, stone, lumber, paint, hardware, roofing, etc., must all be studied out in detail before they were intrusted to the native workmen, and even after that, constant attention is needed to prevent unsatisfactory results. It is hard for friends in the home-land to realize how much one is thrown back upon themselves in matters which among you are easily committed to skilled workmen.

By July 21st the buildings were under their roofs, and could be safely left, and Mr. P. started on horseback to join us, that allowing him to choose the shortest route. On the 23d he reached Tung-cho, and two days later there came to us one who is now known in our circle as Queen Esther, the pet of our household,—a dark-eyed, dark-haired, gentle little maiden.

When baby was six weeks old, we took boat and returned home by way of Tientsin. For ten nights we slept on the hard *kangs* of our boat, and I think you can imagine that we felt our spring-bed a luxury on our arrival at home.

It was good to look once more into the faces of our dear people. Does any one wonder if it is possible for us to really love this people? I would answer, "Come and see." More and more each year do I find heart attachment growing between us, and a love, not born of pity nor of duty, in my heart for them.

A BIBLE CHRISTIAN.

I wish I could tell you about dear Mrs. Kao, of whom Miss Miner wrote home last spring. I can hardly realize that she is but little more than a year removed from heathenism and positive opposition to the truth, such wonderful growth has she made in knowledge and in grace. She has continued her Bible study with me this year, and her coming twice a week is always a fresh

panied me. Some of the women of the industrial class have accompanied me in all medical tours, and they have made five tours by themselves. F. Chao and wife have made two tours alone.

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The general health of the school has been good.

in instructing the women who have come to her in large numbers. We hope for a large ingathering from this place, and Mr. P. thinks as many as fifty are ready to renounce their idols and believe in the one God.

Last Sabbath five persons united with our church, making ten received since the Week of Prayer. The entire membership is now more than ninety.

Our girls' school has passed into the hands of Miss Pierson, and it is flourishing nicely. We feel that several of the girls are Christians. Three of our girls, two of them daughters of my two women, we have sent to the bridgman school, Peking, this winter. Miss Pierson has just completed a month of study with a class of women invited from the country.

During the first month of the Chinese year we had more than a hundred calls from women outside our church and congregation, who came to see us personally or to attend chapel service.

A MISSIONARY SOCIETY.

I have had a strong desire ever since I came to China to instruct our women in the knowledge of those of other lands, and awaken an interest in their salvation. But being the only woman at the station, it has seemed that other work was more important. As soon as sister came to us, however, I said, "Now I will try for our missionary meetings." We began in December, and have just held our fourth meeting. Great interest has been shown from the first. Our February meeting came on their New Year's day, the great holiday of the year. "Would you like to postpone our meeting?" I asked. "Not for anything, if you can give us the time," was their prompt reply. Almost every one who came brought some money, which they begged me to keep until they would have enough to be of use. I gladly put away their 752 cash,—the most precious money I had seen in China. Our last meeting numbered thirty-six, and I talked to them of India,—its heathenism, the sad lives of its women, and of God's work there; and after I closed, four earnest prayers were offered for their sisters there. We sang "I Love to Tell the Story," and then they gave their offerings, amounting to 840 cash. I knew that this meant real self-denial on their part.

I think these meetings alone would pay me for coming to China, but they are only a part of the winter's joy.

And now the question that fills my heart is, "Where is the young lady who will give herself, heart and soul, to the work of the Lord in Pao-ting-tai?" Is there not one,—are there not two, who will become twins for the work's sake, and come to this field as the Wyckoff sisters are doing in Pang-huang? Speak for us to the young women you meet. Tell them the harvest is whitening, and precious grain awaits their garnering, and we fear it

must be lost unless the reapers come soon. Extend to them a hearty welcome to this work, to our hearts, and to our homes. Remember us earnestly in your prayers, and may God bless you in all your work.

Yours with much love, FLORA HALE PIERSON.

Mrs. Pierson's appeal is made far more touching by the fact that the sister so warmly welcomed back has again been obliged to return to America with her little charge.—E. A.

WEST CENTRAL AFRICA.

LETTER FROM MRS. STOVER.

DEAR FRIENDS OF LIFE AND LIGHT: Do you who carry the missionaries on your hearts, and daily pray for those who are holding up Christ in heathen lands, pray especially for us now?

A great grief has come upon us. We need your sympathy. We need faith to take strong hold of the hand that has stricken, that we may not question, but say from all our heart, "Thy will be done."

News will have come to you before this, how, without warning, our "beloved physician has been snatched from us."

In February Dr. Webster and his wife went to Benguella. Soon after their arrival he was ill ten days with fever, but at the time of Mr. Landers' illness he was as well as usual.

About the middle of April Mr. Landers came inland on business, leaving Dr. and Mrs. Webster in charge of their things until a caravan should come to take them back to Bailundu. You have doubtless heard that King Kwikw is away on another war, or plundering expedition, and so it is almost impossible to procure carriers. My husband went to Benguella in company with Dr. Webster, and brought Miss Bell to Bailundu. After his return he was ill for some time, as was everyone else in the place, both whites and natives, except myself and Helen. So our boys were not in condition to return to Benguella, and we failed to get our mail off for April. The next month we sent five of our boys, but the steamer was late, and they were away three weeks. For this reason we were longer than usual without letters, and were not prepared for the sad news which came. When the boys reached home they seemed unusually grave and quiet, and while one was untying the bag, another stepped up to my boy, who was ironing, and said, "Benguella is bad, bad!" Something in his face told me there was bad news, and taking his arm, I said, "Bole, what is it? Tell me." Turning his face from me he said, "Dr. Webster is dead." It was a great shock. Poor Mrs. Webster! All the circumstances seem peculiarly trying. He was ill only seven days, and at no time did they realize that there was any danger. Only Mrs. Web-

ster and Mrs. Landers were there. The Portuguese doctor in attendance gave them no warning of danger; and they thought him under the influence of an anæsthetic, and tried to restore him by rubbing, when Mr. Lunning (agent of the Dutch House) came in and told them he was dead. No last word! No farewell!

As a mission we have lost not only our dear physician, in whom we had full confidence, but each member of our band feels the loss of a dear friend and brother. Who will ever fill his place? What is the meaning of this providence? These questions come to us, though we try to put them down.

Dr. W. was particularly fitted for his work here, and the medical work has been opening up around us more and more. There is a constant demand for medicine and advice. One man came twenty-five miles for help for another, who had crushed a limb. The next day an old chief came a two days' journey for treatment for what proved to be a cancer; and though we have tried to convince him that his case is beyond our help, we cannot induce him to return home. He remains, and still has entire faith in a cure. We have also a case now in hand,—a young man whose cheek has been torn open by falling from a tree. I have wished many times during these last few days that those who think the African incapable of strong affection could be with us now. If they could see the tears and hear the loving words of our native friends, they would be convinced of their true and deep affection.

Moses' wife (Moses was Dr. W.'s boy) looks as if she were really ill. "I can't sleep for grief," she says. "I can't eat; a great lump rises in my throat, and I can't swallow." Olokoso says, "My heart is like one great sore, which throbs all the time with pain." Most of the boys are in Bihe, but will be home soon.

We are yet without a teacher, Miss Bell having been passed along to Bihe. God only knows how my heart aches over these girls. Mrs. Webster had them in school before she left; then I tried to keep them at lessons, but with my baby and so much sickness (sometimes I have had my work to do and sick servants to wait on), it has been impossible for me to keep that up.

But I will not worry. I try to do all I can, and God knows all about it. From so many places comes the same cry, "Help! help." *Mission Studies* are a great comfort to us. My husband has come to consider them one of our most valuable papers. *LIFE AND LIGHT* is also very attractive in its new dress, and full of interest to us every month.

I cannot give you news of special interest concerning our work. Our new helpers, the Woodsides, are a continual cause for thanksgiving. We have been a very happy mission this last year. It is much to be thankful for that there has been no jarring,—nothing but harmony and brotherly love

LIFE AND LIGHT.

The cool season is coming fast, and, I am sorry to say, my little one has croup. I would like to shake hands with all the sisterhood in America and abroad; but as I cannot do that, I will say for all, "God help us, one and all, to uphold faithfully the life and words of Jesus to a dying world, and having done all in our power, to leave results to Christ."

Once more I ask your prayerful remembrance at this trying time, that our faith may rise above human sight.

Yours in the Master's work, B. D. STOVER.

[A notice of the death of Dr. Webster, accompanied by a portrait, may be found in the *Herald* for August.—ED.]

EXTRACTS FROM LETTERS.

Aintab, Miss Graham.—

If any society or individual in America is interested to aid in refurnishing our dormitories with bedding, they can do so at an expense of about ten dollars each for a bedstead and its furnishings,—mattress, sheets, and spreads. We have had many hindrances and interruptions in our rebuilding, but hope these are nearly over, and that we may soon be in comfortable quarters once more.

Osaka, Mary Poole:—

Our senior class is my delight. I am teaching them, in English, Dr. Hopkins Outline Study of Man. I am surprised to find that they grasp the ideas so readily and fully. I remember it sometimes seemed difficult to our American girls of good training, in the days at dear Wellesley. I send you with this the photograph of our graduates, five in number. Each one of these girls is a Christian. Who can estimate the good they may accomplish for Japan, if they continue faithful to the Lord Jesus?

For the Bridge Builders.

A FRAGMENT OF A LETTER.

MY DEAR ANNIE: . . . The reasons for our coming to this little town of Dorset for the summer were these. Jack's measles, with house-cleaning added, and, on the tip-top of all, baby's touch of diphtheria, had made so forlorn a wreck of the family, that we simply sighed for a quiet corner in which we might sleep away our weariness. I have been told that wrecks seldom sleep in corners; but, be that as it may, John found this hill town, where

there is a good country doctor, and where he assured me philanthropy clubs and ethical societies had never been dreamed of.

Here we came in May. Well, Annie, I had not had time to unpack our trunks, and "take in my blessings," as Aunt Jane used to say, when the doctor's wife ran over to ask me if I would meet with the Young Ladies' Missionary Society that afternoon. She had heard I knew all about foreign missions. The girls were a trifle discouraged. They hadn't much of a programme ready, and I could talk to them the whole hour. I heaved a sigh over an armful of the baby's dresses, and wondered if this was the rest John had promised me.

I murmured something about my long journey and lack of preparation; but the doctor's good wife, with a heartiness which I failed to appreciate at the time, assured me that I could "just say anything to those girls." Not to enlarge further, I went, I saw, I was conquered.

Do you know what it is to spend an hour once a month with twelve receptive girls? You may think that you are giving out a great deal of vital force, and so you are, and ought to be, but you are gaining as much as you give. Your heart has possibly grown benumbed and tired with the cares of the way, and suddenly you find yourself looking with a new zest at life as you see it through young eyes.

On that first day I found the girls sitting in a row waiting to be preached to. To cover my terror, I suggested that we go out under the elms in the yard and become acquainted. It was a happy thought; for their tongues were unloosed, and they talked and I talked. They didn't know much about foreign missions, these twelve girls. Four of them didn't believe in them at all; and when it came down to exact knowledge, the rest were quite adrift. One of them said the Morning Star was built to carry missionaries to China, and another confidently talked of Marash College as in Japan.

That was in May, and now it is August. Our regular meetings are held once a month, and strictly limited to an hour; so that the busy ones and the gay ones are never kept away by the fear that the whole afternoon will be spoiled for anything else.

As for the irregular meetings, they are legion; as, for instance, last week when six of the girls went huckleberrying with me, and yesterday when three of them showed me the haunts of some rare ferns. All of these excursions give "beautiful times for talks," the girls say. If these talks are often about girls not as blessed as they,—girls whom they long to help,—it shows where the hearts of my young friends are. I have written on without much thought of the length of my letter; but you will pardon me, as you have many times before, and believe me always

Your affectionate friend,

HELEN DAMON.

For the Coral Workers.

A MISSIONARY BABY.

DEAR CHILDREN: I have a lovely piece of news for you; but first one or two questions, which may enable you to guess the news before I tell it to you.

Do you remember when the last baby sister or brother came to your house? How happy you all were! And when you tiptoed into the room to see it, what a queer little bundle it was, to be sure! What funny wrinkles in its little pink face, and what a wee mouth and nose,—almost a pug,—and how tightly the tiny little fist kept doubled up and flourishing about, in a way which would have been alarming if baby had been as big as you are. Then, when it was a little older, what fun to see it washed and dressed! How the little hands and feet did splash the water, and the sweet eyes, blue or black, look laughingly at you through the drops, while the diamonds hung from each pink, shell-like ear. How much delight came into your home with the baby! It is indeed true as a good man wrote before you were born,—

“A babe in a house is a wellspring of pleasure,
A messenger of peace and love.”

Isn't it?

Now for my bit of news: A new baby has come to a home in China! A great many babies have probably come to many different homes in China within the past few weeks,—boy babies, over whom has been great rejoicing, and little girl babies, whose poor mothers haven't dared be glad of them because the whole family would consider their coming a misfortune, and be angry and sorry about it. But this little girl baby of whose coming I write to you has brought her sweet message of peace and love to one of our dear missionary homes, and father, mother, and many happy friends have given her glad welcome. Did you ever hear the verses beginning,—

“Where did you come from, baby dear?”

Perhaps your mamma will find them for you. The sweetest one in all the poem is this,—

“But how did you come to us, you dear?
God thought of you, and so I am here.”

And so God thought of our dear missionaries, Mr. and Mrs. Goodrich, who live in Tung-cho, China, and has given them a dear little daughter, to be a well-spring of pleasure to them. About a year ago we learned that a little boy who had gladdened that home for two years had been called to the better home above, and we were very sorry for the dear mother, because we knew she

would often miss the dear little one, whose sweet voice and happy ways had helped her in her work. We could not be sorry for the baby, who had never known any trouble, nor sorrow, nor sin, and who, safe in his Heavenly Father's presence, will never know them. If you ask mamma to lend you her bundle of LIFE AND LIGHT for 1888, and look in the numbers for August, September, and November, you will find some things about the little boy which you will like to remember, and you will understand how very glad all the friends are that this dear new baby has come to cheer the missionary home. And now, dear children, I have told you this good news because I am sure you will like to think of this little missionary baby who lives in China; and when you pray, "God bless and help all the dear missionaries," you will be glad to add, "and bless the dear missionary baby in Tung-cho, and if it is best, let her long be a joy and comfort to her parents." Your friend, A. L. M.

Home Department.

STUDIES IN MISSIONARY HISTORY.

WOMAN'S WORK IN EASTERN TURKEY.

Lady Missionaries: Give names and stations. How many have been in the field over thirty years? Which of the unmarried ladies have been out over twenty years? Over fourteen years?

Girls' School at Erzroom: (W. B. M. I.) Number of pupils. Religious interest. Kindergarten work. For how many out-stations is this the educational centre? In what work are the pupils and graduates engaged?

Mount Holyoke Girls' School, at Bitlis: (W. B. M.) Is this school growing in numbers? In self-support? Has there been any special religious interest in 1888 or 1889?

Ward Schools in Bitlis.

Girls' School at Van: (W. B. M.) How many pupils? What retarded its progress last year?

Mardin High School: (W. B. M.) Number of pupils. Do they all come from near Mardin?

Kindergarten Work at Mardin.

Girls' Department of Harpoot College: (W. B. M.) How many girls in the college classes? What of the religious interest? Conversions?

Work for Women in the Harpoot Field: Labors of Misses Seymour and Bush. How many Bible-women in the field?

Work among Women in Erzroom Field: At Erzingan.

Work among Women at Van: Sunday-school for women and girls. Woman's Mite Society.

Work for Women in Mardin: How many prayer-meetings for women? How many houses have the pupils of the Girls' School visited in the city?

Work for Women in Bitlis.

Village Schools of Eastern Turkey Mission.

Mission Studies for October, 1889.

OUR TREASURY.

[From *Mission Studies* for September.]

TEN months of our financial year have passed. Only two months remain in which to complete our work, and again we turn to our treasury. How fares it with the \$60,000 planned for at the annual meeting at Terre Haute? To raise \$60,000 our receipts must average \$5,000 a month during the year; but instead of \$50,000 at the end of ten months, our treasurer's statement on the first page says, \$32,783.99 to August 18th, leaving \$27,216.01 to be sent in during the remaining two months. Most of this money the Board has actually pledged.

We have sixty-eight missionaries in all, most of whom are now in the field or on the way. The expenses of outfit and travel for those who have just sailed will come into the accounts of this year.

Our sixty Bible-women, too, are at their work, and must be sustained. Our village schools, and boarding schools, and training schools are moving on; we cannot bid them stop.

The heated term is nearly over; scattered churches begin to reassemble. We ask our friends to gird themselves anew, and bend to the task. Nearly half of our \$60,000 must be raised within seven or eight weeks. If we slack the battle with the indifference about us, if every effort is not put forth, if every wheel is not kept moving, our pledges to our missionaries cannot be redeemed.—*Sarah Pollock.*

A LAST OPPORTUNITY.

HAVE you sent your dollar for the Kobe Home Fund? Here is a last opportunity. The appeal in the August LIFE AND LIGHT has brought in quite a number of dollars; but Mrs. Magoon's example must be followed by two or three thousand more, or the \$3,700 so much needed for the Kobe Home will not be secured before our year closes.

It is late to send out Miss Pollock's appeal for our treasury, as above. It will reach our readers only two weeks before the time for closing our treasurer's books, October 15th; but a great deal can be done in two weeks. Have you deferred the payment of your annual pledge? Here is a last opportunity to redeem your solemn promise to the Lord. Have you laid by in store money that is waiting to do the best service somewhere? Here is an opportunity to help pay the salary of some missionary at the front, to keep some poor girls in Christian schools who could not otherwise learn the name of Jesus.

Remember, "Opportunities are creatures with long legs and quick motions, and they do not tarry by the way."

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUG. 18, 1889.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Chicago, Friends, 13.50; Elgin, Asso. Coll., 6.91, First Ch., 10; Galesburg, First Ch. of Christ, 37.50; Geneva, 18; Hinsdale, 33.08; Joy Prairie, 45; Keokuk, 15; LaMoille, 33.50, Oak Park, 28.23, Rockford, First Ch., 37.55; Uadna, 3.30, Waupunole Grove, 10, Western Springs, 17.20.	306 83
JUNIOR. Chicago (Lake View), Ch. of the Redeemer, 17, South Pk. Ch., 104.63, Union Pk. Ch., 55; Kvanston, 6; Granville, 13.25.	195 88
JUVENILE. Rockford, Little Girl, 40 cts.; Roodhouse, Busy Bees, 1.50.	1 90
SUNDAY-SCHOOL. Galva, Class 14, 1.00; Uadna, 9.	10 60
SPECIAL FOR KOBE: Batavia, Morning Star Band, 13.45; Chicago, Douglass Pk. Ch., 8, Union Pk. Ch., M. D. W., 1; Galesburg, First Cong. Ch., Aux., 25; Payson, Aux., 10.50; Quincy, Mrs. D. C. W., 1; Wilmette, Cash, 5.	63 95
THANK-OFFERING: Chicago, Board Rooms, Aug. 9th,	147 60
Total,	726 76

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Kokomo, Junior Soc'y,	7 00
Total,	7 00

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Alden, 3.62; Cromwell, 4.50; Cherokee, 20; Des Moines, Plymouth Ch., 23.25, Pilgrim Ch., 8.38; Farragut,	
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10; Gilbert Station, 3; Gilman, 5; Genoa Bluffs, 4.50; Iowa City, 26.90; Magnolia, 4. Mrs. Julia Raymond, 62 cts., Miles, 9; Monticello, 10; Mitchellville, 1.45; Onawa, 4.81, Osage, 2.18; Percival, 8.50; Stuart, A. Friend, 5; Tabor, 15; Winthrop, 5.	173 48
JUNIOR: Chester Centre, King's Daughters, 12.53; Des Moines, Plymouth Rock Miss. Soc'y of Plymouth Ch., 10; Grinnell, 28.42; Genoa Bluffs, King's Daughters, 1.56, Iowa City, Y. P. S. C. E., 10; Marion, 10; Marshalltown, Willing Workers, 10; Newton, Lamplighters, 5.09, Webster City, Y. P. S. C. E., 1.67.	89 27
JUVENILE: Muscatine, Seeds of Mercy, 2.50; Osage, Coral Workers, 1.66.	4 16
SUNDAY-SCHOOLS. Iowa City, 1.71, Onawa, 4.85,	6 56
Total,	273 47

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. Burlington, 10; Leavenworth, 2.	12 00
JUNIOR: Maple Hill, Willing Workers,	10 00
Total,	22 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Alpena, 2; Essexville, 1.50; Flint, 20, Grass Lake, 9.17, Greenville, 25.54; Port Huron, 15; Union City, 35; St. Joseph, 7; Vermontrille, 7.57.	122 78
JUNIOR: Manistee, Y. L. M. C., 17.30; Stanton, Y. L. M. C., 10.	27 30
JUVENILE: Church's Corners, Willing Workers, 5; Covert, Hand of Hope, 1; Essexville, Morning Star Band, 3.56,	9 60

BARRATH-SCHOOLS: <i>Webster</i> , 7.25,	7 25
Total,	164 53

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 10.45; <i>Excelsior</i> , 4.70; <i>Minneapolis</i> , Park Ave. Ch., 30, Vine Ch., Aux., 5, A Friend, 20; <i>Northfield</i> , 20.84; <i>St. Paul</i> , Atlantic Ch., 10, Park Ch., 40,	141 03
JUNIOR: <i>St. Paul</i> , Plymouth Ch., Y. L. M. S.,	10 00
JUVENILE: <i>Benson</i> , S. S., 6.25; <i>Dexter</i> , S. S., 32 cts., <i>Glyndon</i> , Miss. Band, 4, <i>Lake City</i> , S. S., Birthday Box, 1; <i>Minneapolis</i> , First Ch., Earnest Workers, 25; <i>New Ulm</i> , S. S., 2,	38 57
Total,	189 60

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas.	
JUNIOR: <i>Kansas City</i> , First Ch., 25, Clyde Ch., 7; <i>St. Louis</i> , Compton Hill Ch., 12,	44 00
JUVENILE: <i>Kansas City</i> , Earnest Workers, First Ch.,	5 00
KOBE HOME LAND: <i>Meadville</i> , King's Workers, 2; <i>Kansas City</i> , Mrs. E. T. Patch, 2,	4 00
Total,	53 00

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Akron</i> , 94.44; <i>Elyria</i> , 61.75; <i>Cincinnati</i> , Central Ch., 100; <i>Mt. Vernon</i> , 13.25; <i>Steuben</i> , 20, <i>Tallmadge</i> , 22.15; <i>Windham</i> , 12,	323 50
JUNIOR: <i>Kinsman</i> , Y. P. S.,	7 00
SUNDAY-SCHOOL: <i>Akron</i> ,	25 00
Total,	355 50

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Harwood, Treas. <i>Caledonia</i> , 6; <i>Cooperstown</i> , 2.15; <i>Cummings</i> , 7.50, <i>Grand Forks</i> , 5; <i>Walcott</i> , 10,	30 65
Total,	30 65

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Lake Preston</i> , 10; <i>Oahe</i> , Shiloh Ch., Indian Woman's Miss. Soc'y, 10; <i>Plankinton</i> , 2.33,	23 33
JUNIOR: <i>Stonr Falls</i> , King's Daughters,	10 00
JUVENILE: <i>Higmore</i> , Cheerful Givers, 3; <i>Huron</i> , Willing Workers, to const. L. M. Mrs. N. W. Kimball, 25,	28 00
Total	60 33

ROCKY MOUNTAIN.

BRANCH.—Mrs. H. R. Jones, of Pueblo, Col., Treas. <i>Colorado Springs</i> , 25, <i>Greeley</i> , 20; <i>Pueblo</i> , 20.25, Collection at Denver Asso., 7.25, at Arkansas Valley Asso., 3.17,	75 67
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JUVENILE: <i>Boulder</i> , 3; <i>Colorado Springs</i> , Pike's Peak M. B., 10.33; <i>Greeley</i> , Little Light-Bearers, 5,	18 30
Total,	28 35

TENNESSEE.

<i>Memphis</i> .—Second Ch., Aux. Soc'y,	4 10
Total,	4 10

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Boscobel</i> , 5; <i>Bloomington</i> , 5.20; <i>Clinton</i> , 7, <i>Darlington</i> , 10; <i>Emerald Grove</i> , 3, <i>St. Howard</i> , 10; <i>Menasha</i> , 15; <i>Racine</i> , 14.50; <i>Viroqua</i> , 10; <i>West Salem</i> , 2; <i>Evansville</i> , 11 05,	93 05
JUNIOR: <i>Emerald Grove</i> , 3; <i>For Lake</i> , College Girls, 10, <i>Madison</i> , 13.01; <i>Pittsville</i> , King's Soldiers, 20,	46 01
JUVENILE: <i>Beloit</i> , First Mission Band, 25; <i>Boscobel</i> , 7,	32 00
	171 06
Less expenses,	2 82
Branch total,	168 14
Wisconsin.—A Friend, Thank-offering, per Rev. J. Porter	57 00
Total,	243 14

ALABAMA.

<i>Jenifer</i> .—Miss M. J. Smith,	2 00
Total,	2 00

MAINE.

<i>Bangor</i> .—S. S., for Miss Dudley's Pupil,	15 61
Total,	15 61

FLORIDA.

<i>Melbourne</i> .—A Friend, Thank-offering,	50 00
Total,	50 00

MASSACHUSETTS.

<i>Boston</i> .—H. C., for Kobe,	1 00
Total,	1 00

NEW HAMPSHIRE.

<i>Keene</i> .—Mrs. M. J. H., for Kobe,	1 00
Total,	1 00

MISCELLANEOUS.

Add'l for picture, 6; S. D. B., for rent, 5,	11 00
Total,	11 00

Receipts for month,	2,307 23
Previously acknowledged,	30,475 76
Total since October,	\$32,744 99



OREGON BRANCH.—SECRETARY'S REPORT.

The following is the report of the Branch Secretary for Oregon, for year ending Dec 28, 1889:—

It must be borne in mind that the work among the churches and auxiliaries was divided at the beginning of the year, and a secretary appointed for both Oregon and Washington Territory; hence this report shows but part of year's work.

Letters written, sixty-eight; letters received, thirty-six. Seventeen churches of the Willamette Valley Association have been communicated with, and five of the Mid-Columbia. Only six of the former and two of the latter have responded.

In the Willamette Valley Association we have four auxiliaries and two mission circles.

First on the list we welcome a new society at Albany. We rejoice with these sisters (at present fourteen in number) that they are to share in this blessed work, and hope for a thriving society. It is now about two weeks; the amount necessary to make it an auxiliary was raised, but did not reach the Treasurer in time for her report.

Forest Grove still remains faithful; an average attendance of five at the meetings, of which there have been ten held. Ten ladies have paid \$1.20 each, thus entitling them to membership in the Branch. Six copies of *THE AND LIGHT* are taken. Eight dollars were given as thank-offerings in October. The meetings are reported as very interesting, especially since our Mission Studies, the questions given therein being assigned to different members to answer.

Portland First Church Auxiliary reports fifteen as the average attendance at meetings, twenty having paid the amount of Branch membership; nine meetings held; ten copies of *LIFE AND LIGHT* taken. Some interesting papers have been prepared for the meetings by members.

Salem has had but few meetings, with an average attendance of six. Ten

ladies are entitled to Branch membership. Thank-offerings amounting to nine dollars were given in October. We hope these sisters will renew their former interest, and not allow themselves to get discouraged. Salem has the honor of having two children's circles. The Golden Rule Circle is composed of twenty girls, about fifteen years old. Twenty-three meetings have been held, with an average attendance of nine; articles were made for sale. Two socials have been held, in which the boys have had a share. Missionary programmes were carried out, thus spreading information, and increasing the funds of the circle. The Thanksgiving offering by the members amounted to two dollars and a half. The Helping Hands Circle is the infant class of the Sunday-school. There are twenty members, twelve usually attending the meetings, which have numbered six. At each meeting some country is selected, and facts about the religion, geography, and missions are given at the next meeting. Two copies of the *Mission Dayspring* are taken. Special offerings were made at Thanksgiving and Easter, beside the regular monthly contributions.

Albina ladies, although not giving the amount necessary to constitute them an auxiliary (\$5.00), are to be praised for doing what they can. Three ladies give regular monthly dues.

Corvallis is represented on our Treasurer's book through one of the ladies, who has given five dollars to the work; but the thriving auxiliary reported a year ago has been allowed to die, we are sorry to say. We hope it may be resurrected before many months, as well as the circle of Busy Bees, which was so persistent for a time.

The Mid-Columbia Association reports two auxiliaries and one mission circle.

The first at Hood River, organized in May a year ago, has about ten members, seven paying Branch membership. Seven meetings have been held.

At Pendleton a society was formed at the time of the spring meeting of the Association, May 2d. The membership is eight. Two interesting meetings have been held; papers were prepared on Africa and Japan, and those countries were the topic of conversation. A little cake passed around helped to remove formality and enliven discussion. As yet but one lady is entitled to Branch membership, though all were eager, and did what they could toward raising \$5.00, that the society might become auxiliary at once. One copy of LIFE AND LIGHT is taken.

Pendleton also has a children's circle, organized May 10th. Three meetings have been held. As yet there are but half a dozen members, but they are interested, and working for more. Meetings are to be held twice a month beginning in September. The children are under fourteen years old,

and give one cent a meeting. They are collecting clippings and pictures on missionary subjects and countries, to make a scrap-book for use in the society. Good Samaritan Circle is the name they have chosen.

Summing up, we find that Oregon has six regular auxiliaries and three children's circles, with a total membership of less than a hundred in the former, and forty-six in the latter. Will not the other twenty-four churches and the other eleven hundred women help us to at least double the membership of our auxiliaries the coming year?

Respectfully submitted, MRS. GEO. H. LEE.

PENDLETON, OREGON.

OUR HONORED GUESTS.

THESE last have been days of rare privilege missionward to dwellers about the bay. Our ladies will realize the fact when they know that Mrs. Logan, of Micronesia, has been here, speaking in Golden Gate, Eighth Avenue, Plymouth Avenue, and First Congregational churches, Oakland, and in Alameda and San Francisco as well. With her are three others who go to Micronesia for the first time—Mrs. Snelling to join her husband who has been for two years alone at Ruk, and Mr. and Mrs. Forbes from Canada. Mr. Forbes was recently ordained at Montreal, having taken his theological course in Scotland.

The regular monthly meeting of the auxiliary of the First Congregational Church, Oakland, was made the occasion of most interesting farewell services. More than a hundred ladies were present; also the whole missionary party, including Rev. Mr. Sprague, of North China, returning from his field and detained here by the serious illness of his wife, and Rev. Mr. Dorward, of the Pacific Theological Seminary, under commission as a missionary to Africa. Mrs. Donaldson, President of the society, before introducing the missionaries gave a little sketch of the progress of missions. She said that when she was a child there were but few mission stations, few missionary names; but now the enthusiasm for missions is ever on the increase. Even the fishermen of the North Sea are not forgotten, but missionary ships go among them constantly with the bread of life—the work of an English lady of wealth. “It doth not yet appear what shall be done in mission work; the Lord gave the word, and [to-day] great is the company of women that publish it.”

As Mrs. Logan rose to speak it was evident that the heart of the audience was hers for the time being. Her strength, her weakness, her great sadness, all present felt before a word had passed her lips. There must have come to all new inspiration for the future from her simple story of life with her hus-

band on Ponape and Ruk. "It was so pleasant to see the people grow—to see the wild look leave their faces. The thought that we were all in all to them was at times overwhelming. We gathered them into a daily school, into sun-rise prayer-meetings, into Sabbath-day service." Then came the sad story of Mr. Logan's sickness and death, very briefly told—of the home-coming with the two children, but without him—and our own thoughts were busy with the double pathos of the untold story of the solitary return, unaccompanied by either husband or children, for a renewed hand-to-hand conflict with the powers of darkness. "I go not in my own strength—I have very little wisdom for taking up the broken threads—gathering the scattered children. Pray for me that I may have help. Pray much for us; the ranks are very thin. We need another family, and I must have a lady to be associated with me." Mrs. Donaldson called upon Mrs. M. C. Merritt, who offered most earnest prayer that the way might be made open and the hearts of her chosen people might be prepared in abundant measure for a great work of grace.

AT THE LADIES' MEETING.

Mrs. Snelling read a short account of how she became a missionary, of which we give herewith some extracts: "When a little girl not more than seven or eight years old, I used to get in Sunday-school a paper called *The Missionary Advocate*, which I read with great eagerness, and which stirred my heart with a great desire to go to the foreign field. To my young mind at that time, nothing was so noble. When at the age of fourteen I used to go out into the garden, so as to be entirely alone to pray. One beautiful autumn day, as I was returning from my secret place of prayer, I heard a voice say to me, 'I want you to go to Japan as a missionary.' It was so plain, so real. I stopped and looked, expecting to see a dear uncle, who was a local minister; but no friend was near. I could feel the presence of Jesus there by my side; it seemed as if I could see him, as I stood gazing in wonder, with his tender look of love looking into my face, and I knew it was a call from him to go forth. The first thought that came to me was, I cannot go; my parents are not able to educate me. I refused the call, but the desire never left me. At the age of nineteen, while doing my best to secure an education, my health failed, and my way was again hedged up. I fully believe now that God does not call any one to go to work in his vineyard but he has all the plans laid, and it is our blessed privilege to trust and be led by him."

Miss Lizzie Pierson, of Pao-ting-fu, China, whose labors of love in that country are well known to many, was also present at the ladies' meetings held last Tuesday in San Francisco. She was on her way East with her mother's children, who are in ill health.—Mrs. Jewett, in "*The Pacific*."



VOL. XIX.

NOVEMBER, 1889.

No. 11.

WEST CENTRAL AFRICA.

LETTER FROM MRS. W. E. FAY.

It is often a question with me what I can write to interest the friends who read these letters, and I am very glad for some questions received in the last mail, the answers to which will form the substance of this letter. I would be very glad of more suggestions, that I may write more definitely what you want to know about.

(1) How large is our nearest village?

All of the native villages are arranged in groups, each one of the groups being presided over by an old man called a "Sekulu," and containing from thirty to seventy-five people. Each cluster of these small villages has its name. Our nearest village consists of about eight of these smaller villages, and contains in all about three hundred and fifty people, and is about seven minutes walk distant. The place where our mission is situated was once a native village, which the natives say was burned by a falling star about fifty years ago. I doubt whether in all Bihé we could have found a more favorable site, both as regards the people, fertility of soil, water, and in fact everything. There are villages from one to five miles in every direction, and we think five thousand people within a radius of five miles.

(2) Do they live in regular families?

Yes, but much as the Mormons do. Many of the men have only one wife, but a large part have from two to five, and as a general thing each wife has

her own house, where she lives with her own children. The women often remark, "How nice it would be to live as the *undona* (white woman) does," and it is no uncommon thing for the first wife to leave her husband upon the arrival of the second. One of the men near by is now deploring the fact that he did not take my husband's advice, and not marry a second wife. The first one has left him, and he really thought a great deal of her.

(3) Are they generally hospitable and kindly disposed toward us?

So much so that I avoid visiting the villages at mealtime, for I would not like to hurt their feelings by refusing to partake of the sour mush served with grasshoppers, and other similar dishes. They are quite hospitable, too, among



SCHOOLHOUSE.

REV. W. E. FAY'S HOUSE.

themselves, and are constantly visiting back and forth. Then, too, whole villages take turns in inviting each other to beer drinks at the season of the year just before time to do the planting. These beer drinks are quite an ordeal to us, for of course every one must go to see the "white folks," and all have drunk just enough to be very foolish. You who are not looked upon as a curiosity do not know how tiresome it is to be looked at by a great crowd of people. There are those who always want to hear the organ and see a white woman. When I tell them I have work to do, and cannot stay any longer, they laugh at the idea, and tell me if I worked in the fields as they do that *would be work*. When I visit the villages the women seem delighted to see

me, and I never go out but there is a troop of children to escort me back to my home. I think the village work will prove important in reaching the women; and how joyful will be the glad day when, instead of being drunk with beer, they shall come to drink of "the water of life."

(4) Do we fear them at all?

We do not; but I am sorry to say some of them fear us, especially those who have never been off in caravans to the coast, and so have never seen white people. No; we have no reason whatever to fear the people, and I think as a general thing they trust us, and are beginning to realize we have come for their good. They greatly appreciate anything done for them in the medical line, and my husband has patients who come from a distance to be treated. It is one of our dreams of the future to have a sort of hospital, where we can receive all who come. We often have to refuse them, for lack of accommodations to care for them. We hope some day to have a physician here, who would be an untold blessing to this people, and who would have all the work he could attend to. I think they have had a greater trust in us from what we have been able to do for them in this line. We hope they may soon feel that we have not only come to heal their bodies, but to point them to the way in which their souls can be healed and cleansed from all impurity.

(5) Do they clothe themselves willingly, or do we have to urge them to wear what we give them?

I assure you they will most willingly wear all we will give them. We very seldom make gifts of cloth, except what we are obliged to pay as tribute. Even our boys have to work for what they wear, that they may learn to depend on themselves. The native style of dress is extremely simple, but they wear all they can get of the white man's dress. If a man gets two hats he puts them both on at once. Occasionally a sunshade of many colors passes our door. The fortunate possessor of any of these articles generally loans them around to his most intimate friends; and I have seen the same hat worn by five different persons in one day.

(6) Are there among the natives any men of intelligence, or are all sunk in ignorance and superstition?

Many of these people are intelligent so far as they have opportunity to learn. They have many capabilities, which are as yet undeveloped. When once they are surrounded by the influence of Christianity and civilization, their progress may be fully equal to that of other nations. Like a new-born child the germs are there, but the surrounding conditions have tended rather to dwarf than to develop. Even the little children know the names and characteristics of the plants and trees. Many, too, have a good knowledge of native herbs, and some diseases are successfully treated by the native

doctors. The children are familiar with the names and habits of insects, birds, snakes, and animals. I suppose this is partly owing to their out-of-door life, and because they are in a more literal sense, "children of Nature." They have a good knowledge of the geography of the country for miles around, knowing the names and situations of all the villages, rivers, hills, and mountains. To them the narrow foot-paths, which seem like net-work, are as familiar as the plain highways in other lands. As far as a knowledge of the civilized world is concerned they are almost totally ignorant. It seems to end with the sea, for they know there is an ocean, but they know

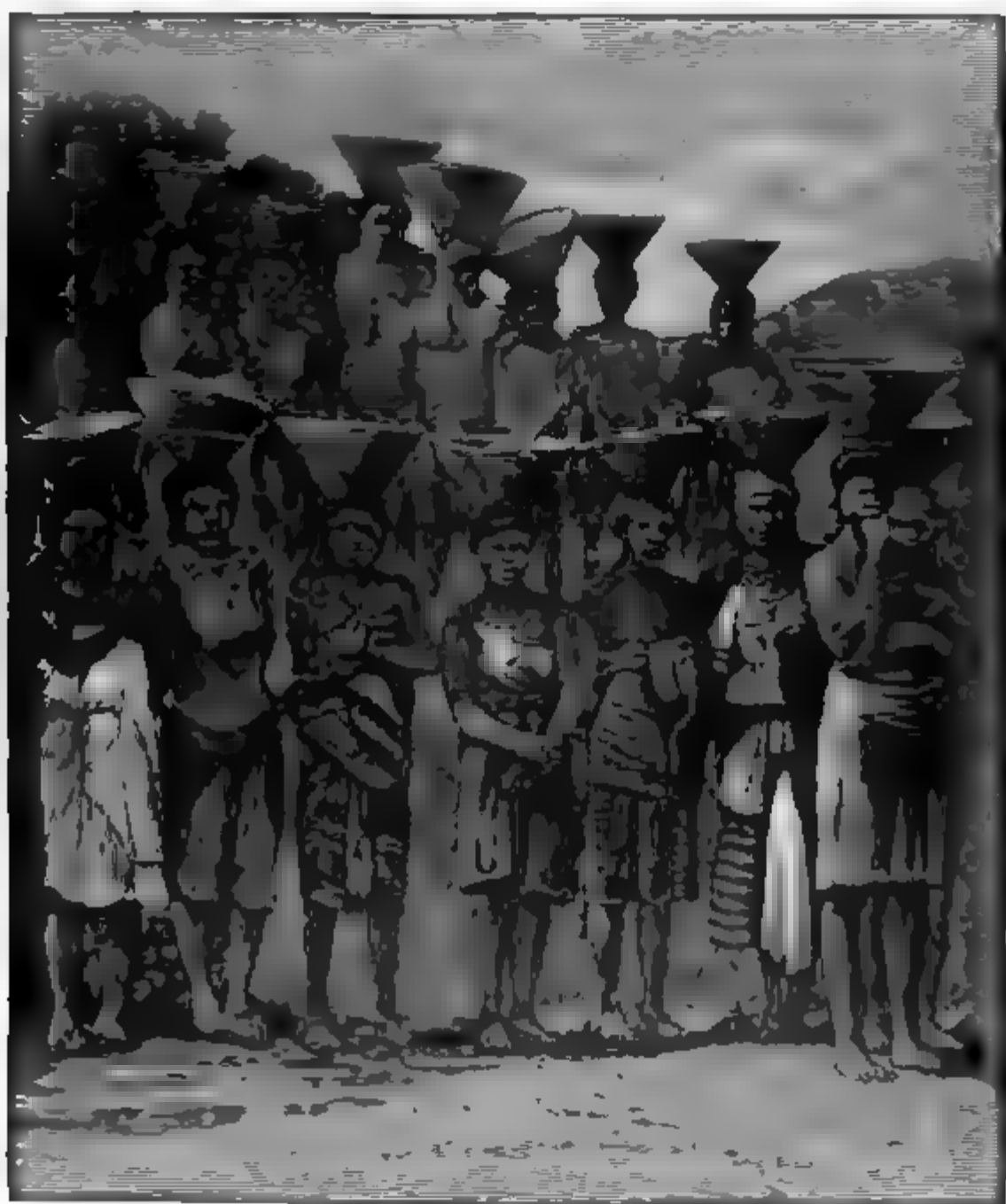


NATIVE VILLAGE, WEST CENTRAL AFRICA.

of nothing beyond. Their firm belief has been that the white man came out of the sea, and this accounts for the difference in color between the white and black man. Even now many regard us with fear, think we have power over their lives, and know the time of death. Those nearest to us, and especially the boys in our family, have no longer any superstitious fears in regard to us; and as the light shines in, the dark superstitions and beliefs seem as absurd to them as to us.

(7) Is there nothing manufactured, or is everything made each for himself in his home?

“Necessity is the mother of invention” with these people, as with those of the civilized lands. I am often impressed with their ingenuity in adapting their needs that which nature has brought to their hands. If a man is in need of a rope or string, he runs out a few steps to the woods, and with his knife, which is always at his side, he strips from a tree a piece of bark, and



A GROUP OF NATIVE WOMEN.

as a rope or string that answers every purpose. If a woman needs a new basket, she goes out to the fields, comes in with a particular kind of grass, and in her spare moments weaves a basket which is ornamental as well as useful and durable. If a new pot is needed, she goes to the brook after some clay, and in a short time has a pot much the shape of the “Boston bean-pot,”

and quite as regular in form. After this has dried a few days in the sun it is ready for use. Then, again, a gourd serves as a water-pail, and a smaller gourd with a stick inserted for a handle makes a convenient dipper and drinking-cup. The girls weave bracelets for wrists and ankles. The boys make fish-nets or traps, which they carry to the brooks, and in a day or two find a nice little addition to a meal,—a few fish or crabs. They are quite expert, too, in setting traps for birds and animals. Farther, in the interior, the natives are more expert in making a larger variety of articles. Cloth is made from bark and grass, which is strong and neatly woven. Very nice carving is done, which, however, would not satisfy an artistic eye. Snuff-boxes, combs, and ornaments for the hair are among the articles carved both in wood and ivory.

(8) Are there any good looking, really attractive people, or are all quite repulsive in appearance?

The repulsive man or woman is the exception. There are many fine looking men, not only in feature and form, but in general bearing. Some of the women are really attractive and handsome. I have often seen a face that had a look of real refinement. Yet one does not like to get too near them, since they have no faith in the cleansing property of soap and water, and are very fond of snuff, and of anointing their bodies and hair with oil. I often speak of some of the elderly women as "old ladies," for their general look is such that one feels inclined to speak of them with as much respect as though they were indeed ladies. After all, they are all of the same human family, though their lot is cast in a heathen land. Many a society belle might envy the splendid physique, the unconscious ease and grace of movement, of some of these African women. I have seen a few children that I thought were beautiful. Many are bright and attractive. All would be improved by the use of soap and water.

CENTRAL TURKEY.

REPORT OF GIRLS' SCHOOL AND WORK AMONG WOMEN IN OORFA, 1889.

BY MISS HENRIETTA WEST.

IN beginning a report of eight months' work in Oorfa, a few words regarding the city and Protestant missions may find an appropriate place for the newly-interested friends in the home land.

Oorfa is a city east of the Euphrates River, three days' journey from Aintab, having a population of over 30,000, of which one third is Christian.

The city is interesting in its many antiquities, believed by many to be the birthplace of Abraham, the superstitious natives keeping several places with his name. Protestant missions began here some ten years after those in Aintab, and Oorfa now is the largest out-station. The church is large and newly built, with a membership of 260, presided over by one of our ablest native pastors. Supported by the church are three graded boys' schools in the church-yard, while until the present year only one school has been held for the girls, and that in a very small, low room, wholly unsuitable for the purpose. The mission premises adjoin those of the church. The house, though small, is convenient and newly built; its location, being high upon the outskirts of the city, receives pure air from the adjacent hills, while the attractive and extensive view overlooking the city takes in a vast plain, luxuriant with fields of grain.

Several years ago Miss Shattuck, with a native teacher, spent a few months in Oorfa in work among the women and in opening a girls' school in advance of the primary instruction they were receiving. Fruits of these labors are seen to-day, and there has ever since been a strong feeling for the continuation of that work; especially so of late, in seeing a Catholic high school opened for girls.

Last March, accompanied by Bitiasli Mariam, graduate of Marash, and a faithful Christian worker, I went to Oorfa for a few months, little anticipating the pleasant results which is my pleasure to report to-day. We were heartily welcomed by pastor and people, who, by their kindness and sympathy, have been a great factor in making the year the successful one it has been. October first we opened school with twelve pupils, using the committee room of the mission house for schoolroom, and the dining room adjoining for class room. Those received were expected to know how to read, with some knowledge of primary arithmetic. The pupils sat upon board seats and benches, holding their books and pens in their hands native style. Two large reversible blackboards were made, necessary maps with English chart procured, and a globe. Our number of pupils soon increased to thirty-six, several being over fifteen years of age. The teacher of a Gregorian-Armenian girls' school left her work to study with us, and was followed by others of her church; four Syrian girls attended, also. Two classes were formed. The first, besides daily reading in Armenian and Turkish, have during the year finished nearly all of the common text-book of geography, mental arithmetic through fractions, first four rules of written arithmetic, first book of Arabo-Turkish, and the usual first year's work in English Bible lessons. Catechism, singing and sewing lessons have each had their proper place in school work. Special attention was given to penmanship and letter-writing. Slate work, in connection with normal methods of teaching, was freely used in both classes.

The weekly class prayer-meetings increased rapidly in interest, our chosen school-text being "Grow in grace, and in knowledge of our Lord and Saviour Jesus Christ," and we had evidence during the year that some were developing a Christian character. At the last communion one of our older girls united with the church. In telling about her change of heart, she said, "I prayed earnestly for this change, and to be brought near to Jesus"; and the question why she had such a desire, at once replied, "Because there is salvation only in him." That the subjects of our weekly meetings made an impression upon the hearts of our girls, was shown by the substance of the lesson often being repeated in their prayers.

A village girl spending the winter in the city, desired to learn to read, saying there was no Bible and no one who could read in her village. Receiving her as a special scholar, other young women wished to come with her, and a Bible class, which afterward increased to thirty-six, was formed, meeting two hours every morning in our dining room. A teacher was found to teach them to read, and a prayer-meeting of the class was held every Friday in the church, to which their young friends were invited. It was with interest we sent the village girl back to her home with her new Bible, saying to us she should not forget the new things she had learned. So interested are the sisters of the church in this class that they are now continuing to support themselves.

My mornings were largely devoted to city missionary work, and at the time of leaving, there were twelve weekly district prayer-meetings for women, many of them conducted by the sisters of the church. The attendance of some was small, while in some of the Gregorian-Armenian districts forty or fifty women would crowd together in one little room to listen to the words of Jesus, the Saviour of the world. One Gregorian-Armenian woman who had sat two hours in her church one morning and only understood two words, "Jesus" and "Emmaus," remarked in our meetings, "Where do we ever hear such words as these? I wonder if the priests understand themselves what they say?" Not only have these meetings been a means of bringing the Word to the ear of many that would not and could not attend on church, but in the houses there is more freedom in talking, and the timid voices of our Protestant sisters have found courage to offer prayer. One result of district work was seen in one of our last meetings in church, where fifteen short, earnest prayers were offered, many of them from women who had once told me they could not pray aloud.

A girls' meeting on Sundays, opened in the Syrian part of the city, which has increased both in numbers and in interest, needs special mention.

May 17th the public examinations of our girls' school were held in the

church, with an audience of about five hundred. Singing and short recitations were a pleasant feature of the programme, while in the closing remarks by two native pastors, preacher of the Protestant Syrian church and Dr. Altoonyan, great pleasure was expressed in seeing the progress of seven and one-half months of school, with a strong desire for its continuation. And again, as we left the city, a large company followed us some distance on our way, committing us to God's keeping, and praying for our return.

May the details of this report show the broad field of an interesting work waiting and calling for helpers in Oorfa.

The Lord has led on, step by step, one of his weak but willing followers, giving the daily strength needed; but if this work is to be permitted to continue, one of the many young friends of missions in the home land must be sent out to assist in this service for the Master. It is a work too great for one to engage in; and even the Master did not send out his disciples alone, but two by two, that they might be a help and support to each other.

GLEANINGS FROM RECENT LETTERS.

Mrs. H. G. Clarke writes of a conference at Kumamoto, Japan, last spring as follows:

As many of the Congregational Christians as could come from this part of the island gathered here for a two-days' conference. The first day was the Sabbath,—communion Sunday,—and with many new ones, as well as those who are now old friends, we sat down around the table of our Lord, in our plain, rented building. We took that day, too, for publicly giving our little Admont Halsey to the Lord. It was the first infant baptism which most of them had seen; and my uncle, Rev. O. H. Gulick, took occasion to explain, in a few beautifully appropriate words, the meaning of this rite, which never before seemed to me so sweet as that day, when, before those dark faces, in that poor building, in this heathen land, we gave our first-born to Him who had given him to us. And as my uncle began his prayer, "Give ear, O Shepherd of Israel," the tears—glad tears—came to our eyes to think that the same Shepherd who takes care of all the lambs in the home country was here to care for our little one.

Monday morning and evening were given to the discussion of questions pertaining to Christian life; and those who could understand, said that the Puritan Fathers would not have blushed to own these as their lineal descendants. Theatre-going was not to be thought of; but how could invitations be declined without offending heathen friends? Listening to the singing girls, and having their daughters learn to play on the *samaseu*,—because hardly one song in a hundred is pure,—was considered not the thing for Christians.

The use of *sake*,—the wine of the country, made from rice,—of course, is not to be thought of; but is it right to offer it to visitors who always take it home? In our Congregational churches, by an unwritten law of their making, tobacco is one of the unclean things, unfit for use by those who have become “temples of the Holy Ghost.” I suppose the reason for this feeling is that none of our missionaries have ever used it. But should it not be kept in the house and offered to guests, as all use it? In an interior city on the island a Christian, who used tobacco, came to teach in one of the public schools. Among his pupils were a few Christians. It was not long before these felt it their duty to “labor with him” on the subject; and to his credit, he it said, he immediately gave it up rather than to offend the “brothers.”

From Miss Ellen M. Pierce, of Aintab, Turkey:—

. . . The revival I mentioned in my last letter has been quite wonderful, at such an unthought of time, too. It commenced in consequence of the preaching of Mr. Jenanyan, the Armenian, who came from America, little more than a year ago, to be connected with St. Paul's Institute in Tarsus. He married an American lady, and they both came here at the time of the annual meeting and the native conference. After the meeting and after friends went away, I invited them here. They are both pleasant people, Mr. Jenanyan seems to be a genuine revivalist. A great blessing seems to have attended his labors. For a long time I have wished some persons of that kind would come here. The churches have so much needed a new awakening. There has been nothing to compare with it since the time of the cholera, fourteen years ago.

Especially has there been great interest among the Gregorian Armenians. They have come out by hundreds to the meetings. Just how many have been numbered as converts I do not know,—shall know later. A class of six young girls came to talk with me last week,—very interesting girls they were. Only two I had known before. It seems so cheering to me to see an outpouring of the Spirit just from the preaching of simple gospel.

Miss West, who was away from Aintab, sends the following extracts from a letter which she received.

Miss Pierce writes:—

Last week a young man, perhaps thirty years old, whom I did not know, called upon me; he had a little parcel in his hands. He sat down on the table and said with much emotion, “I have first to ask for yours, and then yours. At the time of the fire, when I was hiding my things.” There were a dozen or fifteen things,—egg-glass, a

rubber water-bag, a hymn-book, etc. He said while these things remained by him he had no peace. He spoke of how hard it was to try to sing from the little hymn-book. As he was going he asked me to pray with him.

Two hundred and forty-nine united with the three Protestant churches last Sunday. Dear Varteni Baji—nearly ninety years old—is as young as any in heart in this blessed work. She says she has been praying for five hundred, and they will yet see that number coming forward.

[Later letters state that five hundred and thirty-three have united with the churches, and about one hundred more are expected to do so soon.]

Miss Shattuck writes from Marash, Turkey, of the oppression that brings such poverty upon the people:—

Everybody has something new to state about the exactions of government officials. Here is the last item. A few Protestants, together with some Armenians and Catholics, have been summoned before officials and required to pay half a lira each as subscription to a new paper to be issued in Aleppo. "But we can't read it if we have it," they said—the characters being those of government documents. "The more shame for you, then," was the reply; "you must take it." The money they had to give. One writes of forty being imprisoned in one of our cities for taxes on vineyards which exceed the proceeds from the vineyards. It is growing worse, yet our people are hardened instead of turning to the Lord in prayer. Do pray that the spiritual result may be to drive them to the Lord. I have been studying the exile system in Russia, and I thought that land worse off than this, yet this is fast getting to be equal to the very worst. Cheap cottons and all kinds of European goods are sold so freely throughout the country that the hand weaving is being largely suspended, and we cannot hope for its revival. Nothing remains but commercial interests and agriculture, and the latter gives little hope on account of the taxes; the former is at low ebb all the time, for poverty constantly increases among us.

Miss Julia Gulick writes of the earthquake in Kumamoto, Japan:—

The papers will doubtless inform you of the severe and continued earthquakes which have shaken Kumamoto, until the people who are able to do so are fleeing from the city in every direction. The first shock was felt on Sunday, July 28th, and they continued with more or less severity all the week. One person reported on Friday that there had been three hundred shocks, although it is doubtful if anyone could keep an exact record under such circumstances. Cracks in the houses and fissures in the earth are reported. People left their houses and slept in shanties or in the streets for safety, and some lives were lost. Our four hired houses were uninjured by

The rise of *sake*,—the
not to be thought of;
home? In our Con-
making, tobacco is now
become "temples of
is that none of our
in the house and
island a Christian
schools. And
these felt it
credit, be
"brothers

... about them since. I fear the
... we were anxiously to see what is to
... or an eruption from the volcano
... only about twenty miles away, on
... mountains of the island. It
... "our volcano," as we have affection-
... it to shake us up in this fashion.

... South Africa, after speaking of her voyage
... says:—

... and reached Lisbon the following Monday,
... We spent only a few hours there, and
... the Cape of Good Hope. We saw the
... the islands there, and the lighthouse
... Cape Town we began to have very bad
... of the way to Natal. At last, after a full
... beautiful morning we came into less trouble
... hills of Natal. We ran close along the
... in the bay; but, sad to see, "the ball"
... This said no boat could come out to us over the
... so there we lay at anchor for twenty-four
... were waiting for us on the shore. The
... was able to come out to us, Mr. Wilder, of our
... in charge, baggage and all. The day was
... us very gently over the bar, away from the
... away from the diamond and gold seekers,
... beautiful Port Natal. Kind friends met
... that the mission sent us a vote of welcome,
... with open arms. That afternoon we went

... from Durban, the seaport town. The
... The missionary and his wife and daughter live in
... and there are three American ladies in the seminary. I
...—but in a few days the school reopens
... girls in it. Some of them will walk mor-

... this station. There have been so many
... and so many have had to give up
... have no missionary to look after them. Mi-
... the mission to go to one of those stations ar-
... the schools and work, at least for a time.

Mr. Christie is now at Umvoti, doing what he can there. If he can look after and keep the schools up as they ought to be kept up, I shall try not to be governed by my feelings in regard to where I shall work. There is so much to do here, and so few to do it! The mission wish me to establish just such schools at other places as are established at Umvoti. When my new wagon gets here, and with Miss McCornack to go with me, I trust we can do a good deal of out-station work, and looking after schools which are greatly neglected. The station where the mission wish to have us is a large field for such work.

Think of us, and pray for us.

Miss Barbour writes from San Sebastian, Spain:—

The last term of the school year was an especially busy one, as we were trying to make up for the time lost by sickness and absence of teachers in the previous one; and the examinations showed that we had succeeded, to some extent, at least, though of course lost time can never be regained. Memorizing is always easy for these girls, but they do not find it so easy to think and reason, and I think we can see an improvement in this respect, especially among the older ones. The examinations occupied four and a half days, and were attended by a good number of visitors, parents of the pupils, and others. . . . The concert was the most successful one yet, both as regards the music and the audience. More of the pupils took part than ever before, several playing the piano or violin, and one singing a solo, while all the girls sang in the choruses. The audience must have numbered almost or quite a hundred, among whom we were pleased to welcome the new United States Minister, Mr. Palmer, and the United States Consul in San Sebastian, a Spaniard who had never before attended one of our concerts. The wife of our piano professor also came for the first time, and many others whom it would have taken a great deal of faith to expect even two years ago. Among the others were eight or ten reporters, who came without invitation, and four of the morning papers gave most glowing reports. It is such an event in the history of Protestantism in Spain to see its representatives well spoken of in the public press, that I will translate a few sentences for you:—

"Truly agreeable was the *velada musical* which took place last night at the Colegio Norte-Americano, and at which we were present, invited by the Señores Gulick, directors of that so esteemed establishment of learning. The lower *salon* of the college found itself literally filled with a most distinguished public, presided over by the minister plenipotentiary of the United States, and the consul of that nation. . . . The festival was extremely animated. . . . Among the musical pieces, all executed with great taste and . . ."

the Senerata of Gounod was notable, sung perfectly by the Señorita Eleonora Cannon. The pupils also distinguished themselves in the Rondo Oriental of Herz, being extraordinarily applauded. . . . The chorus left nothing to be desired. . . . All went away well pleased with the amiability of the Señores Gulick and the teachers, who attended with exquisite courtesy to the guests."

We were not at all surprised to find in the monarchical paper, a few days later, a letter from a subscriber asking the editors if they knew that the "Colegio Norte-Americano" was the Protestant College!!! and Mr. Gulick the Protestant Bishop!!! and remonstrating with them for speaking in such terms of the heretics. Yet even this was written with a care which shows that we have at last gained a place in the respect of the public.

Young People's Department.

IN ROSE-PINK.

LILY SHERMAN RICE.

"TABITHA," said Kitty, solemnly, as she settled herself in my hammock for our last vacation afternoon, "Tabitha, I'm going to do my missionary work in rose-pink this year."

"In *what*?" said I.

Kitty laughed. "Something Cousin Ruth was telling me put it into my head, she explained. "You know Ruth does such quantities of fancy work,—always keeps something on hand to take up when she has a spare minute.

One evening last winter, she told me, she was turning over her bag of scraps to see what she should make next, and she found some lovely rose-pink wool, just enough for a pair of bed-shoes. And all at once she took a fancy to knit it up for a home missionary's wife she knew about in Dakota. Fan and Win laughed at her, she said, for not choosing some serviceable color, and she began to think herself perhaps it was a little foolish. But she made them up and sent them off. And then such a letter as she had from that missionary! We nearly cried when she read it to us,—it seemed so pathetic that any one should be so pleased with such a little thing. And it was just the prettiness of it that seemed to please her most. They had so many useful things sent them, she said, and they needed them enough, and were thankful enough for them, she was sure; but to have anybody think

“Sending them something just because it was pretty, seemed to go right to my heart. When I heard that, Tab, I said to myself, ‘Now, Kitty Kemp, there’s something in your line. You may not amount to so much as some people on the useful, perhaps, but you can come out strong on the ornamental.’”

“So you’re going to concentrate yourself on worsted bed-shoes?” I inquired, with some sarcasm. “I hope they won’t all be sent to Bombay.”

“How dull you are to-day, Tab,” answered Kitty, with dignity. “Don’t you know a metaphor when you hear one? I mean I’m going to set myself to helping the missionaries with their pleasures, and leave ‘assisting them in their toils’ to the rest of you.”

“I’m afraid they don’t have much time for pleasures,” said I, doubtfully.

“They ought to,” Kitty answered. ‘All work and no play makes Jane a dull girl,’ abroad as well as at home, I should suppose. They must need rest, and change, and fun, now and then, just as much as any of us,—oh, more than any of us! And it must be a great deal harder for them to get it. I now I’ve heard them say they dreaded to have vacations come, because they couldn’t tell how to spend them. It’s trying enough seeking your summer places in this country, if you haven’t got your own home to go to. But fancy looking up board among naked savages!” (I opened my mouth to protest against such a libel on our “native brethren,” but Kitty made a little face at me, and talked straight on.) “Poor things,” she said, “they haven’t any where to go, unless they go visit another missionary,—and there they’re right in the mill again. And sometimes they make up a party, and think they’ll all go off together to some quiet place; and when they get there the quiet place just swarms with lame, and halt, and blind, and they spend their days and nights bandaging ’em, and dosing ’em, and are perfectly delighted if they can get ’em to listen to a Bible reading between whiles. And then they write home what opportunities they find for doing good. ‘Opportunities for doing good!’” Kitty repeated, with scorn; “I don’t believe in doing good at such lightning-express rate. You can’t keep it up all the time. You’ve got to stop now and then and put in coal. It’s magnificent, but it isn’t war.”

“Calm yourself, Katherine dear,” said I, “and explain to your benighted friend how you propose to make war and put in coal, all in rose-pink shoes.”

“O, don’t joke, Tab,” Kitty answered. “It just makes my heart ache to think how little there is I can do. I wish I could have every one of them to spend the summer with us, out under our big trees. It’s so seldom they can come home. And when they do they can’t help bringing a good many of their anxieties with them. It seems to me the only way is for us all to do

every single thing we can to make it pleasant for them while they're gone—I've thought about it a good deal this summer, and I've thought of several things I can do."

"Go on," I said, as Kitty hesitated.

"Well," said she, "for one thing, I'm going to be on hand every time anybody in our neighborhood is sending off a missionary box, and I'm going to have something pretty to put in it. It can be useful, too, if it happens so, but it's got to be pretty. And I shall try to have it something new, something she hasn't seen before; that will be interesting to her. I shall keep watch as I do my shopping, you know. There'll be things enough."

"Do you mean things to wear?" I asked.

Kitty looked a little troubled. "I don't know about that," she said. "It doesn't seem so nice to send such things unless it's a personal friend. I shouldn't want the missionary to think I felt as if she were an object of charity. (I wish we didn't have to treat the home missionaries so. But we can't help that—at least, you and I can't, Tab.) But I don't know as there's any harm in embroidered handkerchiefs; there're always new styles in handkerchiefs. And mull frills—I saw such a lovely one the other day, and I bought it to begin my missionary box with. I'm going to take my pink glove-box, you know, to keep the things in. I don't believe if I were a missionary, and a girl sent me a mull frill and a little note with it to say she thought perhaps I'd like it because they were so new, and all the girls at home were so taken with them, I don't believe I should be hurt; do you?"

"No, Kitty dear, I don't," I said, quite touched by the humility in her tone; "and mull frills would be becoming to you. Where is yours, anyway? Didn't you buy one for yourself, too?"

"I had so much else to see to that day," Kitty explained, and hurried on with her little discourse. "There're lots of other things," she said. "Books—now—it seems to me a missionary'd like a new book just as well as anybody. And even if I didn't happen to get the very one that suited her best, she'd take a satisfaction in seeing it round, and thinking she had something that was just out, I guess; I know I always do. Of course I couldn't afford expensive books, but there're ever so many that I could. 'Jackanapes,' now—and the rest of Mrs. Ewing's books—they'd have been nice to send if I'd only thought of it when there was such a rush for them. And so many dear little books of poetry, and, perhaps, once in a great while,—if my ship come in,—a book of travels."

I suggested that there were lovely little religious books; but Kit wasn't sure about those. "They seem more in the line of their work," she objected. Besides, they're more likely to get them some other way. No; I think

I shall minister solely to the secular side of my missionaries. I wouldn't even mind if they really grew just the least little bit frivolous. You see, I'm going to adopt a missionary or two of my own," she added; "somebody that I can be sending things to by mail between times. I'm not going to adopt them with pomp and ceremony, so they'll feel under obligations to me, of course; and I'm not going to expect them to write and thank me for every silly little thing I send them, either. I'm going to tell 'em particularly they needn't. Of all things, I do think writing letters must be the biggest nuisance to a missionary. I think how hard it is for you and me just to write home regularly in term time! But there's the teacher whose own circle sent the Christmas box last year, you know. She wrote to me in reply because I was secretary; and it was such a bright, cordial note, that I've felt acquainted with her ever since. So I don't think it would be taking a liberty for me to mail her a magazine, or a photograph, or a newspaper clipping now and then, just as I would to any friend. And perhaps it will be a sort of diversion to her to have them come when she isn't looking for them. I'm going to keep her in mind, you see, and whenever anything turns up that I think she'd like, I'm going shares with her if I can. For instance, I mean to send her my "Looking Backward" to-morrow. She must have seen it noticed in the papers from home, but very likely she hasn't had a chance to lay hands on it yet. And I'm going to put that frantic little poem of Robert Browning's—that Fitzgerald thing, you know, that's making such a stir—in with it. She may have been president of a Browning Club before she left home; who knows. And I've got the jolliest bit of Fred Locker's copied off on a correspondence card to send some other time. If that doesn't make her laugh I don't know what will. And I've got my eye on some Soule photographs—Scripture subjects, like what Ruth uses to illustrate the Sunday-school lessons with. I'm going to try for a set of those for her Christmas present; and I'm watching the papers for dainty bits of poetry, such as she'd like to read to her scholars, and whenever I see a first-rate joke I'm going to save that for her. I'd like to send a whole circulating library full of jokes to all the mission stations."

"I fancy the missionaries make a good many jokes of their own," I said.

Kitty hastened to agree with me. "O, I know they do. It's a perfect marvel to me that they can be so bright and happy in spite of everything. It's their faith and trust that keep them so, of course. But it seems to me they must have to use the means, like the rest of us. And don't you think all these little things might be a sort of means?"

"Especially if they stood for loving friendship, and remembrance, and sympathy?" said I. "Yes, Kitty dear, I do."

Our Work at Home.

WITHOUT EXCUSE.

BY MRS. J. V. THAYER.

It did seem to come just at the wrong time, that little knock at the side door, pointing to a neighbor's visit; who else would come then? The jelly was just coming, and poor Mrs. Berry could hardly leave an instant the hot fire, and the boiling syrup over it, to admit her.

She was a plain little body,—good Mrs. Dale,—always welcome, and she could take her right into the midst of things; and, besides—perhaps she could tell her—yes, she would ask her about some of those perplexing questions that had been sort of running in her head ever since she read the note that came in the morning mail asking her to write something for the next missionary meeting, and she had sat right down and said, “I pray thee have me excused.”

It had troubled her a little bit; but what else could she do? It was work, work now, and then there had flashed into her mind the plans of a week ahead which entirely cut off the possibility of any other work; so, hastily but readily, she dismissed the matter. No,—she had not. All through the busy morning had come thoughts of that flat refusal, and drifting in with it the morning petition, “Help me, and show me thy way, O Lord.” Mrs. Dale was one of those good, motherly, peaceful bodies who never seem distracted or disquieted no matter how things press; and chatting pleasantly till the jelly was off and poured into the waiting tumblers, Mrs. Berry could go on with the dish-washing while she told her all her heart. She told her of the busy day, and all the plans ahead, and added,—

“Now what can a body do but just excuse herself when something more, real work, but outside, is demanded?”

“Well, that depends,” said Mrs. Dale, “on the work, and the sort of excuse you give it! If the work ain't no ways urging, and the excuse is reasonable and timely, why, I guess you can't be, leastways, blamable.”

“Oh, the work! Its missions, and foreign at that. If it was something right here, why, I should do it, I suppose. For all that I'm uncommon busy: its house-cleaning time, and I ought to do that; and there's the fruit to can and give away. A good housekeeper and a real home-maker I want to be. I've been thinking, though, that we Christians try too hard to make home pleasant to guests and friends, and don't try enough to have it a real pleasant place for the Saviour to live in with us and to welcome his friends in. I want that, too; and sometime when I'm through the hurry I'm going to as

the meeting here, to have it social like, though it will make work, especially if it's stormy. But every day is brimful. How can it hold any more? Will the sun stand still for me, that this day may be lengthened out to hold all my plans and their fulfillment, and yet leave a little more space for this outside interest?"

"Oh, they're your plans, are they, and this an outside interest," curiously commented the neighbor.

"Yes," said Mrs. Berry, completely ignoring the first query and flowing glibly on with her excuses, "yes; and I'm not a bit interested—at least not enough to find out much about it, and its far-off work. There's so much, you see, right here,—church work, and festivals, and fairs, and all that, besides the regular run of work, Sabbath-school and home societies, and calling some on strangers, which to me is the most missionary work of all. The poor we have always with us, and whensoever we would we may do them good. Doesn't this seem a little extra, really, and truly foreign?"

"Well," thoughtfully said Mrs. Dale again, "that depends on how near you are to Christ, for I guess the work is pretty nigh his heart. That's what he came for, to save the world, and you take it that you are so near that the rest of it is in the ends of the earth to him. (Not a bit of it!) No, I guess not! There ain't no furrin nor home missions to him; that's our division' for convenience like, and it's all one to him—all dear, and ready to be accomplished. Now the question is, does he want us to help?"

"Well, yes—that is—He has really left it behind, with his express commands that we should fill it up. 'Beginning at Jerusalem' we should 'teach all nations'—yes, he does want us," slowly admitted the good lady, but doubtfully added, "What does he want of me? I can't go; I can't do much; I don't know how, I never tried; I can't begin; I haven't any special gift to use, and less confidence to use it. I should fail utterly," panted the little woman, aghast at the growing idea of missions.

"He don't want what you can't do; he never asks such a thing. It's what you can with him to help. And, really, I've noticed many a time the biggest part of it is his, anyway; for we are blundering children, and not knowing how, we don't do it right, and he straightens it out like a good mother the little one's top-sewing, and makes it good himself, and we are apt to hug ourselves and say, 'How good we've done it.' Then, like children again, it's only half done and left. But he does that, all the finishing up, all the tying and holding fast, and makes it complete. I wonder he ~~has~~ patience; but he has, and that's the blessedness of it. If in work with him it's all done. If he is willing to work with us shouldn't we be there to do our little part, and be glad to do it?"

"What if I fail in my part?"

"Why, it won't be done; for He don't set anybody else to do my work, nor

He don't do it all alone. He waits to see. If you ain't any special gift, take your common ones and use 'em; they grow with using, and when we don't use 'em very like he will take 'em away. I wonder ye dare shirk when he asks and gives you all you'll ever have to begin with. There's no sense in underratin' yourself; I take it in his sight its nigh about as pretentious as overestimatin' one's self: it's the fair value he wants, that we may not shrink when doing, nor boast of it when done. As to failing, why, you won't, because you can't if you get started with him. I wonder now if you think a downright disobedience will please and honor him better than a willing mind and ready heart. If you don't know much about his work (that is yours, too), it's time you set about it, and a good time to learn. It's getting to be newspaper talk, and what men who don't pretend to love the work talk about must be pretty glib on Christians' tongues. Don't worry about it, but pray. Did you pray this morning for such grace for to-day as might let you see a special need and help in it? I thought so, else we shouldn't have had this little talk. He has opened your eyes and let you see, and He will keep your ears attent to this business if you'll only let him. I'm thinking it's our debt, our obligation. If we had been left in heathen darkness,—for we were there not so very long ago,—if Christian missions hadn't been sent over into Brittany, we couldn't feel no great obligation. But there 'tis! We ought to pay back such kindness, and there's no easier way than to pass it right along. It's instinct to grope for light and creep toward it if one is in a dark place. They'll do it if we who 'walk in light'—thank the Lord—will hold it out, beyond, into the darkness, as far out as we can reach. In duty bound, don't you see? Having freely received, we must freely give."

"Oh, I will, I will," eagerly broke in the little woman; "don't say any more. I'll give all I've got, if it isn't much, and tell them all you've said; you haven't hindered but helped."

And when the good neighbor hastened away, she went, too, into her closet, to thank her Lord for cleared vision, and came out to do his bidding without an excuse.

J. V. T.

WOMAN'S WORK FOR WOMAN.

THE study for November embraces the "Wide Field." We had hoped to give a complete sketch of Woman's Foreign Missionary Work, but on undertaking the task, we find, somewhat to our surprise, and much to our satisfaction, in the progress of the last thirty years, that even the most meagre outline of all the different societies would require almost the whole space of

our magazine. For those who desire statistics, we have ready a leaflet, using, by the kind permission of the Presbyterian Board, material that has appeared in *Woman's Work for Woman* in different months during the year. For those who desire more details, we give below names of all the societies, so far as we know them, with their secretaries and headquarters, and we doubt not that all the information that can be secured can be obtained from them.

A few figures in the way of a summary may be interesting. Since it has been impossible to find perfectly exact figures in all cases, we give them in round numbers, which we feel sure understate rather than go beyond the truth.

So far as we have ascertained, there are now 39 organized women's societies of different denominations, having connected with them about 25,000 auxiliaries and 8,000 children's societies, the former having an estimated membership of 500,000, the latter of 200,000. These contribute yearly, taking the last financial year as a standard, a little more than \$1,250,000, the amount given by them since the beginning being about \$10,000,000. In the foreign field they support about 1,200 missionaries, 2,500 Bible-women, teachers, zenana visitors and other assistants, and 2,500 schools of various kinds, boarding, day, and village schools, homes and orphanages, either as a whole or in part, with about 60,000, mostly female pupils.

We may be surprised, and we may certainly be gratified, at these large figures, the result mainly of thirty years' work. And yet, "What are they among so many?" Estimating the women and children as half the population in foreign lands, we have 654,500,000, among whom are working 1,200 lady missionaries, or one to every 545,416, and 2,500 native assistants, or one to every 261.80.

We think there are few in this day who doubt that our God has given to Christian women a special share in proclaiming his gospel to "all the world." Are there not songs of praise and thanksgiving in all our hearts that he has thought us worthy of such a work? But, dear friends, must we not try to realize that we have only made a beginning? A little company of missionaries and native helpers in the foreign field, and a little band of workers,—the faithful few in the home churches,—are doing their best in the unequal struggle. How long must they go on trying to lift the burdens so much too heavy for them, that would be so easily carried if only all had the zeal and devotion of the few? All who have entered heartily into it testify to the unspeakable blessing that it brings to their own souls. And the blessing is freely offered to all who will enter into the work. How much they miss who stand outside!

LIST OF WOMEN'S SOCIETIES.

NAME OF SOCIETY.	ESTD.	DENOMINATION.	NAME OF SECRETARY.	HEADQUARTERS.	NAME OF MAGAZINE.	INCOME.
GREAT BRITAIN.						
The Society for Promoting Female Education in the East.	1834	Church of England.	Miss Rosamond A. Webb, 267 Vauxhall Bridge Road, London, S. W.	London.	The Female Missionary Intelligencer.	\$35,000.00
Ladies' Society for Female Education in India and South Africa.	1837	Free Church of Scotland.	Miss Christina Rainy, 25 George Square, Edinburgh.	Edinburgh.		£3,851 0 0
Ladies' Association for Foreign Missions, including Zenana Work.	1838	Church of Scotland.	Miss Reid, 23 Queen St., Edinburgh.	Edinburgh.	News of Female Missions in Connection with the Church of Scotland.	5,805 14 3
Ladies' Association for the Christian Education of Jewish Females	1845	Church of Scotland.		Edinburgh.		
Indian Female Normal School and Instruction Society	1852	Undenominational.	Mrs. Weatherley, 51 Gordon Square, London, W. C.	Adelphi Terrace, London, W. C.	The Indian Female Evangelist.	10,000 0 0
Ladies' Auxiliary of the Wesleyan Missionary Society.	1859	Methodist.		Mission House, Bishopgate St., Within, London, E. C.	Quarterly Paper.	7,481 6 7
Woman's Association for Promoting Christianity in the East.	1873	Presbyterian.		16 Howard St., Belfast, Ireland.	Woman's Work.	14,000 0 0
Woman's Missionary Association.	1878	Presbyterian.	Mrs. Carruthers, Central House, Central Hill, London, S. E.	The Ferns, Hampstead, London, N. W.	Our Sisters in Other Lands.	\$11,000.00
Church of England, Zenana Missionary Society	1880	Church of England.	Miss Mulvany.	9 Salisbury Sq., London, E. C.	India's Women, 21 Berners St., London.	£3,368 9 6
Ladies' Association for Zenana Work and Bible-Women in India.	1867	Baptist	Miss Amelia Angus.	The College, Regent's Park, London, N. W. C.	Our Indian Sisters.	6,722 0 0
Ladies' Committee of London Missionary Society.	1875	Undenominational.	Miss Bennett.	14 Blomfield St., London, E. C.	Quarterly News of Woman's Work.	6,471 4 2
Zenana Mission of the United Presbyterian Church of Scotland.	1880	Presbyterian Church of Scotland.		College Buildings, Castle Terrace, Edinburgh.	The Quarterly Record.	4,145 1 0

UNITED STATES.

LIST OF WOMEN'S SOCIETIES.

503

Woman's Union Missionary Society.	1861	Undenominational.	Mrs. J. H. Warren.	41 Bible House, New York City.	Missionary Link.	\$43,545.75
Woman's Board of Missions.	1863	Congregational.	Miss A. B. Child.	No. 1 Cong'l House, Boston, Mass.	Life and Light and Mission Dayspring.	106,992.00
Woman's Board of Missions of the Interior.	1869	Congregational.	Miss M. D. Wingate.	59 Dearborn St., Chicago, Ill.	Life and Light and Mission Dayspring.	48,373.44
Woman's Board of Missions of the Pacific.	1870	Congregational.	Mrs. J. H. Warren, 1316 Mason St.	San Francisco, Cal.	Life and Light and Mission Dayspring.	4,409.22
Woman's Board of the Pacific Islands.	1871	Congregational.	Mrs. Geo. P. Castle, Honolulu, S. I.	Honolulu, S. I.		1,199.65
Woman's Foreign Missionary Society.	1869	Methodist.	Mrs. J. T. Gracey.	202 Eagle St., Buffalo, N. Y.	Heaven Woman's Friend.	206,308.69
Woman's Foreign Missionary Society.	1879	Methodist.	Mrs. M. A. Miller.	Pittsburg, Penna.	Woman's Missionary Record.	5,313.96
Woman's Missionary Society.	1878	Methodist Episcopal Church, South.	Mrs. D. H. McGavock.	Nashville, Tenn.	Woman's Missionary Advocate.	
Woman's Foreign Missionary Society.	1870	Presbyterian.	Mrs. D. R. Posey.	1334 Chestnut St., Philadelphia, Penna.	Woman's Work for Women, and Children's Work for Children.	145,488.44
W. B. M. of the North-West.	1870	Presbyterian.	Mrs. N. W. Campbell.	48 McCormick Block, Chicago, Ill.		80,076.81
W. B. M. of Foreign Missions.	1870	Presbyterian.	Mrs. C. G. Van Rensselaer.	535 Fifth Ave., New York City.		54,596.09
Woman's Foreign Missionary Society, Northern New York.	1871	Presbyterian.	Miss M. C. Eddy.	10 Washington Pl., Troy, N. Y.		10,065.23
W. B. M. of the South-West.	1877	Presbyterian.	Mrs. T. W. Barber.	3033 Olive St., St. Louis, Mo.		7,217.68
W. B. M. of the North Pacific.	1888	Presbyterian.	Mrs. Holbrook.	Portland, Ore.	Department in the Missionary.	
Two Presbyterian Societies.		Presbyterian Church South.				
Woman's General Missionary Society.	1883	United Presbyterian.				
Woman's Board of Foreign Missions.	1880	Cumberland Presbyterian.	Mrs. A. M. Castlen.	Evansville, Ind.		10,614.49
Woman's Board of Foreign Missions.	1875	Reformed Dutch Church.	Mrs. Elizabeth M. Cummings, Yonkers, N. Y.	26 Reade St., New York.	Dep't in Missionary Record and Children's Missionary Banner.	17,437.50
Woman's Home and Foreign Missionary Society.	1879	Evangelical Lutheran.	Miss Mary Hay Morris.	406 N. Greene St., Baltimore, Md.	Department in the Missionary Journal.	16,284.19
Woman's Auxiliary to the Board of Missions.	1871	Protestant Episcopal.		21 Bible House, New York City.	Department in Spirit of Missions.	

Woman's Foreign Missionary Society.	1871	Baptist.	Mrs. O. W. Gates.	Tremont Temple, Boston, Mass.	The Helping Hand and The King's Messengers.	\$75,225.91
Woman's Foreign Missionary Society of the West.	1871	Baptist.	Mrs. A. M. Bacon.	122 Wabash Ave., Chicago, Ill.		33,722.09
Woman's Foreign Missionary Society of California.	1875	Baptist.	Mrs. A. W. Ruyman, 2231 California St., San Francisco, Cal.	San Francisco.		1,652.78
Woman's Foreign Missionary Society of Oregon.	1888	Baptist.	Mrs. E. S. Latourette, Oregon City.	Oregon City, Ore.		1,181.47
Woman's Missionary Societies.	1884	Baptist Church, Southern Convention.	Miss Annie Armstrong.	Baltimore, Md.	The Baptist Basket.	19,716.28
Woman's Missionary Society	1873	Free Baptist.	Miss Kate J. Anthony, 40 Summer St.	Providence, R. I.	The Missionary Helper and The Day Star.	7,279.27
Woman's Executive Board of the General Conference		Seventh-Day Baptist.	Miss Mary F. Bailey, Milton, Wis.	Milton, Wis.	Department in the Sabbath Recorder.	
Woman's Board of Missions.	1875	Christian Church.		Indianapolis, Ind.	Missionary Tidings.	22,595.03
Woman's Foreign Missionary Societies.	1881	Friends.	Mrs. E. T. Pritchard, 341 Dearborn Street, Chicago, Ill.		Friends' Missionary Advocate.	
Woman's Missionary Association.	1875	United Brethren.	Mrs. L. R. Kerster.	Dayton, O.	Women's Evangel.	11,503.59
Woman's Missionary Society	1884	Evangelical Association.	Mrs. W. H. Hammer.	Oakdale, cor. Steiway Ave., Cleveland, O.	Department in Missionary Messenger.	2,352.06

CANADA.

Canadian Woman's Board of Foreign Missions	1871	Presbyterian & Congl.	Mrs. Mary A. F. Brush, 902 Dorchester St., Montreal.	Montreal.		\$958.43
Woman's Foreign Missionary Society, W. Division	1876	Presbyterian.	Mrs. T. E. Haight, Morvyn House, 248 Jarvis St., Toronto.	Toronto, Canada.	Monthly Leaflet, Let- ters.	29,006.40
Woman's Foreign Missionary Society, E. Division.	1876	Presbyterian.	Miss Edith Burns, 18 Kent St., Halifax, N. S.	Halifax, 41 Victoria Road.	Monthly Leaflet, Let- ters.	5,091.77
Woman's Foreign Missionary Society of Ontario.	1876	Baptist.	Miss Buchan, 125 Blon St., E. Toronto.	Toronto.	The Canadian Mission- ary Link.	6,215.94
Woman's Foreign Missionary Society of E. Ontario and Quebec.	1876	Baptist.	Miss Nannie E. Green, 478 St. Urbain St.	Montreal.		
Woman's Missionary Union of the Maritime Provinces	1870	Baptist.	Mrs. John March, St. John, N. B.	Toronto.	Department in Cana- dian Missionary Link.	3,957.93
Woman's Missionary Society	1881	Methodist.	Mrs. E. S. Strachan, 113 Hugh- son St., North Hamilton, Ont.	Toronto.	The Missionary Out- look	19,070.38
Woman's Board of Missions	1886	Congregational.	Miss H. Wood, Maxville, Ont.	Montreal.	Department in Cana- dian Independent.	1,190.65
Woman's Auxiliary to the Board of Directors, Domestic and Foreign Missions.	1886	Church of England.		Toronto.	Dep't in the Canadian Church Magazine and Mission News.	18,675.81

LEAVES FROM OUR BRANCHES.

THE leaves from the *New Haven Branch* would be more varied in autumnal tints if gathered later than September; for our annual county meetings are taking on color now, and these give character and coloring to our work for the year. But when the dear W. B. M. "calls us up," we must not delay response, lest we show contempt of court. Later leaves must be picked up as they mature.

We are made happy by the recent appointment of Miss Olmsted to the Constantinople Home, as she is "a New Haven girl," and we should have been most happy to place her name next Miss Barnum's, our youngest, had she not been so promptly adopted by her newer friends in the West.

The Christian Brahmins, Mr. and Mrs. Karmarkar, have been in New Haven. Some of us met them in the home of Mrs. Hume, who gives them place in her heart alongside her own children, so helpful have they been to their work in India. One of our young ladies exclaimed, after a pleasant talk with these interesting people, "It does pay to send the gospel to such bright minds as these." Mrs. Karmarkar goes at once to the Woman's Medical College, Philadelphia, while her husband takes a course of study in theology.

Recent letters from the mission fields are also inspiring, and we hasten to multiply them by copies, that the stimulus from them may be felt in all our borders.

Two legacies have just come into our Branch treasury of \$500 each. One is from Mrs. Mary W. Nicholson, of New Haven; the other comes from Mrs. E. A. Prudden, so long identified with our work that her vacant place ever appeals for new helpers, our great need at this time.

And now our hearts are touched by tidings of the death of Mrs. O. H. White, who was for a time associated with Mrs. Prudden as Home Secretary. She was an early helper in our Branch, and during the pastorate of her husband in New Haven, became endeared to a large circle of friends throughout the city. Mrs. White loved the Woman's Board ardently from the beginning. While residing abroad for a few years she was on the alert to arouse interest in missions in the heart of every Christian woman with whom she came in contact, nor was the ocean a non-conductor for the currents of influence that had won her heart for the world's work. We are sure her rest above is sweeter for her work below.

R. W. H.

Franklin County Branch.—The summer meeting was held in Orange, July 30th. The interest and hospitality of those who entertained us was delightful. Although the weather was extremely unfavorable, so that only

four were present of our Branch outside of Orange, we had a large and very interesting and profitable gathering. The presence of twelve of our sisters from the Worcester Branch added greatly to the interest. The memory of it is a continual inspiration, and is being communicated to other auxiliaries not represented. Our outlook is more hopeful than for some time.

Woman's work is having a place in the programmes of our church conferences; also in the Missionary Week soon to be observed. We trace it back to our meeting in Orange, which will not soon be forgotten. Miss Gertrude Chandler, who had just arrived in this country, held her audience both morning and afternoon with her stirring words in behalf of those for whom she labored, her singing and recitations. She also, as sister of Mrs. Edward Hume, of Bombay, could give us vivid pictures of the need of the proposed new dormitory. Our share in this new work will, without doubt, be pledged before our next meeting in November. We took for our motto at the beginning of the year, Isaiah xli. 10, and find it most precious and helpful.

Middlesex Union Conference Association.—At the annual meeting held at Groton, September 18th, one of the most interesting numbers on the programme was a paper prepared and read by a young lady of Townsend, Miss Claribel Brooks, on "Woman's Life in India." Miss Brooks had evidently read and thought much on the subject, and the result of her efforts was a most vivid and graphic sketch of a Hindu woman's life, from the cradle to the grave. It was listened to with the deepest attention by all present.

The question was asked by several, "How can we interest in our work those who are not interested?" One of the suggestions that came in answer to this appeal was from the president, who told of a sermon she had lately heard in which the minister dwelt on the importance of "hand-picking,"—earnest personal work with one at a time. A slow and laborious method, perhaps, but after all the surest and most satisfactory.

Another feature of the meeting was a colloquy prepared by Miss M. A. Proctor, formerly of Aintab, which gave a pleasing variety. It was composed of questions and answers: the questions were asked, and the answers given by ladies in different parts of the room, according to the numbers, giving the exercise the appearance of spontaneity. This seems a good arrangement for meetings of any kind where members are only "beginning to dare to hear their own voices." A copy of the colloquy may be had on application at the Board Rooms. This association has the custom of asking a certain auxiliary to supply two or three of the principal exercises on the programme for the annual meeting, which tends to bring added interest and variety.

WOMAN'S BOARD OF MISSIONS.

Receipts from Aug. 16 to Sept. 15, 1888.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas.
Houlton, Mrs. Geo. B. Page, 10; Monson,
Sunshine Band, 15; Saccarappa, Cong.
Ch., 17.70; Kennebunk, Cong. Ch., Miss'y
Soc'y, 25; Biddeford, Pavilion Ch., 10;
Auburn, High St. Cong. Ch., 100, 178 70
Total, 178 70

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E.
McIntire, Treas. Acworth, Aux., 22;
Atkinson, Aux., 10; Flowers of Hope,
prev. contri. const. L. M. Elsie C. Whit-
aker, 4; Bennington, Aux., 6; Clare-
mont, Aux., of wh. 25 const. L. M. Mrs.
Elvira Rossiter, 33; Y. L. Soc'y, const. L.
M. Mrs. Frank P. Maynard, 25.55; Centre
Harbor, Aux., 11.65; East Derry, First
Ch., Aux., 25; Durham, Aux., 30; Exeter,
Aux., 46.29; Mrs. Woodbridge Odlin,
const. L. M. Mrs. R. M. Chapman, 25;
Great Falls, Aux., 50; Greenfield, Aux.,
16.60; Greenland, Aux., 27.50; Hamp-
stead, Aux., 14; Hillsboro Bridge, Aux.,
15; Hopkinton, Aux., 4.50; Hudson,
Aux., 14; Keene, First Cong. Ch., Aux.,
const. L. M's Mrs. D. D. G. Ranney,
Mrs. Amelia Willard, 50; S. S., 70; King-
ston, Aux., 8.75; Laconia, Aux., 25.60;
Littleton, Aux., 15; Manchester, Han-
over St. Ch., Aux., 65; Wallace Circle,
20; Franklin St. Ch., Aux., 80; Y. L.
Soc'y, 20; Earnest Workers, 30; Mari-
boro, Aux., 32; Mason, Aux., 7; Meriden,
Aux., 14.60; Merrimack, Aux., 22; Mt.
Vernon, Aux., const. L. M. Mrs. Daniel
H. Smith, 25; New Boston, Aux., 20;
Pembroke, Mite-boxes, 23.25; A Friend,
1; Peterboro, Aux., 20.18; Portsmouth,
Aux., 61.10; Mite-boxes, 70; Seabrook
and Hampton Falls, Aux., 4; South New-
Market, Aux., 12; Forget-me-not Soc'y,
13; Stratham, A Friend, 5; Tamworth,
Aux., 9; Temple, Aux., 10; Tilton, Aux.,
14.30; Curtice M. C., 50; Webster, Maple-
wood, Aux., 10.50; Alfred, Little Glean-
ers, 2.75; West Concord, Aux., 7; Wolf-
boro, Aux., 77.48, 1,247 50
Total, 1,247 50

VERMONT.

Vermont Branch.—Mrs. T. M. Howard,
Treas. Alburgh, Aux., prev. contri.
const. L. M. Mrs. B. W. Reynolds, 10;
Barton, Aux., 18.22; Bakersfield, Aux.,
2; East Berkshire, Aux., 11.37; Bellows
Falls, Aux., 4.95; Bennington, Aux., 25;
Bennington Centre, Aux., of wh. 25
const. L. M. Mrs. E. L. Swift, 32; Brad-
ford, Aux., 12.15; Brandon, Aux., 16.50;
Brattleboro, Aux., of wh. 15 by A Friend,
58.30; West Brattleboro, Aux., 9.25; M. C.,
17; Brookfield, First Ch., Aux., 18;
Second Ch., Aux., 20; Burlington, Aux.,
32; West Charleston, Aux., 2.94; The
King's Messengers, 6.40; Charlotte, Aux.,
18; Chester, Aux., 1; North Craftsbury,

of wh. 5 by Mrs. R. M. Fraser, 23; Dan-
ville, Aux., 23; Derby, Aux., 5.50; Dum-
merston, Aux., 13.75; Enosburg, Aux.,
36.60; Greensboro, Aux., 19.10; Guild-
hall, Aux., 11; East Hardwick, Aux.,
14.50; Y. P. M. S., 13.20; Holland, Aux.,
3; Jericho, Aux., 8.75; Johnson, Aux.,
of wh. 25 const. L. M. Mrs. Maria Parish,
30; Kirby, Aux., 7; Ludlow, Aux., prev.
contri. const. L. M. Miss Viola A. Cook-
edge, 20; Lyndon, Aux., of wh. 25 const.
L. M. Mrs. M. L. Richardson, 30; Lyn-
donville, Aux., of wh. 25 const. L. M.
Mrs. J. F. Gleason, 26.24; M. C., 10.45;
Manchester, Aux., prev. contri. const.
L. M's Miss Ann Chapin, Mrs. Dolph,
48.15; Y. P. M. S., 15; McIndoes Falls,
Aux., 18.25; Middletown Springs, Aux.,
4.50; Milton, Aux., 5; Montpelier,
Bethany, Aux., 30; Newbury, Aux., 63;
Beacon Lights, 10; S. S., 13.79; Newport,
Aux., 34; Norwich, Aux., 28; Orwell,
Aux., 42.14; Pittsford, Aux., 65.55; Y. W.
M. S., 25; Post Mills, Aux., 11; East
Poultney, Aux., 12; Randolph, Aux., of
wh. 5 by Y. P. S. C. E., const. L. M. Miss
Ella L. Ferrin, 25; S. S., 14; Richmond,
Aux., 27; Coral Workers, 7; Rochester,
prev. contri. const. L. M. Miss Eunice
Emerson, 17; Rupert, Aux., 20.06; Rut-
land, Aux., 51; Saxton's River, Merry
Rills, 6; Sharon, Aux., 17.25; South
Hero, Aux., 25; Springfield, Aux., of
wh. 11.35 a Thank-offering and 25 by A
Friend, const. L. M. Mrs. O. M. Double-
day, 50; Salisbury, Aux., 6.80; Little
Gleaners, 20 cts.; St. Albans, Aux., 44;
St. Johnsbury, South Ch., Aux., of wh.
5 a Thank-offering and 25 by Mrs. Henry
Fairbanks, const. L. M. Miss Jennie
Gale, 49; North Ch., Aux., of wh. 50 by
Mrs. Horace Fairbanks, const. L. M's
Mrs. C. C. Bingham, Miss Tirzah M. Guy,
25 by "S." const. L. M. Mrs. Mary B.
Paige, 121.06; Boys' M. C., 10; King's
Daughters M. B., 5; Stowe, Aux., of wh.
50 const. L. M's Mrs. S. T. Fuller, Mrs. W.
H. Moulton, 54.14; Thetford, Aux., of wh. 1
by Mrs. A. H. Farr, 6; Townshend, S. S.,
10; Vergennes, Aux., 36.05; Waterbury,
Aux., prev. contri. const. L. M. Mrs. L.
A. Morris, 24; Weathersfield, Aux., 4;
Westminster, Aux., 13; Williston, Aux.,
15; Wilmington, Aux., 12.75; Windham,
Aux., 18; Woodstock, Aux., of wh. 19.53,
Thank-offering, 76; Wide-Awakes, 3, 1,811 75
Total, 1,811 75

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F.
Wildes, Treas. Winchester, Aux., of
wh. 50 by Mrs. M. A. Herrick, const. L.
M's Mrs. Lucy F. and Miss Alice F. Her-
rick, 97; Open Door Circle, 35, 132 00
Barnstable Branch.—Miss A. Snow, Treas.
Cotuit, Aux., 25 00
Berkshire Aux.—Mrs. C. E. West, Treas.
Dalton, Y. L. Aux., 30; Hinsdale, Aux.,
20.95; Housatonic, Aux., 15; Lee, Aux.,
249.96; Pittsfield, First Ch., 1.65; Miss
Morley, 5, 322 55

<i>Georgetown.</i> —A Friend,	4 40
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Hadley, Aux., 23; Westhampton, Aux., 64.20,	87 20
<i>Middlesex Branch.</i> —Mrs. M. W. Warren, Treas. Wellesley, Penny-Gatherers, 30; Lincoln, Miss M. S. Rice, 7.50,	87 50
<i>Middlesex Union Conf. Asso.</i> Mrs. A. R. Wheeler, Treas. Dunstable, Aux., 28; Concord, Aux., 5.25; Howker Home Soc'y, 43.15; Littleton, Aux., 5; Harvard, Aux., 33.45; Ayer, Aux., 15; Roxboro, Aux., 5,	134 65
<i>Norfolk and Pilgrim Branch.</i> —Mrs. F. Shaw, Treas. Brockton, Aux., 13; South Braintree, Aux., 10; Randolph, Memorial M. C., 60; Marshfield, Mayflowers, 20,	108 00
<i>Northboro.</i> —Helping Hands,	4 00
<i>Pepperell.</i> —Cong. Ch.,	9 10
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux., 40; Hope Ch., Aux., 80; Hopeful Ones, 80; Longmeadow, Ladies' Ben. Soc'y, 11.50; Chicopee, First Ch., Aux., 23.30; Third Ch., Aux., 20.05; Ludlow, Precious Pearls, 3.25,	258 00
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Boston, A Friend, 10, A Friend, 25, Union Ch., Union Workers, 15; Brookline, Aux., 30.20; Cambridgeport, Y. I. Aux., Pilgrim Ch., 8.35; Chelsea, Third Ch., Aux., Louisa A. Pratt, const. self, L. M., 25; Hyde Park, Aux., 10,	123 45
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Whitinsville, Aux., of wh. 75 by Miss Anna L. Whitin, const. L. M.'s Miss Jennie Pierce, Mrs. Adelbert Burnell, Mrs. Heloise Aldrich, 25 by Miss Fannie Lasell, const. L. M. Miss Delia Pinkham, 25 by Mrs. Arthur Whitin, const. L. M. Mrs. Maria Pierce, 682.85; Spencer, Aux., 100; Hardwick, Aux., 45; Upton, Aux., of wh. 20 const. member of Cradle Roll, Ruth Elizabeth Dyer, 21.40; Gilbertville, Aux., 65.68,	904 93
Total,	2,138 99

LEGACIES.

<i>West Cummington.</i> —Legacy of Mrs. R. P. W. Baldwin,	500 00
<i>Newton Highlands.</i> —Legacy of Miss Ellen Craft,	600 00
Received by Emily C. Wheeler, from various places,	341 50
Total,	941 50

CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Kensington, Aux., 45; Plainville, Coral Workers, 5.50; Rockville, Aux., 30; South Coventry, Aux., 5; Suffield, Aux., 30.75; Unionville, Aux., 22.25; Vernon Centre, Aux., 10,	199 50
<i>Long Ridge.</i> Children's M. B.,	4 00
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, Aux., 53.25; Harwinton, Aux., prev. contri. const. L. M. Mrs. A. W. Buell, 14; Kent, Aux., 35; North Madison, Aux., 12; Plymouth, Aux., 5; Prospect, Gleaners, 50; Wallingford, Aux., 35; Westbrook, Aux., 24.04; Winsted, Aux., of wh. 25 by Miss Martha Heardsley, const. L. M. Mabel	

R. Heardsley, 28.87; Torrington, Highland Workers, 40,	297 16
Total,	500 00

LEGACIES.

<i>New Haven Branch.</i> —Legacy of Mrs. E. A. Prudden, New Haven,	500 00
Legacy of Mrs. Mary W. Nicholson, New Haven,	500 00
<i>Wethersfield.</i> —Legacy of Mrs. Marietta M. Sanbury,	500 00

NEW YORK.

<i>Brockport.</i> —A Friend,	30
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Aqueduct, Aux., 23; Antwerp, Aux., 25; Buffalo, First Ch., Aux., 25; Binghamton, Aux., 4, Junior, Aux., 17; Canandaigua, Aux., 200; Elmira, Aux., 15; Fairport, Mr. G. Brooks, const. L. M.'s Mrs. A. J. Deal, Mrs. A. Van Norman, Mrs. M. A. Powers, Miss Sarah Leonard, 100; Pine Needles, 35; Gloversville, Aux., 33; Coral Workers, 4.15; Wide-Awake Workers, 4; Green, Aux., 3.85; Lockport, Aux., 25; Mt. Vernon, Y. L. C. M. A., 10; North Walton, Aux., 21; Norwich, Aux., const. L. M. Mrs. Mary R. Otis, 25; Newark Valley, Aux., 8; Spencerport, Aux., 41; S. S., 30; Sherburne, Aux., 28; Walton, Aux., 23.06; West Bloomfield, Aux., 35; Rodman, Aux., 20,	761 86
Total,	792 86

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. N. J., East Orange, Trinity Ch., Aux., 6.25; Jersey City, Aux., 85.06; Montclair, Aux., of wh. 25 by Mrs. Samuel Wilde, const. L. M. Mrs. T. L. Snyder, 47; Orange Valley, Aux., 80; Plainfield, Aux., 10; Westfield, Y. L. M. S., 21.39; S. S., 35; Md., Baltimore, Y. P. M. C., 10; Va., Falls Ch., Aux., 4.50,	299 23
Total,	299 23

ILLINOIS.

<i>Chicago.</i> —Legacy of Miss Caroline Sutton,	500 00
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SOUTH DAKOTA

<i>Centerville.</i> —A Friend,	40
Total,	40

CANADA.

<i>Canada.</i> —Cong. W. B. M.,	570 00
Total,	570 00

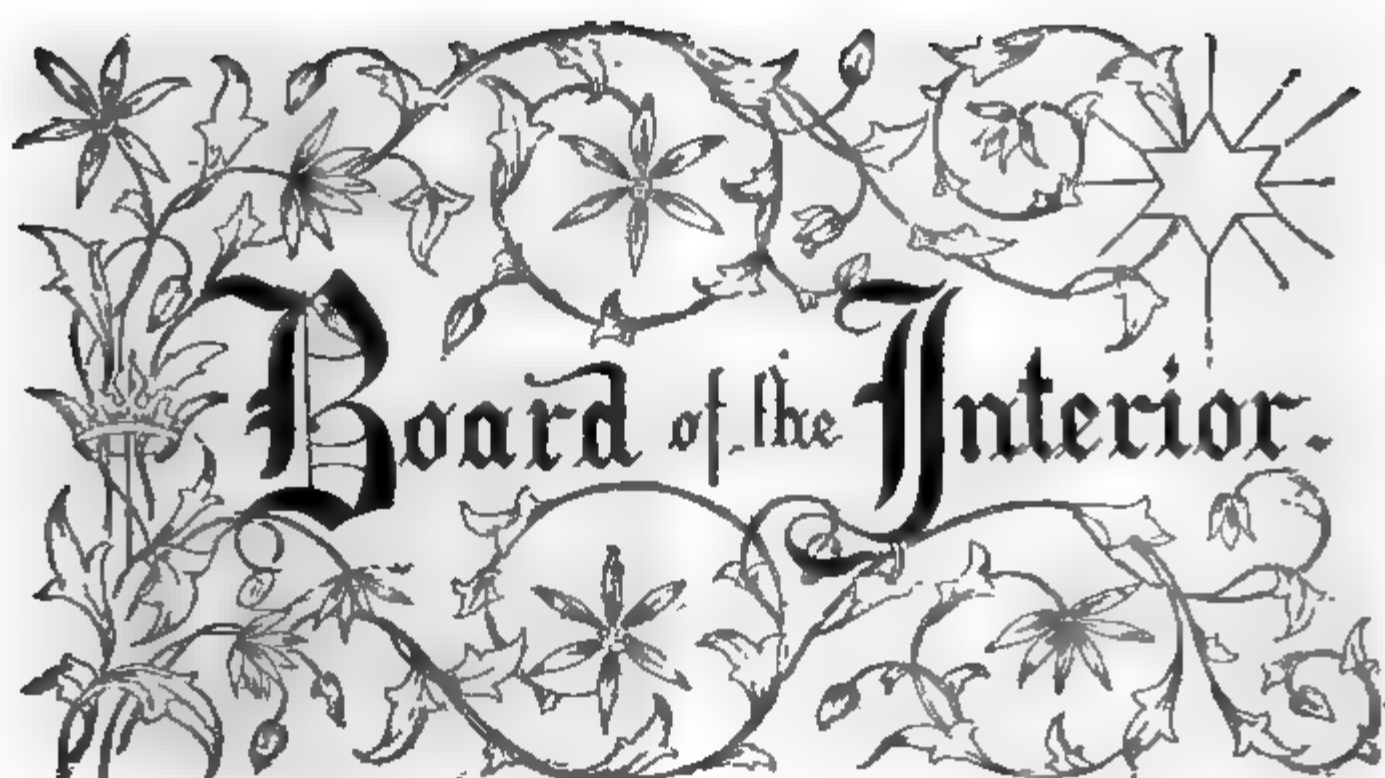
TURKEY.

<i>Constantinople.</i> —Miss O. N. Twitchell,	50 00
Total,	50 00

General Funds,	7,901 59
Leaflets,	27 11
Legacies,	3,100 00

Total, \$11,028 70

MISS HARRIET W. MAY,
Asst. Treas.



CHINA.

EXTRACTS FROM PAO-TING-FU REPORT.

MORE than a decade has passed since the white-faced ladies came to this city and began their work. Many of the Chinese women have been won to listen, and accept the precious truth. There are now ten or more women who sit with us in our Sabbath-day services who have been followers of the way for nearly as many years, and their spiritual life has been steadily unfolding. Most of this group of Christian women, as well as those of shorter experience, have learned the joy of giving the truth to others less favored, and have shared the work of spending an hour or two every day in the woman's waiting-room of the dispensary, talking with the patients there of the true God and of his Word. This has been wholly their work, though it has been guided by one of the missionaries. There have not been so many women coming for treatment as in some previous years, but those who attend the daily clinics have listened to the gospel.

We have had no Bible-women under employ, but the Christian women have done much volunteer work of this kind. Our former Bible-woman has spent three months in a new village, receiving only the use of a room, which was contributed by one of the villagers. She was invited to go to this place to teach the women and girls by some native Christians there, and the effort has been blessed. The women have been eager listeners.

A class of seven village women have spent five weeks at the mission in study of Christian truth, with a view to imparting it to others. They con-

stantly said, "How good this is"; "I must remember this to tell my home people"; "Who has not relatives and friends to tell of the doctrine?" While here they learned the Lord's Prayer, the Commandments, Creed, and portions of the Catechism,—studied the life of Christ, and the story of the Israelites, etc. They were often joined in their studies by others, sometimes numbering twelve instead of seven.

For three months from October 24th a daily class of Christian women was held, learning the leading events and teachings of the Bible. These women have been with us usually for Sabbath and other services for some years, and are now ready to teach and help less-favored ones in chapel or medical room. They do the same kind of work as would devolve upon a Bible-woman, and the growth of Christian character and the joy of service have caused their faces to reflect the experiences of their hearts. A weekly prayer-meeting on Thursday afternoon has had an average attendance of twenty-five. The leader has been alternately a missionary lady and a native. Once a month it has been of a missionary character, with contributions and study of mission fields.

Opposition is everywhere breaking down. Never has there been so little mere curiosity to see us,—never so ready listeners to the gospel story. Our Sabbath-school has numbered an average of thirty women and girls for six months; these are taught by two native Christian women, and for seven Sabbaths past two women have taught companies of women in the suburbs.

TWO PICTURES FROM JAPAN.

WE have before us two photographs received from Miss Poole, of Osaka — which we would like to place before all the readers of LIFE AND LIGHT. The first is a picture of "The God of Strength in Osaka,"—a very fierce and disagreeable looking deity, with very prominent muscles and distorted features, and very abundantly spattered with white spots, which, Miss Poole explains, are the marks of prayers which he has been pleased to answer favorably. The prayers are offered in the shape of a wad of chewed paper (like a naughty schoolboy's spitball). These are thrown at the sacred person of the god; if the prayer is accepted, the paper sticks to the idol,—if it falls off, the disappointed suppliant goes away sorrowful.

The other picture has a pleasanter subject. Five pleasant-faced, intelligent-looking girls stand around their teacher, who sits in their midst. These are the graduates, this year, of the Baikwa Jo Gakko, or Girls' School of

Osaka, of which an account may be found in the *LIFE AND LIGHT* for September, 1888.

As we note their quiet, earnest faces, we are not surprised to read of them, “Each of these girls is a Christian; who can tell what good they may accomplish for Japan, if they are faithful to Jesus?” As we place the two pictures side by side, we cannot help the thought that the real picture of strength is that of the Christian girls. We are reminded of the legend of St. Christopher, who, after varied search for the strongest, that he might give to him his service, found him in Christ; and of the blessed promise, “They that wait on the Lord shall renew their strength.”

TURKEY.

LETTER FROM MISS GRAHAM, OF AINTAB.

BUT I must tell you of the great things God has been doing for Aintab this summer. Oh, how I wish I were there now! But I am gaining strength to help when I go back, and I must be content. At annual meeting Mr. Jenanian came to the conference, and he became interested in the Third Church, and every morning went there to preach. One day I went there, and was astonished to find the yard and the church crowded, and people going away. All seemed to be awakened; and when he held inquiry meetings, after service, there were many who asked that they might be prayed for. Since then God is moving the city mightily,—all are moved, pastors and preachers,—and services have been held every day in the three churches. Mr. Christie came down from Marash to help, as Mr. Jenanian’s voice was giving out. Miss Pierce writes me of many of our schoolgirls being among those seeking the Bread of Life. Some have given proof of the sincerity of their repentance by confession of past wrong, and restitution where it has been possible. In one case certain articles stolen from the girls’ school at the time of the fire were returned, and confession of the sin was accompanied by earnest prayer for forgiveness.

A great many drunkards and gamblers have been converted, and joined the church. A few weeks ago 106 joined the First Church, 93 the Second Church, and 51 the Third Church,—in all, 250; and since that, word has come that 167 more had been examined, and the interest seemed to be on the increase. When one of the pastors told Bartina-baje that 250 had joined the church, she replied, “That is nothing; I have prayed for 500, and we will get them.” Bartina-baje is an old woman over ninety, and is one of the first

who were converted in Aintab. It has been beautiful to see whole families coming forward and confessing Christ, and asking to be received into the church. One of the influential families numbers eleven; at the last communion nine of them came out and took a stand for Christ. So we could go on telling instance after instance of the wonderful conversions.

We are quite a large party up here in this mountain resort, and we are enjoying the rest and quiet very much. As there are twelve of us, we have an English sermon every Sunday and Sunday-school. Then every Thursday night we have a Bible lesson, also in English, and it seems so good to have and hear them in English again. Every day we spend the time until three in the afternoon at Turkish, and then the rest of the day in play. After supper generally we go riding or walking. I have a good horse, and I enjoy riding; so I am taking all the enjoyment out of him that I can now, as I feel I must sell him when I get back to Aintab. I shall be very sorry to part with him, as I bought him when I first reached Turkey, and rode up from the coast on him. I felt I must sell him after the fire, but, as I was not very strong, the missionaries would not consent; but I feel I am strong enough now. I expect to start back to Aintab in a few weeks, now, as school begins October 1st, and I would like to be there a few days before school opens.

THE WORK AND PLAY SCHOOL FOR LITTLE CHILDREN, MARDIN, TURKEY. REVIEW, 1887-1889.

FOR several years both the missionaries and the native brethren had felt that a school for little children under direct missionary supervision was essential to the successful prosecution of our work, and the kindergarten idea was in great favor. But there was no place, no material, no practical kindergartener. However, in the course of changes made during the summer of 1887, it was decided to disregard obstacles, and begin. Passable little tables and seats were made from packing-boxes; whatever material could be utilized or purchased in the city was gathered together. The bedroom of the Girls' High School was the place, and the writer, recently arrived from America, was placed in charge. The first prospectus states that the school is for children of the city from four to eight years old; this year from four to ten is the limit, who will be cared for from 8 A. M. to 4 P. M. The object of the training is the systematic development of body and mind, heart and soul, through instruction in motion, color, size, form, reading, singing, numbers, memorizing, general lessons in simple geography, physiology, time, etc., somewhat according to the kindergarten idea, directing the energies of mind

and body from early years with the hope of greatly increasing the efficiency of future helpers in our mission field.

The children have daily lessons in Arabic and English reading, and translating Bible stories, naming the books, etc., besides the use of kindergarten materials, songs, etc.

The school was opened Sept. 12, 1887. Thirty-seven pupils were enrolled that first year, and the average attendance was nearly as many, absences being very rare. School is evidently the pleasantest experience of the little ones. Their homes are so cheerless, and so without discipline, that both parents and children would be glad to have the daily school hours lengthened. The price charged for tuition was one-half *piaster* weekly for every child. (A *piaster* is a little more than four cents.)

The school was so successful and popular that the girls' bedroom soon proved a very strait place, and in March new quarters were found in the Theological Seminary building, where we worked very satisfactorily until the final examination day, July 25, 1888. Even though invitations were restricted to the immediate families of pupils, our rooms were overcrowded; but all seemed much pleased to see what a variety of interesting things the children could do. And all through the year there had been many visitors.

For our second year, opening Oct. 1, 1888, we were obliged to go to a third place, each removal necessitating considerable expense in the way of repairs, refitting, etc. This time the place was over the chapel in the city, about fifteen minutes' walk from our premises,—a more convenient place for the children, but much harder for me, since no lady can go through the streets unattended without exciting remark, and occasionally feeling the force of a stone or a snowball. Even mounted on my horse with a servant man at my side, I do not always escape these disagreeable incidents. Pelting rains, masses of snow thrown from the flat mud roofs into the narrow streets, unspeakable mud and filth, intense sunshine beating down,—these are varieties.

That the work of this second year has been far more satisfactory, quiet, and efficient than the first, may be gathered from the following review. I have a little more command of the language (Arabic), and my assistant is a very efficient, willing-hearted, devout young Armenian lady, who graduated from the Constantinople Home last year. Her father's home is here, and her elder sister is assistant in the Girls' High School. They use Arabic, Armenian, English, and Turkish, for it is not unusual here to find even ordinary people with enough of several languages to converse in them.

Before reopening, the eighteen little tables were painted walnut-brown, with paint from America (a rare thing here), and half of them scratched in

the inch squares so essential to the exactness of much of the children's handiwork. I had to do this painting the best I could, for we cannot trust a native with a paint-brush. I was quite puzzled about how to square off the tables, but finally took a sharp nail, and wedging it into a tool-handle scratched away, guided by a heavy carpenter's square. And I will confess that the reason for the other nine little tables remaining unscratched until this day, excepting as some venturesome youngster has tried etching on his private account, and found his hands tingling from my little stick in consequence, is that the work so lamed my wrists and hands that I could not finish.

The tuition was slightly increased this year, being three *piasters* monthly for every child; yet notwithstanding this heavy price, as it seems to the people, the number of pupils enrolled has been fifty-two, most of them from the families of the Protestant community.

Through friends in America and missionaries here, the school has received a good supply of kindergarten material, a "baby organ," a large clock, bells, scrap-books, pictures, cards, etc., and about twenty-five dollars in money; so that at the close of this second year not only are all running expenses paid, excepting the salaries of teachers, but there is a sum of nearly ten dollars remaining in hand to make necessary repairs this summer, and pay the tuition of three or four poor children next school year.

The one great pressing need of the school is a new, large, substantial building for a permanent home for the school; and if our friends at home could only collect and send us the \$1,500 that is necessary, it would make a great many people very grateful, and do permanent good. It is discouraging to have to move about from one unsuitable place to another, using up so much money in repairs, refitting rooms, and the like. What would you think of children having no place to play at recess but a sort of stone balcony scarcely large enough for standing-room for the forty? Then in the narrow, high-walled streets and at their homes they almost never see green things growing, and our simple lessons in natural history must be explained and illustrated almost as to the blind. So we are anxious to have not only the *kinder*, but also the *garten*, which we should plan for in erecting the new building.

The school year closed with two days of examinations, July 2d and 3d, during which we brought before the assembled parents and friends something of whatever work the little ones had been doing through the year. All seemed pleased, and many surprised, at the variety and usefulness of the work done.

Very crude, very obtuse, very undisciplined, most of the little ones are as at school. And it is only by infinitesimal degrees, in most cases, that is apparent,—that the little souls are won toward Christ-like living.

But as we see the glimmering of an apprehension that truth is better than lying (in this land of deceit and falsehood), the growing appreciation of beautiful things and gentle ways, the efforts at self-control in word and action, the ennobling self-reliance and spirit of helpfulness, we feel that the little ones are somewhat nearer the kingdom than they were a year ago.

M. G. NUTTING.

MARDIN, July, 1889.

FROM E. T. MALTBIE.

JUNE 17, 1889.

I TRY to go out every Sabbath to visit the sick, and talk with the women as I have an opportunity; and yesterday as I was out with two of my girls I stopped, as I often do, to speak to a group of women who sat by the street door talking together. They seemed willing to talk, and we were having a very interesting conversation, one of them telling what she remembered to have heard about Jesus, and one of the girls finding and reading the incidents in the Testament, when suddenly an old, miserable priest came up the street with a cane in his hand and drove away the women, telling them that he would beat them if they did not leave. We told him not to blame the women,—that we were reading the Testament, which he professed to believe; but he did not deign to notice us, and the poor frightened women slunk away to their homes. I felt I would be glad to do anything I could to loosen the hold of these ignorant, drunken priests upon these poor people. If some of the better educated in this place would come out on the side of truth, it would unshackle many of the more ignorant; but the rich fear persecution, and the poor dare not offend the church. A little as we sat by a sick man, I asked him if the priests came to see him. He replied, “Very seldom.”

“What do they say to you when they do come?” I said.

“They tell me I must not allow the Protestants to come into my house, and I tell them my house is my own, and that Jesus Christ is my priest, not they; also, that I do not need their visits, and I invite them to leave.”

It is a joy to us to be welcomed anywhere where a soul desires to hear the words of life. This man and his wife are very poor, and he has been sick for several years. I hope he is a child of God. He seems very patient and trustful.

FROM Kyoto comes word of the arrival of a wee little maiden, whose advent confers a new and most precious title upon our dear missionary, Mrs. Sara Buckley, M.D. The happy mother assures her associates that while, for a time, her attention must necessarily be much absorbed by the little

stranger, it is by no means her intention to abandon the responsibilities and duties which she has assumed as our missionary. A large circle of friends in America will be glad to join in the greeting we send through the pages of our LIFE AND LIGHT. God bless the dear new missionary baby!

RECENT letters from Japan bring most unwelcome tidings in regard to the missionary force at Niigata. Mr. and Mrs. Albrecht have recently removed to Kyoto, and now the failing health of Miss Katharine Scudder makes it necessary for the family, five in all, to return to this country. This is a sad interruption to missionary work in a field where new doors and new opportunities are constantly being revealed.

For the Coral Workers.

LITTLE GOLDENROD'S STORY.

WOULD you like to see a picture? Come with me and I will show you one,—that is, if you are fond of flowers. There! now look up! See this great meadow of goldenrod, waving hither and thither in the breezes.

“Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.”

Take care! Why, you almost ran over this little child, curled up in the midst of it all, with golden locks, and eyes—but I cannot tell you their color, for she is fast asleep.

Do you not wish you knew what she is dreaming? Well, I am the storyteller, and so can peep right into dreamland, and tell you all about it if you keep quiet.

Why, the flowers are having a party, as sure as I'm alive! They are all there in their freshest robes and most brilliant colors. The rose queen has invited them all to what she calls a love feast; and what do you think they are doing? They are telling stories.

Hush! you must not make a sound, nor move a muscle; you will wake little Goldenhair, and then all will vanish, and we shall know nothing. Now listen, and I will tell you all about it.

LITTLE GOLDENROD'S STORY.

“Tidings have come to me from across the sea, which I hasten to bring to you, O most noble queen,” said dear little Goldenrod, tripping gracefully forward. “The breezes have blown us a story of my great, great grand-

mother, who lived so many years ago. In few words the zephyrs breathed it, but they fill volumes in the story of our hearts, and we love our name more dearly than ever." And she told the tale.

Her great grandmother was just returning from one of the love-feasts, filled with a longing that her myriad little petals should be on the alert to hear the needs of every one who passed by, and to serve in some way. "For you know we hear without their saying one word," she said to the little insects who were sheltering themselves under her maple-like branches, "if we are watchful, and not thinking of our own beautiful robes." The little insects wondered how much she really would be willing to give up for a chance passer-by. And she was sure she could give up one, two, yes, all her beautiful sprays but one. And if they needed it, why, she would give her beautiful color. Yes, could it be of aid, she would not withhold life itself, she said thoughtfully, as she stepped into her home by the roadside. Hardly had she settled back, and heard the little stream down in the ravine ripple forth "Home, sweet home," when a merry little girl skipped carelessly along, and saw the beautiful spray. "Here I have found the sunshine of America," she said gaily, as she reached out to pluck it and tuck it into her dress. "Alas! to die so soon," buzzed a passing bee; and he flew at the little girl to sting her in revenge. "Oh! don't, don't," cried little Goldenrod. "What could be more beautiful than to breathe out my life over a young maiden's heart, whose blue eyes gleam like the stars in the depth of the sky."

But this was not to be her life.

The little damsel was afraid of the bee, and ran away.

For many long days no one stopped to look at the Goldenrod, and she bloomed in vain, she thought. She forgot that the great Father was enjoying her beauty, and so all her color slowly faded away; the beautiful sprays dropped off, and now she was going to seed.

"I am old and faded," she said sadly, "and I can do no one any good now."

Just then a rude wind snatched her roughly up and bore her far away. Mile upon mile he hurried her on, with a speed which left her breathless.

"Oh, Father Wind!" she cried, faintly, "let me stop and rest a moment; I am tired,—so tired."

But he rushed on and on, and suddenly whirled her up into the clouds! She strained her eyes for one last look of home, but could see nothing. Perhaps it was as well, for they had left the land behind, and were over the great wide sea.

"I am in the hands of this merciless tyrant, and I cannot help myself," she said bitterly. "I would have lived a noble life if I had only had a chance."

Looking ahead through her teardrops, she beheld a great white being flying toward her. She cried out in affright, but it was the pure white seagull coming with a message for her. He hushed his voice, and it issued from his delicate pink bill in tender accents of pity and comfort: "Do not fear nor repine, poor little Goldenrod. You are not in the hands of a merciless tyrant. Rough old Boreas is but the messenger of the Father, who has a great work for you to do. Just trust him in the dark;" and he flew away.

What courage and comfort these words gave to the faint little flower. Would He use so small a thing as a spray of goldenrod to do a great work? She would fear no more, but just trust. And need she had of strong courage, for she was plunged into a terrific storm. All the clouds seemed warring with each other in fearful battling. She was but a tiny seed, bruised and bare; and weak, so weak, could He use this?

"Can you not drop me for a moment, just a moment?" she pleaded feebly, "for I am dying,—dying."

And he dropped her down,—down,—down. And her breath slowly left her. "Is this the work He has for me to do?" she gasped. "I cannot live longer. But he knows."

And Mother Nature reached out for her, and received her gently as she died.


And was that all? Ah! me; the Saviour said, "If it die, it bringeth forth much fruit."

Where do you think she had fallen? Can you guess?

Right in front of a mission school; and no one knew it. But the next summer, when the missionary was returning wearily one night from a hard day's teaching, she suddenly uttered a cry of joy, and called to all the household to come out. "The dear home flower, little Goldenrod, has come to comfort us with her sunshine," she cried.

How they watched it! No one was allowed to touch it, and they built a little fence around the beautiful spray, that it might not be broken. And the little heathen boys and girls who were only beginning to hear of the Saviour, thought it must be a holy flower, and said all would be prosperity now, for the flower of the sunshine god had come to live with them.

The next year all the front yard of the mission school was filled with this flower of the sunshine god. How it cheered the hearts of the noble workers far from home. And how it attracted the children.

One day two little boys were passing, and gazed with delight at this yard full of gold. They rushed home and told their father they must go to the school. He only laughed, and told them that was the school of the rs. He would have none of them. But day and night they begged

him, and would give him no peace until he should give them permission to attend the golden school. Now the father was very proud of his little boys, and loved them. He could not bear to deny them the one thing they seemed to desire, so at last he consented. And they became members of the golden school.

There you know all they learned; the Golden Rule they had never known before, and the central golden truth our glad tidings alone can bring.

Now they are teachers to their own people, counseling them to buy gold tried with fire, and telling them of the golden city whose builder and maker is God, where they need no light of the sun, for the Lord God giveth them light.

Here my little girl awoke. No, dear children, it was not true. It was but a dream. But it taught our little Goldenhair a great truth.

Nothing is too tiny for God to use.

AUNT FANNY.

For the Bridge Builders.

It is a great comfort to us that we are beginning to find a place in the hearts of the women. Who does not want to be loved? Were you in this land you would want the love of these, so different women from any you have known. They have loved us from the first, but at the beginning it was an affection for us arising from the fact we had come to teach them, etc.; but we were not able to understand each other. We begin now to be able to impart our thoughts to them, and they can tell us their troubles and desires, and we seem very closely drawn together.

I am constantly impressed with the fact that not a few who hear the first truths from our lips form resolutions to tell others of it, and to leave the false, but when they reach their homes they dare not open their mouths. Not long ago there was a bright, nice young woman at the hospital. She learned the Lord's Prayer and Commandments thoroughly, and seemed to understand that having a kitchen god and going to the temples, burning incense, and offering to the various gods, were all wrong. A few days ago another woman from the same village came, with cataract. When we inquired how she came, and how she knew about Pang Chuang, she said this other woman told her. As the one with cataract heard the women of the hospital reciting the Lord's Prayer and Commandments, she said, "She recited those." I then asked her, "Did she tell you that it was wrong to have the kitchen god

which was followed by a prayer ; after which she began to sing, "Nearer, my God, to Thee." In this she was joined by the passengers, and the real meaning of that beautiful hymn must have been brought out to its fullest extent in that hour.

The water rose higher, and her voice was silenced by the rush of waters. She finished it in heaven.—*M. A. V. T., in Philadelphia Press.*

DANIEL QUORM, in his "Talks to My Parishioners," tells a story of being sent when a "wee laddie" on an errand, when a severe thunder storm detained him. It was late, and he was not a little disturbed as to how he should get home, when in the doorway appeared his father with dripping bonnet and plaid, saying, "Coom awa', laddie," and drawing him beneath his ample plaid he led him out into the rain. Says Daniel, "It was unco dark under the plaidie, and the thunder fearsome, but my father held my hand, and I was not afraid." The lesson in it, combined with a personal experience, suggested the following:—

I'm "under my Father's plaidie."

Though lightnings flash through my brain,
And throbs of torture are pelting
My body like drops of rain,
Yet my soul is safely sheltered,
As he leads me on through my pain.

I'm "under my Father's plaidie."

Exhaustion me low hath laid;
Though Despair's wild thunders threaten,
My courage on Him is stayed;
Though I scarce can feel his hand-clasp,
Yet my soul is never afraid.

Still "under my Father's plaidie,"

Others' sorrows, and want, and woe,
Like a mountain torrent rushing,
Will surely sweep me below;
But His love's strong arm thrown round me
Doth plenteous support bestow.

Now, "under my Father's plaidie,"

The torrent is safely passed;
And in the distance the tempest,
Disappointed, may sway its blast.
Behold! there flashes Hope's beacon;
We are nearing Home at last.

C. D. S.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUG. 18 TO SEPT. 12, 1889.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Illinois</i> , 25 cts.; <i>Alton</i> , 21; <i>Chicago</i> , South Ch., 50, Warren Ave. Ch., 22.50; <i>Elgin</i> , First Ch., 12; <i>Garden Prairie</i> , 222, <i>Hinsdale</i> , 22.41, <i>Ivanhoe</i> , 14, <i>LaHarpe</i> , 3.70, <i>Lynxville</i> , 8, <i>McLean</i> , 13.50, <i>Melvin</i> , 13, <i>Oak Park</i> , 37.75; <i>Oneida</i> , 10.25, <i>Rockford</i> , Second Ch., 101.50; <i>Roscoe</i> , 7, <i>Port Byron</i> , 2.40, <i>Thawville</i> , 5, 348 48	
JUNIOR: <i>Ashkum</i> , 1.70; <i>Chicago</i> , Plymouth Ch., 15.37; <i>Dover</i> , 1.53; <i>Geneva</i> , 10, 28 60	
JUVENILE: <i>Joy Prairie</i> , Miss. Band, 25; <i>Waverly</i> , Light-Bearers, 2, 27 00	
THANK OFFERINGS: <i>Altona</i> , P. F. M., 1; <i>Chicago</i> , Western Ave. Chapel, Aux., 50; <i>Dover</i> , Y. P. S., 8.35, <i>Hinsdale</i> , Aux., 120; <i>Oneida</i> , Aux., 13.25, <i>Plymouth</i> , Aux., 8.75, <i>Rockford</i> , Second Ch., Aux., 51; <i>Washington Heights</i> , A Lady, 2, 208 35	
SPECIAL FOR KOBE HOME LAND: <i>Chicago</i> , H. A. S., 25, A Friend, 1; <i>McLean</i> , 2.50; <i>Peoria</i> , Mrs. B. B. B., 5, <i>Plainfield</i> , Aux., 10; <i>Rollo</i> , Aux., Thank offering, 23.40; <i>Rockford</i> , Second Ch., Mrs. R. E., 10; <i>Washington Heights</i> , A Lady, 2, 78 90	
SUNDAY-SCHOOL: <i>Lombard</i> , 17 31	
Total, 788 64	

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. <i>Andrews</i> , 1; <i>Hoemer</i> , 1.70; <i>Pleasant Grove</i> , 1; <i>Oakland City</i> , 1; <i>Terre Haute</i> , const. L. M. Mrs. Mary Jeffcoat, 25, 29 70	
SUNDAY-SCHOOL: <i>Hoemer</i> , 2 31	
Total, 32 01	

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Bear Grove</i> , 2, <i>Castana</i> , 1; <i>Cherokee</i> , 18.50; <i>Chester Centre</i> , 5; <i>Davenport</i> , 9.25; <i>Denmark</i> , 20, <i>Imperial</i> , 10, <i>Eagle Grove</i> , 3, <i>Exira</i> , 1; <i>Fairfield</i> , 2.48, <i>Farragut</i> , 10, <i>Glenwood</i> , 5.90 <i>Grinnell</i> , 25.75; <i>McGregor</i> , 9.39; <i>Miles</i> , 6; <i>New Hampton</i> , 10, <i>Oakland</i> , 1, <i>Pilgrim</i> (Creston P. O.), 10, <i>Rockford</i> , 93 cts.; <i>Shenandoah</i> , 7; <i>Stuart</i> , 10, 169 20	
JUNIOR: <i>Bellerue</i> , Y. P. S. C. E., 10.75; <i>Des Moines</i> , Plymouth Rocks, 25; <i>Eldora</i> , 20, <i>Grinnell</i> , 21.39; <i>Lyons</i> , 10.35; <i>Muscatine</i> , 10, <i>Grinnell</i> , "Rally" <i>Grinnell Asso.</i> , 2.27, 106 70	
JUVENILE: <i>Davenport</i> , Sunbeams, 3.25; <i>Red Oak</i> , Busy Bees, 4, 7 25	
THANK-OFFERINGS: <i>McGregor</i> , 31.25; <i>Muscatine</i> , Juniors, 15; <i>Shenandoah</i> , 16, 62 25	
SPECIAL: <i>Glenwood</i> , Memorial by a Friend, for Kobe Home, Japan, 100 00	
Total, 444 46	

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. <i>Lawrence</i> , 8; <i>Leona</i> , 5, 13 00	
JUNIOR: <i>Manhattan</i> , Y. P. S. C. E., 6.02; <i>Topeka</i> , Helping Hands, to const. L. M. Mrs. Theo. S. Mason, 25, 31 02	
JUVENILE: <i>Dunlap</i> , Busy Bees, 1; <i>Wichita</i> , Fourth Ch., Miss. Band, 2.50, 3 50	
Total, 47 52	

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. <i>Detroit</i> , Trumbull Ave. Ch., 10; <i>Dowagiac</i> , 10; <i>Grand Rapids</i> , South Ch., 10; <i>Grass Lake</i> , 2; <i>Litchfield</i> , 10; <i>Tyrons</i> , 10, 56 00	
THANK-OFFERINGS: <i>Grass Lake</i> , 8.60; <i>Romeo</i> , 6.70, 15 30	
JUNIOR: <i>Addison</i> , Y. P. S. C. E., 5; <i>Detroit</i> , Woodward Ave., Y. L. M. S., 10; <i>East Saginaw</i> , Y. L. M. B., 31.25, 46 25	
JUVENILE: <i>Grand Rapids</i> , South Ch., Sunbeam Band, 50 cts.; <i>Litchfield</i> , Miss. Band, 3, <i>Memphis</i> , Cheerful Workers, 1, 4 50	
FOR KOBE LAND: <i>Grand Rapids</i> , One of the Michigan girls, 1; <i>Whittaker</i> , A Friend, 10, 11 00	
Total, 138 05	

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Austin</i> , 18.46; <i>Benson</i> , 10; <i>Brainerd</i> , 8, <i>Cannon Falls</i> , 9.86, <i>Clearwater</i> , 4.91, <i>Collage Grove</i> , 7; <i>Dodge Center</i> , 5, <i>Douglas</i> , 5.10, <i>Duluth</i> , 60, <i>Elk River</i> , 15, <i>Excelsior</i> , 5.70; <i>Fairbault</i> , 39.63; <i>Glencoe</i> , 8.00, <i>Glyndon</i> , 13.48; <i>Hamilton</i> , 11.78, <i>Hanley</i> , Union Ch., 5; <i>Hutchinson</i> , 6.20; <i>Lake City</i> , 21, <i>Mankato</i> , 11.75, <i>Mantorville</i> , 4.39, <i>Marshall</i> , 8, <i>Mazeppa</i> , 4.75; <i>Minneapolis</i> , Fifth Ave. Ch., 17.18, First Ch., 81, <i>Lyndale</i> Ch., 30, <i>Open Door</i> Ch., 5, <i>Pilgrim</i> Ch., 25.25, <i>Plymouth</i> Ch., 90, Aux., 107.86, <i>Vine</i> Ch., 5, <i>James Edmund Bell Memorial Fund</i> , 325, <i>Miss Simpson</i> , 10, <i>Montevideo</i> , 5, <i>Morris</i> , 4.50, <i>Morristown</i> , 1.50; <i>New Richland</i> , 2, <i>New Ulm</i> , 4.65; <i>Northfield</i> , Aux., 17, A Friend, 45; <i>Owatonna</i> , 32.41, <i>Rochester</i> , 39.25; <i>St. Charles</i> , 4.80, <i>St. Paul</i> , St. Anthony Park Ch., 25, <i>Park Ch.</i> , 40; <i>Plymouth</i> Ch., 28.63; <i>Sauk Centre</i> , 28.28; <i>Spring Valley</i> , 7.50, <i>Stillwater</i> , 3, <i>Wabasha</i> , 14, <i>Waseca</i> , 22.27, <i>Waterville</i> , 3.50; <i>Winona</i> , First Ch., 128.50, Second Ch., 4; <i>Worthington</i> , 3, 1,442 86	
Expenses refunded, 1 19	

JUNIOR: <i>Clearwater</i> , Pansy Soc'y, 10.25; <i>Minneapolis</i> , Lyndale Ch., Y. L. M. S., 10, Miss Chadbourne, 15, <i>Owatonna</i> , Y. P. S. C. E., 15; <i>St. Paul</i> , Plymouth Ch., Y. L. M. S., 10; <i>Sauk Centre</i> , Y. L. M. S., 15; <i>Winona</i> , First Ch., Y. L. M. S., 62,	137 25
JUVENILE: <i>Dodge Centre</i> , E. A. C. B., 1; <i>Glyndon</i> , Little Reapers, 2.03, <i>Groveland</i> , S. S., 5, <i>Hancock</i> , S. S., 2.35; <i>Hutchinson</i> , <i>Daughters of the King</i> , 7.50; <i>Lake Stay</i> , S. S., 3.03; <i>Minneapolis</i> , Pilgrim Ch., Gleaners, 10, Miss. Band, 1, Union Ch., Miss. Band, 2; <i>Owatonna</i> , Merry Hearts, 15; <i>St. Paul</i> , Plymouth Ch., Faithful Workers, 5, S. S., 11.84,	69 25
Total,	1,850 65

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washing- ton Ave., St. Louis, Treas. <i>St. Louis</i> , First Cong. Ch., 21.55,	21 55
KOBE HOME LAND. Webster Groves,	8 00
Total,	30 05

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Har- wood, Treas. <i>Cummings</i> , 10; <i>Fargo</i> , 15; <i>Harwood</i> , 3, <i>Mayville</i> , 15,	43 00
JUVENILE. <i>Huxton</i> , Pearl-Gatherers,	5 00
Total	48 00

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Yankton, Treas. <i>Alexandria</i> , 10, <i>Colvin</i> , 1.50; <i>Fireside</i> , 4.99, <i>Huron</i> , 9, <i>Ipswich</i> , 4; <i>Lecher</i> , 2.50, <i>Myron</i> , 5, <i>Redfield</i> , 13.52; <i>Yankton</i> , 29.47,	79 98
JUNIOR. <i>Fermillion</i> , Bridge Builders,	35 00
JUVENILE. <i>Lake Preston</i> , S. S., 3, King's Messengers, 1,	4 00
Total,	118 98

ROCKY MOUNTAIN BRANCH.

<i>Denver</i> , Col., Boulevard Ch., Juniors,	4 03
Total,	4 03

WISCONSIN.

BRANCH. Mrs. R. Coburn, of Whitewater, Treas. <i>Antigo</i> , 33.40, <i>Appleton</i> , 60; <i>Brandon</i> , 10.50, <i>Baraboo</i> , 11.70, <i>Beloit</i> , Second Ch., 10; <i>Columbus</i> , 18.06, <i>Clintonville</i> , 10.50, <i>Eau Claire</i> , 25, <i>Ham- mond</i> , 21.30, <i>Lake Geneva</i> , 31.90, <i>La- Crosse</i> , 13.80, <i>Lake Mills</i> , 7.10, <i>Madison</i> , 35.24, <i>Milwaukee</i> , Grand Ave. Ch., 63.90, Pilgrim, 35.57, <i>New Richmond</i> , 13, <i>Platteville</i> , 14.75; <i>Stoughton</i> , 3; <i>Spring-</i>	
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<i>vale</i> , 8; <i>Sun Prairie</i> , 2.24; <i>Waukesha</i> , 22.18; <i>Waupun</i> , 40; <i>Wausau</i> , 22; <i>Whitewater</i> , 10,	513 11
JUNIOR: <i>Appleton</i> , Y. L., 10; <i>Burlington</i> , Y. L., 7.50; <i>Evansville</i> , Y. L., 3, <i>Eau Claire</i> , Y. L., 20; <i>Stoughton</i> , B. B's and O. B's, 1; <i>West Salem</i> , Coral Builders, 10,	51 50
JUVENILE: <i>Eau Claire</i> , S. S., 10; <i>Madison</i> , Primary S. S. Class, 10; <i>Platteville</i> , Pearl Gatherers, 25, <i>Wausau</i> , M. B., 23.24; <i>Windsor</i> , Rainbow M. B., 5, <i>Whitecenter</i> , Rosebud M. B., 3.25,	76 49
KOBE HOME LAND. <i>Brandon</i> , 5; <i>Cook- ville</i> , by Mrs. E. P. Lewis, 1; <i>Evansville</i> , Missionary Rally, 6.75,	12 75
	553 85
Less expenses,	12 84
Total,	641 01

CONNECTICUT.

<i>New Hartford</i> .—M. E. DeVoe, for Kobe,	10 00
<i>South Canterbury</i> .—Miss L. Haldwin for Kobe,	5 00
Total,	15 00

MASSACHUSETTS.

<i>Groveland</i> .—Fanny Stacy, for Kobe, 1; <i>Newburyport</i> , A Friend, for Kobe, 1; <i>Harvard</i> , Y. P. S. C. E., for Kobe, 10; <i>North Acton</i> , for Kobe, Mrs. S. M. D., 1,	13 00
Total,	13 00

NEW HAMPSHIRE.

FOR KOBE: A. B.,	10 00
Total,	10 00

NEW YORK.

<i>Riverhead</i> .—S. B., for Ponape School,	25 14
Total,	25 14

SOUTH CAROLINA.

<i>Aiken</i> .—For Kobe, Mrs. J. A. Palmer,	3 50
Total,	3 50

MISCELLANEOUS.

Sale of leaflets, envelopes, boxes, etc., 34.85, additional for picture, 1,	35 85
Total,	35 85
Receipts for month,	4,019 2
Previously acknowledged,	32,783 00
Total since October 22d,	\$36,803 20



OUR ANNUAL MEETING.

REMARKS THEREUPON.

JUBILATE DEO! The financial year has closed, and our Treasurer has in hand the full amount of our appropriations, \$4,319.40. Mrs. R. E. Cole, Mrs. J. H. Warren, Mrs. S. S. Smith, Mrs. H. E. Jewett, each read their respective reports, which will appear later in these pages.

An important item of business voted upon and decided affirmatively was the amendment of Article IV. and Article IX. of our Constitution.

A traveler passing through "our gates" to Japan was with us, and gave a delightful personal missionary touch to our meeting,—Miss Mary Bryant Daniels, niece of Hon. J. P. Rankin, of the First Church, San Francisco. She goes from her home in Northampton,—the lonely, homeless home, bereft of the widowed mother's presence only a few short months ago. The call to work in foreign lands came to her just at a time when she felt she must make some decided change—that her home was no longer home to her. It was no cherished plan to become a missionary that had led her to turn her steps to Japan, no definite spirit-call. The Prudential Committee receiving her name from her pastor, sent her a personal invitation to engage in missionary work just at this critical time, and her decision was readily given. She brings to the service a rarely trained mind, and the culture acquired in connection with graduation at Smith College and life in a college town. Since graduating she has taught fitting young ladies for entrance into Smith. She is sure that she will be happy in her work, if she is only successful in it. Every lady present at our annual meeting cannot help but feel a loving, sympathetic interest in this young friend who thus bravely takes up her new work alone in a foreign land. Alone? No; she must feel that she has made, at least, seventy friends in San Francisco, who, at her earnest request, will

"hold up her hands" continually at the throne of grace. Her destination in Japan is as yet undecided. We shall hope to keep up communication with her through her family friends in our midst.

The Young Ladies' Branch was well represented at our meeting. The annual report of their officers were also read,—Miss Deering, the President, reading the report of Miss Kerrell, Recording Secretary; Miss C. Tenney reading the report of Miss Monroe, Home Secretary; and Miss Grace Goodhue, the Treasurer, reading her own report. This latter report showed that the society had secured its appropriations,—raising a little over seven hundred dollars. A detailed account of their annual meeting, as given in last week's column, shows that the young ladies are wide-awake, and planning still greater things for the future.

There were ten ministers' wives present at our annual meeting.

We much regretted the absence of our President, Miss L. M. Fay, who was unavoidably detained in the East.

LETTER FROM MRS. LOGAN.

STEAMER AUSTRALIA, July 15, 1889.

DEAR MRS. JEWETT: Let me through you send back a word of farewell to the ladies of the W. B. P. Though it was vacation time, and many were away during the time of my stay in Oakland, yet I was very glad to meet a goodly number, and receive from them such hearty assurance of sympathy and remembrance as I go out to my lonely work.

There is no white lady on Ruk to-day. Mr. Snelling and Mr. Worth are working there in loneliness, and there can be no doubt about the welcome which Mrs. Snelling will receive from at least one worker there; and I shall have a welcome, too, I trust. I am sure there are some there who have not forgotten the past years, and will rejoice that I have come to be among them and help them once again.

For the coming year, at least, I expect to find a home with Mr. and Mrs. Snelling, and contentment in whatever good work may come to my hand to do. I hope to have the privilege of making a good start for that girls' school for which your ladies of the Pacific Board so willingly gave your funds some little time ago, and I hope a lady will be found to come out to my assistance next year, and that it may be our lot to aid in developing such characters as will help to transform Ruk and many of the adjacent islands from savage barbarism to abodes of light, and love, and peace.

I have seen too much of life among the heathen and of missionary work to have any sanguine expectations that this is to come about in any short time. It is "the night of toil" in Ruk, and must be so for many years to come ; but we have the promise that "they that sow in tears shall reap in joy."

It seems to me an unusual time of darkness and discouragement in all Micronesia. The work and the workers need the prayers of Christians at home. We at Ruk, so few, so weak, need especial prayers for wisdom and direction, and that God will work mightily in the hearts of those people. You will not forget us, I am sure. You will not forget me. This is the fourth time I have sailed from your shores for the islands of the sea, but I was never *alone* before ; and now, as I go forth to stand in the forefront of the battle, without a human arm to lean upon, let me feel that you at home are moving the Arm that moves even the powers of darkness, in my behalf.

Let us rejoice that God gives us work to do, whether it be at home or abroad, and let us be faithful, knowing that our workday cannot be long.

JAPAN.

MISS GUNNISON'S LETTER TO THE YOUNG LADIES' BRANCH.

Kobe, July 4, 1889.

DEAR FRIENDS OF THE Y. L. B. : When school closed last week, the prospects were that you would have no letter from me for your August meeting ; but with the laying aside of school duties, fatigue was also laid aside to a great extent, and you shall have a letter, though only a short one. This is the glorious Fourth, but there is nothing here to remind us of the day. Yet our hearts go out in love toward our dear native land, and in fancy we hear the firing of guns, and the music, and the shouts of cheer that this day fill the air in the land across the sea. Perhaps some of you would like to be here with us enjoying the peaceful quiet of our beautiful home—and it is so beautiful now ! With doors and windows thrown wide open, we seem to be camping out under the trees ; and as for music, we are never without it, for the dear little birds do not tire of singing to us from morning to night.

Another mile-stone has been passed in the history of this school, and nine new names have been added to the list of those who have completed the course of study. Of these, two have already promised to go to help other schools next year, and a third one is now considering the question c'

to Matsuyama with me in September, to assist in the school there. It is very hard for us to advise them to go out to teach now, when we know how much the post-graduate year would do for them; but these calls from the interior schools are so pitiful that we cannot turn a deaf ear to them. Very few of the girls who had professed a love for Christ before my last writing have entered the church yet, but we know that most of them will yet acknowledge their Saviour before the world, while a few may fall back. The spiritual condition of the school has shown signs of steady growth throughout the year. For this we are indeed thankful. My connection with this school as teacher has ceased, but my love for both teachers and scholars cannot be quickly effaced. While we all love the Lord's work as a whole, yet it is but natural that our interest should centre in certain places. My interest in the school work of Japan will always centre in Kobe. Our musicale, which took place one week before school closed, was pronounced a success by the friends who were present. The progress made was not so great as it might have been had the piano pupils not lost a term of instruction during my absence in the fall. The Japanese are beginning to take a great interest in music, and it is my opinion that before long it will be as great a means for making opportunities for spreading the gospel as the teaching of English is now. For that reason, the Faculty of this institution are determined to push forward this department. A piano we must have, and we know it will come. But if it should not come before I go to Matsuyama, I will try to be unselfish, and leave mine here until one for the school can be procured. But perhaps you do not know how hard it is to be unselfish sometimes. I dare not tell you how hard it is for me in this case. A little over a month ago I spent a week in Matsuyama, and found that the church roll, which numbered one hundred and fifty-five last winter, had increased to two hundred and twenty. It was pleasant to be able to enjoy the hospitality of Mr. and Mrs. Noyes' home, instead of going to a hotel. Mr. Noyes is doing a good work, and many of the students of the high and normal schools come to him to inquire about Christianity. Some of them introduce the subject in a rather funny way. One day two young men came, and one of them said in broken English, "Please tell us the story of God." Another young man, in whom I was much interested last fall, says he can understand and believe everything now excepting miracles. He can understand God's working in accordance with the laws of nature, but not in opposition to them. Pray for this young man, dear friends, that God may give him faith to believe what he cannot understand now, but shall understand hereafter. . . . May God's richest blessing be upon you all!



VOL. XIX.

DECEMBER, 1889.

No. 12.

CHINA.

THE FOOCHOW HOSPITAL.

KU LLANG, FOOCHOW, Aug. 19, 1889.

DEAR FRIENDS: When, after a very busy day of moving patients, students, and their belongings, we found ourselves in our new quarters, we thought we could understand how Columbus felt when he landed upon the shores of the New World, and the children of Israel when they marched into the promised land; for had we not triumphed over our enemies? and were we not sitting on one of their high places?

As in the time of the tabernacle the offerings, great and small, of many willing hands, had crystallized into a tangible form, and the new hospital was an accomplished fact. Like a Quaker bride it stood modest and beautiful in its dress of fresh gray paint, with no ornamentation except bands and wavy lines of darker gray for the wood-work, and an unpretending cornice for the dispensary.

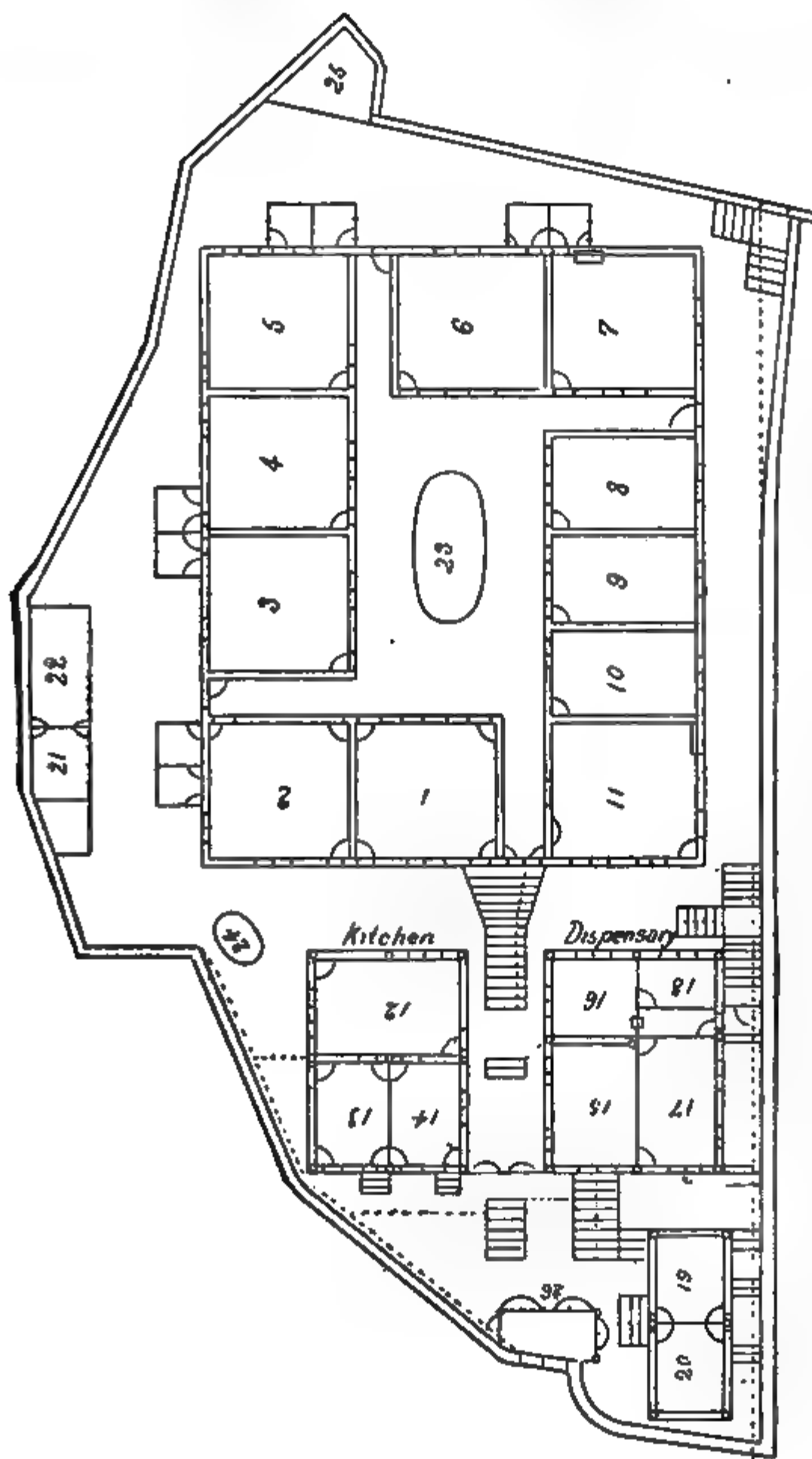
How we wished that all who had helped with money, toil, self-denial, and prayers, could have been here to join with us in a glad song of thanksgiving. But you were too far away; indeed, there seemed no time or strength to invite friends who were nearer to rejoice with us; so at the usual hour the few city missionaries, Nik Sing the helper, students and patients,

assembled for evening worship. We sang a hymn, read from God's Word, and the patients recited the Ten Commandments in concert. After a few appropriate remarks from Mr. Hartwell and Nik Sing, we sang with the voice and the understanding, "Praise God, from whom all blessings flow." Sweet cakes and tea were then brought in to mark the day pleasantly for the patients, who could little understand the joy of our hearts after five years of contention with neighbors, officers, and the literati, to come into quiet possession of our building erected right over "the big veins of the great dragon." So we made our dedication very practical, by just transferring from the old to the new hospital the work of healing and teaching among women and children.

You will see by the plan that the main hospital consists of ten rooms. The figures indicate to what uses they are appropriated. The dispensary and kitchen, on lower ground, are connected to the main building by covered steps. Our neighbors would not allow us to build more than one story high, so we had to spread out over the whole plot, and every inch of ground had to be carefully considered; but Mr. Hartwell, by patient planning, has arranged for all the various needs so as still to insure ventilation. Each room opens into the court, so it is impossible to pass from one ward to another without going into the open air. The covered corridors, also, in this mild climate, can be used for a variety of purposes. The central court is well paved, so it can be easily kept clean, and in fair weather it serves as a sky-roofed parlor for the patients, which they heartily enjoy.

The dispensary has a pleasant *tiang tong* for a waiting room. Here a student sits to write the patient's name, explain the doctrine, and give her a sheet containing a hymn and a few texts of Scripture, or sell her books and tracts if she is interested enough to buy them. The patient then goes into the next room, where we listen to the story of her physical woes and prescribe remedies; she then goes to the drug-room window, to receive her medicine from the student on duty there. The kitchen has a dining room for the students and a bedroom for the woman who cooks the rice.

While we were building, our heathen neighbors were repairing and making additions to a large temple near by. The workmen on both buildings were vigorously pushing forward their work, but there was one noticeable difference: the sound of the hammer was heard every day in the heathen temple, while the silence of our workmen one day in seven spoke of an eternal hope and faith in the unseen and invisible Jehovah. When the temple was completed the nights were noisy with their celebrations, the front windows were bright with gay lanterns, and lively music invited all to join in a social hour of wine-drinking and smoking. Like the priests of Baal they



1. Chapel.
2. Surgical Ward.
- 3, 4, 5, 6. General Wards.
7. Eye Ward.
- 8, 9, 10. Students' Rooms.
11. Operating Room.
12. Kitchen.
13. Students' Dining Room.
14. Cook's Bedroom.
15. Waiting Room.
16. Drug Room.
17. Prescribing Room.
18. Laboratory.
19. Outside Ward.
20. Gate-keeper's Room.
21. Hot-water Kitchen.
22. Bath Room.
23. Cistern.
24. Cistern.
25. Store Room.
26. Covered Waiting-place for chair Coolies.

had their little day of rejoicing, but Elijah's God is our friend, and our work will endure when all their idols have been given to the moles and the bats.

God gives us encouragements by the way. Our hearts are rejoicing over the interesting work going on in our city chapel under the guidance of the native helper. He seems to have received a baptism that enables him to "walk and not faint." Since we have been up here on the mountain, a woman came for medicine who had been in the hospital and had her eyesight restored by an operation. Although it was two years since she left us, she remembered the prayer and hymn we taught her, and said she prayed every day, and worshiped only the one true God.

Dear home workers, no doubt you are sometimes sad when there are few to help, and fewer still to help with heartiness and zeal; but remember, it is just at such times that the work of those who have taken up the cross to follow Christ is most precious in his sight. A short time ago we heard a missionary say: "There was one thought that influenced me greatly when I was thinking about being a missionary,—the time for doing hard service for Christ must be short. It is only for a few years while we are in this world that we can show our love by doing the things that are hard for us to do; in heaven work will be pleasure, service will be joy."

Then let us give this little hour of "hard service" while we may.

"One little hour! and then the glorious crowning,
The golden harpstrings and the victor's palm;
One little hour, and then the hallelujah!
Eternity's long, deep, thanksgiving psalm."

Thanking all the dear friends for the help and encouragement they have given us,

Sincerely,

KATE C. WOODHULL.

JAPAN.

LETTER FROM MISS JULIA GULICK.

ON the 2d of April my brother and I, with each a Japanese helper, started for the province of Hinga. Two days in jinrikishas over a fine mountain road brought us to the port of Oita, and the next night a steamer down the coast took us to port in Hinga near one of the points we wished to visit. We spent a few days at each of the three places, Mimitsu, Takanabe, and Minazaki, seventeen miles apart, where we have church-members. My brother and his helper held services, candidates were examined for membership, and the communion administered.

My helper and I sat upon our heels, and bowed and bowed, and bowed again, and tried to be agreeable to all who called, whether men or women (which was not easy when we were tired), and we attended all the meetings, which were so numerous that we postponed all separate meetings for women until our return.

At Takaoka, a new place which we visited, it was thought that nearly a thousand people came to attend the one service, not more than half of whom could get into the house. Every available spot was occupied, all in the back part of the house standing. The unusual strain proved too much for the slight flooring, and a piece six feet by twelve broke down. The thick mats bent slowly down on top of the cracking floor till they touched the ground, about two feet below, and nobody was hurt. There was a little commotion for a few minutes, and then all was quiet again. After the close of the preaching service—which was shorter than usual, in order that we might get a good night's rest, as we had a long, hard ride before us for the next day—there came a request for a talk especially to the women and girls, a number of whom were present. So, after the most of the audience had scattered, my helper and I each gave a short talk to the women and such of the men as chose to remain, and then the evangelist added another short talk.

At Miyakonojo we had an interesting interview with five young women who are teachers in the girls' department of the public school in this enterprising interior town. It is quite unusual to have women as teachers in the public schools, though the custom is growing. From this place I turned back with my assistant to revisit Minazaki, Takanabe, and Mimitsu, leaving my brother and the evangelist to pursue the shorter route over the mountains to Kumamoto.

At Takanabe we had the peculiar experience of stopping at the same hotel with a company of Buddhist priests, who were also out on a missionary tour!

They had morning and evening devotions in the back rooms of the hotel, with beating of drums, striking of bells, and endless repetitions of the formula of this particular sect, "*Namiyo ho ren kek-kyo*"; and one evening they held a preaching service in the room directly under ours. I attended for awhile, and then retired after ten o'clock, to be lulled to sleep by the voice of the preacher.

Last year on our tour through this region we had the bright side of missionary work in Japan; this year the lustre is considerably dulled. Last year there was an earnest worker here who had succeeded in accomplishing much in these three places, the extremes of which are thirty-five miles apart.

There had been quite a revival, many were baptized, and they were warm and earnest in their new-found faith and joy, and were looking forward to being organized soon into a self-supporting church. That was accomplished in July, and the evangelist was ordained their pastor.

Four months later his health gave way, he was unable to preach, went to Osaka for a change and medical advice, and has not returned. And for nearly six months this scattered flock has been without any leader, and there is neither missionary nor church of any denomination near enough to give them moral support.

What can we reasonably expect of a church which is composed of people none of whom were Christians five years ago, and most of whom are only a year out of heathenism? Is it strange that the faith and love of some has grown cold? that in one place, where there are only seven of our church-members, and one or two of other churches, they have held no Sabbath services for a month?

I think it is not strange, but wonder at the power of the Lord, and his truth to keep the flame of love alive in so many hearts with no human hand to fan it; especially when I remember how large a proportion of the church-members can get but little spiritual nourishment from the Bible by their own unaided reading.

Scarcely any of the women in this region have learning enough to gain intelligent ideas from the parts of the New Testament which they have not heard explained, and I presume none of them have looked into the Old Testament; and some of the men are nearly as ignorant. In spite of all that is to be regretted and deplored, there were seven new members added to the church, and I expect to find nearly all of the members of this church at the right hand on the last great day; and there are some whose simple faith and loving earnestness put my own quite to the blush. I often wonder how our coming to them just for a few days once or twice a year, can be of any special help; but they seem to think it a great boon, and my helper, who is on her first tour of this kind, is much impressed with the value of such visits. It seems to me that the good I do on these tours is far more in the mere fact that I have come from an enlightened country and from a comfortable home, and endure some hardships which they can appreciate, for the sake of spreading Christianity, than in anything directly which I do or say; and I pray that I may not disgrace the cause which I represent.

You see from what I have written that it is not all sunshine even here in Japan. And sometimes it seems as though the work was very superficial.

You at a distance see only the grand, forward trend of the steadily rising *tide*; while to us, who are near enough to watch the receding waves, and are

sometimes right in the swirl of the backward current, it is not always apparent that the tide is rising. If we look at one particular spot for a limited space of time, we are liable to be discouraged even here; but by taking in a larger area or a longer space of time, we can always realize the advance.

A party of young men in the Imperial University have formed themselves into a society for the careful investigation of the doctrines of Buddhism. One newspaper has boldly asserted that the old-time ignorance of woman was far better than her present condition, with all the trouble and expense it entails, besides the danger of her forgetting the humility every woman is bound to feel. But this ebb in the tide of civilization cannot last, as things have progressed too far to go back to any great extent. We are glad, in regard to some things, that an effort is being made to preserve them; for where customs are not the growth of sin and ignorance, why should not each country have its own? and the Japanese were fast denationalizing themselves. Where a thing is intrinsically wrong, we feel that the enlightened, especially the Christian, element of the country will be strong enough to suppress it.

MICRONESIA.

THANKSGIVING IN KUSAIE.

FROM MISS S. L. SMITH'S JOURNAL.

November 30th.—Now I'll tell you at once about our party. Miss Little and I sent an invitation to dinner to the Pease family, adding a suggestion that Thanksgiving verses would be in order before dinner, and appropriate reminiscences at the close. After morning prayers there was everything to be done,—our sitting room to be transformed into the most cheery and delightful of parlors, by the importation of pictures and choice bits from the sanctums upstairs, and ferns and flowers from the hill; and the feast to be spread. The evening of Tuesday we had dispatched a boy to Lellu, in a canoe, to see if he could buy us some oranges of Likiah Sa and procure some eggs. We gave him, as well, some ammunition to leave with Nalekum, at Ukat, with injunctions to depart at once upon a shooting expedition, and bring us some pigeons by Wednesday afternoon. The boy returned triumphant, with a big basket of oranges on one end of the pole which rested on his shoulders, and a basket of pork for Litia on the other; yes—and a dozen eggs in a handkerchief!

I wish you could have peeped in at our sitting room when we welcomed our guests. We had made a family gathering of the occasion, by bringing in as many of the dear home faces as well could find room upon table, and

desk, and shelves. On one side hung the large picture of Miss Little's father and mother, with sprays of maple leaves, which had not yet quite lost their color, upon the cord. On either side of her bookcase hung a large picture, "Christ among the Doctors," and "A Highland Solitude"; and everywhere smiled upon us some familiar face. A big bunch of ferns and orchids filled the corner bracket, and on the organ stood a silver vase of ferns and scarlet blossoms.

Soon after four o'clock dinner was served. The dining room, usually rather dreary without pictures or ornaments, had been brightened by contributions from other rooms. The top of our great ugly sideboard held a mass of ferns and flowers. On the side between the windows, which overlook the range of green hills, stood a small cutting table with a white cover, upon which was spread our dessert. A pretty tablecloth—white, with red and white border—adorned the occasion, with silver knives and forks, and for dessert and sauce dishes, a brown and white set.

The places were indicated by dainty hand-lettered cards, with some appropriate sentiment and the date. The two little cards (with the name and the sentiment) were tied together with delicate shades of ribbon, blue, white, pink, lavender, and yellow, with the lettering in water-colors. Miss Little had these made before she left home, and I wrote the names and dates.

Our flower piece was a lovely bouquet of ferns, with red and pink roses, in a silver vase set into the silver fruit-dish, which was filled with a setting of ferns as well. It seemed very pleasant to have a table of ten. The Thanksgiving texts followed grace, and "then the feast went on," with a dinner which was not so very far from the good orthodox Yankee Thanksgiving, and every chink filled in with merry talk, and reminiscences, and surmisings over the probabilities of the day "back East."

Will you have our bill of fare? By all means! You have not been brought thus far only to feast your imagination upon empty dishes. Corn soup, stuffed pigeons, sliced ham, garnished with boiled eggs and ferns (really much more artistic than parsley), plum-pudding, sliced oranges with meringue, tea, and the richest of Thanksgiving cake, which was made last spring in Wisconsin to grace the day, and was as good as new after a season in the oven. Sebe waited upon the table very well. Let me whisper in your ear that for our dozen eggs we paid the enormous price of a spool of white thread! The oranges have not yet been priced.

After dinner we adjourned to the sitting room, and sang awhile together. I told Mrs. Pease I thought it would be pleasant to have prayers together; so we gathered about the lamp while Dr. Pease read Psalm 103, and we sang, "O Lord, how full of sweet content"; then he offered our Thanksgiving prayer, and we separated.

TURKEY.

LETTER FROM MISS E. M. PIERCE.

AINTAB, September 26, 1889.

DEAR LIFE AND LIGHT: I hoped last year, when permission came to rebuild, that at this time we should be nicely settled in our restored and completely finished seminary; and with what grateful and happy hearts! This could have been easily accomplished if the work on the building had not been stopped by government. Now, instead, we are making ourselves as comfortable as possible in the house where we were last year after the fire. We have had some little alterations made, which will make us much more comfortable than we were last year. Yet oftentimes we are much puzzled to know where to pack away our stores, to say nothing of the inmates of the busy hive that will be when our girls have all returned.

One thing encourages us to try again here, and that is that for the past few weeks work has been going on again on the seminary building. And if no further trouble comes from the government, we hope that in a few weeks more the roof will be on, and then our fears will be at an end, and we can finish at our leisure.

As I sit here in my room opposite our seminary hill, you cannot think how pleasant it looks to see the dear old walls again rising, comely and fair as they were before the fire. I know you will rejoice with us.

We commence our work this year with very much to encourage us. The applications to enter our school are many more than we can accommodate. But in being obliged to select, we shall have a choice set of girls.

The great awakening among our house girls after the death of Mariam, in April last, in which it seemed that all, or nearly all, our girls had become Christians, and later, since our school closed, the great revival in all our Protestant churches here, in which the larger part of the city girls connected with our school have come out on the Lord's side, gives quite a new aspect to our work at the opening of the year. With so many Christian girls in all our classes, what work may we not do for the Master the coming year! My heart is lifted up as I think of it.

All summer long dear young girls here in Aintab have been coming to Christ. Among these are many from the Gregorian-Armenians, who have not had a Christian education.

The poor and the rich, the ignorant and the educated, have been sharers in these blessings. As one result of the revival, there has been a great de-

mand for Bibles and hymn-books. And with this new spiritual awakening has come a great desire for education. We are almost overwhelmed by it. We never needed our large seminary so much as this year.

I hope those who are trying to raise the money for rebuilding and refurnishing our seminary, will be encouraged by this happy state of things in our community and school to give what is needed to fully equip our school for another year.

SCRAPS[•] FOR OUR WORK-BASKET.

I LONG ago made a resolution to decline no duty which came to me unsought.—*Woman's Work.*

THE latest journalistic novelty in India is a Hindi monthly for native ladies entitled *Sugrihini*. It is published at Rutlam, and is edited by a native lady.

IT is with missionary work as with everything else. Those who know little care little, and give little. Those who know most are most interested, and give liberally.

THERE are 4,000 theatres in the United States, and \$1,000,000 a day is paid for amusements in this country, or \$360,000,000 a year; for missions, less than \$10,000,000.

A LADY missionary just arrived in China says: "I have found that it is rather a less simple thing to say, 'I will trust in the covert of Thy wings,' when quite alone among Chinese people and places, than when one is chanting it to soft measures in the safe and hallowed quiet of the home chapel; but I have also found that it can be said here."

"BETTER than the conscience that drives, is the love that draws to the work of missions. Once brought to the white heat of passion for souls, we are henceforth 'weary with forbearing, and cannot stay' in apathetic idleness and silence; the inward fire must have vent. It is no longer hard to give, but hard to withhold; and, better than the most princely gifts of money, we shall give ourselves a living sacrifice."—*Dr. Pierson, in "Crisis of Missions."*

IDLE TREASURES.—One day when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little, and recollected that he had a beautiful gold medal of

Joachim, Elector of Brandenburg, which he very much prized. He went to a drawer, opened it, and said: "What art thou doing there, Joachim? Dost not thou see how idle thou art? Come out, and make thyself useful." Then he took out the medal and contributed it to the object solicited for.

Have not some of our readers idle treasures which they could send out to work in missions at home and abroad?

HINDU PRIESTS HELPING TO SELL THE SCRIPTURES.—The Rev. W. H. Ball sends the following to the *Indian Churchman*: "While selling Scriptures at the pulling of the Juggernaut car at Serampore, two of the priests attached to the temple passed me on their way to assist in the preparing of Juggernaut for the car. They stopped and entered into a conversation with me, and one of them said, 'I remember Carey and Marshman, and was educated in Carey's College, and read nearly all the Bible there.' He begged me to give his companion Genesis, so that he might read the beautiful story of Joseph. At the same time several other people were looking at the books for sale, and on some one objecting to them because they were Christian books, I said, 'Ask your priest what kind of books they are,' and the old priest at once said, 'Yes, buy them; they will do you good; there is the best of teaching in them.' Afterward I said to the priest, 'If you know so much about the Bible, how is it that you can take part in this idol worship?' The old man said, 'I do it for my food,'—words inexpressibly sad. But so it is with hundreds; their living is their god. Of real spiritual worship and earnest belief there is none. But what a change is passing over the country when a Hindu priest, standing under the shade of Juggernaut, can help a Christian missionary to sell his books."

WHAT CAN I DO?—During a voyage to India, I sat one dark evening in my cabin feeling thoroughly unwell, as the sea was rising fast, and I was a poor sailor. Suddenly the cry of "Man overboard!" made me spring to my feet.

I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right; he's safe!" upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.

LIFE AND LIGHT.

istian workers, never despond or think there is nothing for you to do in dark and weary days. "Looking unto Jesus," lift up your light "so shine that men may see," and in the bright resurrection morning joy to hear the "Well done!" and to know that you have unweariedly saved some soul from death!"—*Baptist Journal*.

Young People's Department.

SOME MICRONESIAN GIRLS.

[Extracts from Miss S. L. Smith's Journal.]

. . . I WENT down to the native houses to see the parents of the three little girls whom I wish to take into the school. One is a Banaba child, Burenimour, about ten years old; another is Karibatan, the adopted child of Toromair, who is nearer twelve; and the third is Tenako, Kabane's child, of whom I have already told you. The parents of the two first were very glad, and ready to say that their children should come to school; but Kabane's heart still clings to his little Tenako,—and I cannot wonder, for she is a bright little thing, winning and sweet.

I talked with him for several minutes, he meanwhile sitting a little turned from me, on the floor, with heaving breast and tightly clasped hands. I said at last: "And think a minute what will be in the years to come. If she stays here she will be guarded and protected from evil, as far as we can do it, and will grow in what is good and pure, and we hope may be ready a some time to help her own people. If she stays with you, you cannot keep her so far from sin in any of the Gilbert Islands; it will surround her, and she may fall very soon." At this he turned to me with a quick gesture, and burst out, "It is enough; she stays." I talked more with him, and replied, "O, yes, it is all true; I see it all;" but it was hard for him. The big drops on his face eloquently showed. So the number for this year determined thirty-three; and as these children will immediately enter school when the Star sails, we shall be fairly begun on a new term.

. Only two new girls have come (on the return trip of the Star); one from Namerik, and the other, Lijabkomair, from Jaliut. Lijabkomair is a little thing, not more than eleven, and seems quiet and gentle, but may be a large reserve force of mischief and frolic, or of some

arder, to meet; time will tell. She is the niece of Letokwa, one of the high chiefs of the Marshalls. I must have mentioned him in my last year's journal: the Christian chief of Jaliut, who is so much of a help to the work, and whose house on the little islet we held service the day after Christmas,



A KUSAIAN GIRL.

886. Her father died some time ago, and she was adopted by Letokwa, who has taken care of her. She has probably received more of training than any child we have had here, and so will be finer material upon which to work. The other girl must be thirteen. She is thin, with a half-starved, hungry look, but seems to be possessed of much assurance, and is not in the

least shy. The first night she (Lariej) was here, when bedtime came she had a funny time trying to get up the stairs, of which she was half afraid; but she laughed loudly, and seemed in no way disconcerted, and when she reached the top bolted into the room nearest her, Miss Little's, of which the door was standing open. When the horror-struck tones of the other girls called her out, she said "Oh!" and with another loud laugh joined her friends, sitting in a group on the floor. I do not believe in anticipating trouble, but there is certainly much work to be done here.

. . . I feel quite exhilarated over the sense of a new victory. Do you want to hear about it?

Charlotte Randolph is a child with whom it would often "puzzle a Dutchman" to deal wisely, and who has an enormous amount of nervous activity to be used, which is sure, if not wisely guarded and guided, to work out in mischief. So I have been trying my best to teach her to use her hands, and especially to learn to hold a needle at the proper angle. I wish you could have seen her first attempt, but am very glad the accompanying outbursts of anger did not have to be endured by you, nor the discipline administered.

At last a bright thought came to me, and I proceeded to put it into operation. I cut, after a pretty pattern, a dress for her, from a piece of blue and white print, like a dress which I am now wearing, and told her that should she make it she should have it for her own; that I would help and teach her, but would do no more than prepare the work. Her eyes fairly sparkled. What an honor in the eyes of all the school, to have a dress like the mother's! Yes; indeed she would make it. And really the effect on that child has been wonderful; her zeal is indefatigable; her sewing has undergone a wonderful transformation, and Miss Little declares that she could not make so close and even a back-stitch seam as the last one which has emanated from the child's needle.

I am beset "in season and out of season" to get her work ready; and yesterday capped the climax when, at just 6 A. M., came her well-known, nervous, imperative little rap upon my door, and when I opened it the same "I want to sew," with a queer little half-ashamed laugh. I keep her with me all I can to direct her work, and to try to see a little plan now and then where I may prop up this poor, weak, wayward little vine, and give it some hold upon something good, and pure, and true in life.

. . . Have I mentioned the fact that since the death of Mrs. Walkup, I have had charge of the Gilbert Woman's Meeting? Yesterday the school room was quite full, for all the Banaba people have come to Mirot to be present to-morrow at communion service.

I had intended to take "Evil Speaking" for my subject, but remembering

the service of the coming Sabbath, talked to them instead about the last few verses of 1 Corinthians iii. and vi.,—our bodies the dwelling-places of the Holy Spirit. The women and girls are very simple in their prayers. For instance, one of them yesterday, after praying at length for me, went on thus :



A MORTLOCK GIRL.

“And we ask Thee to bless the other two (Miss Little and Mrs. Cole) who are not with us. Perhaps they are in their own rooms, busy about some kind of work, but we do not know. Thou knowest, and thou dost see them, as well as us now. Whatever they may be doing help them not to forget thee, and to give thee some of their time and thoughts in prayer, too.”

Another prayed thus: "We are like little children, and do not know what will be good for us and what will hurt us. Make us blind to all that is not pure, and open our eyes to all that is good in thy sight."

In talking with my girls, I dwell much on the thought that nothing that is not pure and clean can "enter in through the gates into the city;" and there has been this year more of a real struggle for purity of heart than before.

After my talk yesterday I asked that some one should pray, and Bereti immediately complied. She began thus: "Our Father, God, we thank thee and praise thy name that we have been kept through another week, and are now brought before thy face to worship thee. We have had our souls fed now with the sweetest of food from our teacher's hand, and we ask thee to make every crumb of it precious to us."

Some of the prayers are, of course, more like a repetition of words.

It seems to me I can mark the growth of the inner life in this girl and that, by her prayers from week to week.

. . . Yesterday was a happy day for me. Three of my Gilbert girls united with the church,—Maria, Meris (Turner), and Namo (or Ruth), the girl for whom I had such a struggle at Makin last October. One other, Katire, would have been with them, but was too sick to walk down the hill. You will remember that these girls all wished to unite with the church in January, but I did not think it best then. Mary came to me last week saying that they still felt as they had at first, only more strongly; and when I told her that I thought it was right now for them to confess the name of Christ before men, because we knew from their daily lives that they were really serving him, she said quite simply, "*Tao e na bon reke i rou au tai u reireiaki i roum u te aro in Kuitian, ba e oki ataki ravi i ron ukai.*" (Literally, "Perhaps, indeed, I shall find a time to be taught from you the manner of a Christian, for it is not yet very clear to me.") So every evening last week I talked to these girls on the meaning of Christian living and the sacrament, encouraging them to ask me questions; and I am sure they realized what they have done, and what a sweet and blessed, as well as solemn, thing it is to be named by the name of Christ.

. . . Perhaps you remember how much trouble I used to have with the girls in the beginning of my work with them, whenever I had to reprove them. They have passed through the successive stages of anger, open defiance, grumbling, silent suffrance, and an awakened acceptance; and now it is really amusing to hear the fervent "*Kom mol*" (Thank you) that greets us in reply to a reproof delivered to a Marshall girl, or "*Ko raba nako in,*" (You are very good to me) from a Gilbert girl, in the same way.

Mrs. Pease says she was much impressed with this when she had the care of the girls on the "Star" this year,—that they would immediately respond to a reproof with as sincerely grateful a "Thank you" as if she had conferred the greatest favor in the world. One day, not long ago, some of them were getting into so noisy a dispute at their dinner-table that the din grew to be deafening. I went to the door and merely stood gazing at them with very wide open eyes, and my finger on my lips. Silence fell, but as I turned away, a shower of "*Kom mols*" fell about me, and peace and amicability reigned again. That is one very encouraging thing to me, to feel that they are learning to realize what this discipline is to them, and to appreciate something of the spirit in which it is administered.

Friday morning I had a very long struggle with Luinia, one of my brightest girls; the evil spirit of obstinacy took possession of her for half an hour, and I determined it must be vanquished if it took all the morning. It was a real fight between all the evil and all the good in her nature.

It was in schooltime, and the girls were much wrought up, at first showing an inclination to side with Luinia, but at last showing real indignation against the culprit. In the evening, as I was at work in the dining room, a knock at the door announced the bearer of a slate letter from Susan. You do not need to be reminded of her, but that she has been steadily changing and developing during these months, you can guess from this letter. Could it be that my fly-away, mad-cap of a Susan had written such a letter as this? She begins:—

FOR MY TEACHER, MISS SMITH: I want to thank you and praise you for teaching in this school, and for taking care of us. I am very glad that you are not afraid to reprove us when we do wrong; and now I want to say that whenever I do wrong, I want you to tell me of it, and reprove me. Never hide my sins from me, but when I have done anything to displease you, let me know, for I know I do a great many naughty things. And when the Morning Star comes again, I do not want to go to Ebon, for my stay here is good. In Ebon I have a great many temptations, and I am much afraid lest I should fall, but no great temptation comes to me here. I cannot stand alone yet, and I want to stay with you until I can stand alone.

This is the substance of her letter. She asks me to pray for her every day, that she may grow into a good woman. Can you wonder that I felt a little warmth at my heart, after the chilled feeling that my morning's experience had given me? I do not expect a violent change in Susan; it is not evidence of a skeptical spirit when I say that she may deliberately disobey me tomorrow, for I know just what a careless, headstrong child she is,—but how much less so than a year ago! And it is a great encouragement to me that she can write such a letter.



When out on the plain the lone shepherds
Kept watch on their flocks,
And night shadows darkened the valleys,
The hillocks, the rocks,
Then upon their half-sleep and half-wak-
ing
There suddenly came,
Out of the far vault above them,
A glory, a flame,

Cleaving the air like the brightness
Of down-flashing sword;
And lo! there before them, an angel
Stood, sent from the Lord.
Like a blaze of star-fire, from wing-tips
To the white garment's hem,
Making the night like a noonday.
And he said unto them,

While they shrank back, and shuddered,
and trembled
Such glory to see,
"Fear not, for I bring you glad tidings
Of great joy, that shall be
Unto all people!" Ah! never
Before had been given
To mortal such message, such blessing,
By angel from heaven!

"Unto all people" a Saviour,
Redeemer was born,—
A Saviour to prince in his palace
To beggar forlorn;
To wise men, to fishermen lowly
By blue Galilee:
Dead should rise, palsied walk; at his bid-
ding
The sightless should see!

"Unto all people,"—all people,
The herald proclaimed.
No favored land nor race chosen;
No color named.
"Glad tidings,"—an angel's glad tidings!
Oh, may they be sent
Now alike over narrow sea-island
And wide continent!

Sent broadcast wherever is darkness,
Life, light to proclaim,
Even as to the Bethlehem shepherds
God's messenger came;
Until every soul unenlightened,
All over the earth,
Shall have heard with great joy the glad
tidings
Of the Christ-child's birth.

CLARA DOTY BATES.



**"And lo! there before them an angel
Stood, sent from the Lord."**

(547)

Our Work at Home.

A TRIPLE LIST.

TRIPLE
BY MISS L. E. DOW.
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A TRIPLE LIST.
BY MISS L. E. DOW.
[Read at the Annual Meeting of the New Hampshire Branch.]
TRAVELING in the north of France, one is drawn to Guise by the fame of the Familistère. The huge pile stands in imposing design and structure, a palatial residence surely, but not for royalty. It is the Social Palace of laborers; its inhabitants number by thousands, but each having his own apartment as in smaller homes. The great iron works, of which the Familistère is a part, has ever known. The nearly all stockholders' conference. All i

Here, capital and labor are so nicely adjusted that strikes are impossible and law-suits never occur. The workmen are nearly all stockholders; promotion the reward of excellence. All is democratic; refinement, mutual helpfulness, and equal comfort, enters the palace doors; ignorance and vulgar ambition bubble, liable to burst at any time of experiment, this up. Its y

Here, capital and labor are so nicely adjusted that strikes are impossible. Want never enters the palace doors; ignorance and equal pointments are for comfort, refinement, mutual helpfulness, and equal and privileges. And this is no Utopian bubble, liable to burst at any not tolerated. Familistère has passed beyond the stage of experiment, this since its noble founder began to build it up. Its yore born, nurtured, trained, educated, per at suitable age and qualification thus the institution? Up

ere, capital, and law-suits never obtain. Governments are for comfort, refinement, mutual appointments are for comfort, refinement, mutual and privileges. Want never enters the palace doors; is not tolerated. And this is no Utopian bubble, liable to burst at any time. The Familistère has passed beyond the stage of experiment, this having elapsed since its noble founder began to build it up. Its young men and women of to-day were born, nurtured, trained, educated, per- ried, within its precincts. Arrived at suitable age and qualification, young men are taken into partnership, and thus the institution is perpetuating. What is the result in a business point of view? Up- ago, and presumably since, unrivaled—we had almost said un- prosperity and growth. The rapid swelling of stock, con- siderable interests, business, sanitary, social, intellec- of Guise in a missiona- of the bene-

Why mention the Familistère of Guise in a mission-
aries just as surely in spiritual as
down of at

Why mention the Familistère of Guise in a missiona-
Nashua? Because here is a notable instance of the bene-
that principle which applies just as surely in spiritual as
just as surely in forging "the weapons of our warfare," w
nal, but mighty through God to the pulling down of st
surely in building up over the ruins "a spiritual house,
that principle which here and for our guidance, as w
—where, let us emphasize in one word,—co-operation
—therefore, to this ethical use of the term, a
many ways will develop i

surely in building up over the ruins "a spiritual, but mighty through God," and that principle which here and for our guidance, wherever, let us emphasize in one word,—co-operation. Therefore, to this ethical use of the term, a many ways will develop it.

county conferences, and as a Branch of the Woman's Board of Missions, may draw nearer together, and in unison do increasingly better, greater, and more paying work as the years go on. Our present purpose is to suggest a possible broadening of the co-operation already begun in county methods. With the Familistère still in mind, let us say, by a more intimate acquaintance, the germ, in fact, which contains within itself a sufficient answer to our inquiries. Do not the mothers of forty babies, meeting daily in the non-nursery of the Social Palace, talk over their perplexities and find a way out of them, compare notes on the little accomplishments of Jean and Marie, and lend each other patterns for their dresses? Do not the babies themselves, in true baby fashion, emulate some leading spirit among them; do they walk because Eugénie can, and say *maman* just as Philip does? Our annual or semi-annual meetings are just in this line of better acquaintance. Reports of auxiliaries are for no other purpose than for mutual information and help, and the social intercourse even of one brief day is a long one in the same direction. But there we stop. We go our several ways and know no more of each other till the next convention. Intermediate fellowship meetings have, indeed, been tried in one, at least, of our counties, considerable elation was felt when the fellowship groups were arranged, auxiliaries notified and asked to fall in with the plan. A few memorable meetings resulted, but as a whole the scheme failed, because it sought to multiply meetings and the care of providing for them among busy women. Let us put down as an axiom that the average active woman can devote to outside work not more than half the time she desires to give. Her aspirations are high; her opportunities circumscribed by cares of family and home. But she does find time to attend her own auxiliary meetings, and now one member and now another can go a little further. Herein we find a clue. Let each auxiliary have in its record book, and present at every meeting, a list of all the auxiliaries in the county, with times of stated meetings, and the full address of secretaries—a triple list, which the county secretary will readily obtain and furnish. Now let it be understood that each meeting keeps its own house; visits may be exchanged with untold profit and comparative ease. Expected or unannounced, let it make no difference. On looking over the list, perhaps Mrs. A. will find she can make it convenient to visit her sister or friend in another town on the day of its auxiliary meeting, and so drop in if only for a little while. She sees the meeting in a social aspect, and joins hands with these co-workers in a fashion that warms her heart and theirs, and that she transmits to the rest at home. Or, perhaps, at some meeting, Mrs. A. is chosen to visit such an auxiliary at such a place. Why, yes, she could go if it were not for the children; but it would

involve her being away when they return from school. The ever present spirit of co-operation prompts Mrs. B. to say, "Let your children come home with mine," and the thing is settled. In like manner the offer of carriage or car-fares might sometimes remove obstacles.

Another means of better acquaintance and co-operation is by correspondence. Would it be a very difficult thing for each auxiliary to send a friendly letter to every other auxiliary in the county once in the course of the year? Portion out this work at some meeting and see how easy. It will probably not be found necessary for any one member to write more than one or two, or at the most three letters. But how inspiring the aggregate to senders and receivers!

Scattered up and down through the county are papers on different subjects carefully studied out and written for local use, and then laid away to see the light no more. "Pity 'tis, 'tis true." Mention of these papers in the correspondence would open another avenue of mutual helpfulness, in borrowing and lending. Long before these means are exhausted what more natural than mutual prayers? We are apt to pray quite too much in generalities. When do we ever make specific requests for a neighboring auxiliary convened possibly the same hour? And yet, in no way can we draw nearer together than by kneeling before God in loving prayer for each other's welfare?

Then there are the county newspapers. An occasional paragraph regarding the operations of an auxiliary would catch the quick eye of all the rest, and would possibly be of as much interest to the general public as the information that John Smith is painting his barn, or that Mrs. Jones is away visiting. But why multiply words? With the triple list for our letter of introduction and with sympathetic hearts within, all these things, and more, shall be added unto us almost of their own accord, till each conference becomes a Familistère. So shall we add to our acquaintance, love; and to love, helpfulness; and to helpfulness, efficiency; and to efficiency, a noble work.

Lucy E. Dow.

MOTHER BURTON'S SURPRISE PARTY.

BY BERNICE M. FRANKLIN.

I PITY any parish that doesn't have a Mother Burton in it. When the minister preached a sermon that wasn't strictly doctrinal the deacon would say to his wife: "I declare, I must see Mother Burton about that! I am convinced that she will agree with me this time that such opinions ought not to be scattered here and there in a young community like this." Mother Burton would listen patiently to his complaint, and then say with a winning smile: "I know how anxious you have been about Ned Barrows, your old schoolmate's son. He came in here just a little while ago, and said he heard

that sermon our parson preached last Sunday, and he thought he was a plucky chap to handle the subject in that way, when there was such a grand chance to bring all those doctrines in of fore-ordination and fore-knowledge that he couldn't understand, and didn't believe anybody else ever did. As for him, he was going again to hear him preach, and he'd about made up his mind he should go into his class at Sunday-school. He thought he'd give a 'feller' a chance to talk over things in the Bible he didn't feel sure about. "You know the truth has many sides," Mother Burton would say gently, "and you may be sure the sermons we cannot enjoy are always good for somebody; for you know the promise in the Bible, 'My word shall not return unto me void.' " And the deacon's heart grew softened as he thought of his dead chum, Joseph Barrows, and the boy he had loved for his father's sake.

When the leading soprano was offended because some one in the congregation sang long and loud, completely drowning the well-trained choir, Mother Burton calmed and comforted by saying: "It's a blessed thing, dear, to be able to sing at all. I never could, and if I had the power I presume I should bother just as much, I should be so glad. You may be sure your talent isn't wasted if you have the right feeling in your heart. You know it says in the Good Book, 'Praise is comely.' "

And so it came about very naturally that to Mother Burton Mrs. Woodbury, the leader of our auxiliary to W. B. M., related her discouragements and trials. "You see, Mother Burton," said Mrs. Woodbury, with a little quiver in her voice, "I haven't a word of fault to find about the money, for they always give most liberally. But it would be such a comfort to me if the members would make a special effort to be present at each meeting. If they would read a little item about the work in other nations, I should know they had some interest or they would have never looked it up; and if they would repeat a verse of Scripture or suggest a hymn, it would help along. But if they didn't say or do anything but to come, I should be so glad to shake hands with them, and feel their heart was in the work."

"Well, don't get discouraged," Mother Burton answered; "you may be sure if they all understood how much you needed them, they'd be right on hand. But I know you haven't forgotten that promise to 'two or three,' and we'll see what can be done about it."

Mrs. Woodbury walked home with a lightened heart, feeling sure Mother Burton's "we'll see about it" gave promise of a better future. Many mysterious calls were made by Mother Burton during the next two weeks; and when Mrs. Woodbury snatched the time from home duties to attend the monthly meeting, she found Parson Swift's parlors nearly filled. After the opening exercises, Mother Burton begged leave to take charge of the meeting.

She said each one of them was present with an earnest desire to help with their own especial talent. "You know," she says, "that I've not much talent, but I like to oil the wheels so others can go right along without being hindered." Then she read in her calm, quiet voice, "Comfort ye, comfort ye, my people"; and it sounded like a benediction. The leading soprano sang a beautiful solo, undisturbed by an independent voice. The deacon's wife, who had a gift for story-telling, told of the struggles of a Zulu chief. Some one else suggested a hymn. Some of the quiet ones had written a favorite Scripture text, and some one who wasn't afraid read the texts with their initials signed to each. A few who couldn't come sent a little message of remembrance. I can hardly tell you whether Mrs. Woodbury laughed or cried; but "Mother Burton's Surprise Party" lasted through the year, and the gifts were larger yet.

LEAVES FROM OUR BRANCHES.

ANNUAL meeting of the *New Hampshire Branch*.—Clouds threw a wet blanket over the opening exercises of the eighteenth annual meeting of the New Hampshire Branch at Nashua, October 10th, yet no one who entered cordial homes the night before was at all damped. The warm glow of an autumnal day ten years before was often recalled, when a similar gathering came to Pilgrim Church. The official circle were promptly on hand,—Mrs. Leeds, Mrs. Pettee, Mrs. Odell, and Miss McIntire. The two great forces of missionary success, intercessory prayer and the Holy Spirit, the human and the divine element, were earnestly emphasized by Mrs. H. C. Knight, the supreme end of all Christian work being to bring people to a saving knowledge of Jesus Christ, the Saviour of a lost world. A change of programme summed the county reports, with their careful survey of churches, into one report by the home secretary. We missed the pleasant personal greetings of the vice-presidents, but it economized time for other things. No marked change in methods and results of work in our State were mentioned, until the treasurer reported a deficit,—not funds enough to redeem our pledges! The New Hampshire Branch in debt! Was not that a bombshell? Everybody straightened up,—at least we did, for a sound money basis means self-denial, thank-offerings, faith, courage, prayer, purpose, intelligence; was this, our spiritual currency, debased? After sufficient humiliation it was found further on that backwardness, not bankruptcy, was the matter. Lagging subscriptions hurried in and turned the scale. Larger means for larger ends, however, is our outlook for next year and years to come. Everybody was glad to see Mrs. Newell, for seven years our representative in Turkey. Her work in Constantinople, in its varied phases, had been deeply interesting

and eagerly followed, and it was delightful to see the bright face and catch the valiant spirit which presided over its ever-developing usefulness. A Broosa pupil, now the wife of a young Greek studying in this country, added interest to the occasion. Dr. March occupied the evening with what he saw of missions in his tour around the world.

Music, courtesy, hearty hand-shakes, and especially the young folks who filed in toward the last, gave color and beauty to the fine mosaic of that missionary day.

H. O. K.

Rhode Island Branch.—These are some of the questions which the-superintendent of mission circles had to answer when she accepted her office: “When is the best time to have a mission circle rally?” “Is it best to have one at all?” “How are we going to set the young people and children to work if we don’t have one?” “How shall we strengthen and encourage those who feel they are working alone, and no one cares about their peculiar discouragements?”

She couldn’t answer any of them alone, and so last spring the Executive Board of Rhode Island Branch voted “to recommend a rally of mission circles, to take place early in the fall; the whole matter to be in charge of Miss Blodgett, with a committee of her own choosing.”

No meeting will plan itself, and it took a great deal of planning and hard work to make the rally of Saturday afternoon, October 5th, a success. We hardly dared arrange for an all-day meeting.

The programmes were printed two weeks beforehand, and the week before the meeting one was sent to the superintendent of every Sunday-school, with a note asking him to examine it, and give a notice inviting all young people to be present, whether interested in missionary work or not.

We had an audience of more than four hundred, and those of us who had worried for fear there wouldn’t be many there were rebuked for our “little faith.” We had a report from every circle read by a member of the circle,—sixteen in all; four new ones during the year since January.

Not one of these circles has had a sale or fair to put money into its treasury. Fines for non-attendance, honorary members, the growth and gain of five-cent talents, setting aside a fixed part of every sum of money earned or given to the children, are some of the ways adopted to keep the blessed privilege of giving before these little ones.

Miss Susie Tyler, with sweet, loving words, told them all how they could help all the schools everywhere, whether Africa, Turkey, or India, and begged them earnestly to consider if they were doing all they could for the Master, who gave his life for them.

Quietly we went out into the beautiful sunset, thankful with our whole

LIFE AND LIGHT.

hearts that we had so much reason for praise and thanksgiving for our first mission circle rally.

Worcester County Branch at its last quarterly meeting enjoyed, for the first time, the cordial hospitalities of the wide-awake auxiliary at Upton, and we are glad to know that interest in foreign missions was thereby considerably augmented, both on the part of the entertainers and the entertained. This fact will encourage the Branch to still further carry out its purpose not to hold its meetings twice in the same place until every church in the county has been thus visited.

Some churches which have no foreign mission organization have already received the Branch, and mutual profit has been the result. Encouraging reports come from various auxiliaries, and we find that the thank-offering is gaining in favor; that many churches are being thoroughly canvassed, and every sister personally invited to identify herself with foreign mission work. New names are being added to the Cradle Roll, and thus, as we hope, recruits are being enlisted for future service.

Some months since, in a report from our Branch, allusion was made to a "Mission Band" within our borders. On learning the fact, one of its members was so much pleased that she borrowed *LIFE AND LIGHT*, that she might read the item at the meeting of the Band. (Perhaps thus unconsciously we may have contributed to the future enlargement of the subscription list of our valuable monthly.)

Several auxiliaries report "increased interest," and some add, "Every member takes part in our meetings." These latter testimonies come take their turn in conducting our meetings. Can you, dear *LIFE AND LIGHT*, tell us, of the larger organizations, how we can make our fellow-workers invariably from our smaller auxiliaries. Can you, dear *LIFE AND LIGHT*, tell us, of the larger organizations, how we can make our fellow-workers thus "willing"; for it would almost seem that, should the president fail there could be no meeting held.

ANNUAL MEETING.

THE Annual Meeting of the Woman's Board of Missions will be held at Mt. Vernon Church, Boston, on Wednesday and Thursday, January 15th and 16th. All ladies interested are cordially invited to be present. A meeting for delegates only will be held on Tuesday, January 14th.

The ladies of Boston will be happy to entertain all regularly attending, or their substitutes, and missionaries. All such desiring to be present are requested to send their names to Miss A. B. Child, Congregational House, Boston, before December 15th. It is desired that should any ladies who send their names decide not to attend, they should notify, that their places may be filled.

WOMAN'S BOARD OF MISSIONS.

Receipts from Sept. 18 to Oct. 18, 1899.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Bangor. —Miss L. E. Johnson,	70 00
Calais Branch. —Mrs. W. S. Dana, Treas.	
Bath, Winter St. Ch., S. S., 13; Bangor,	
Aux., 61.25; Searsport, Aux., Thank-	81 35
off., 7.10,	
West Pembroke. —A Friend,	40
Total,	151 75

NEW HAMPSHIRE.

Bristol. —The Happy Miss'y Workers,	10 00
Canterbury. —A Friend,	40
New Hampshire Branch. —Miss A. E.	
McIntire, Treas. Bristol, Aux., 15;	
Hampton, Aux., 30; Hanover, Y. P. S.	
C. E., 25; Hollis, Aux., 25; Hudson, M.	
B., Cong. S. S., 6; Jaffrey, Lilies of the	
Field, 6.50; Keene, Second Cong. Ch.,	
Aux., 13; Manchester, Franklin St. Ch.,	
Aux., 5; Plymouth, Rainbow Band,	
26.76; Raymond, Aux., 12; Rochester,	
Aux., 30, Jr. Aux., 10; Wilton, Aux., 1;	
West Lebanon, Aux., 13.40, Coll. at	
Branch Meeting, 28.69,	247 35
Total,	267 75

VERMONT.

Vermont Branch. —Mrs. T. M. Howard,	
Treas. Barre, Aux., 5; North Benning-	
ton, Aux., 8; Cabot, Aux., prev. contri.	
const. L. M. Mrs. Henry Hill, 13; Cam-	
bridge, Aux., 5; Colchester, Aux., 10.70;	
Cornwall, Aux., 13.20; Jamaica, Sun-	
beam Band, 10; Jericho Centre, Aux., 11;	
Royalton, Aux., Thank-off., 17 38; Mont-	
pelier, Busy Bees, 5; Newbury, Aux.,	
2; West Rutland, Aux., 11; Strafford,	
Aux., 7 50; St. Johnsbury Centre, Aux.,	
10; Waterbury, Aux., 1.50; Windsor,	
Aux., of wh. 25 const. L. M. Mrs. Gilbert	
O. Davis, 25 by Mrs. Sarah H. Freeman,	
const. L. M. Mrs. Enoch M. Marsh, 50,	160 25
Total,	160 25

MASSACHUSETTS.

Andover and Woburn Branch. —Miss E. F.	
Wilber, Treas. Andover, Mission Sun-	
beams, 8, Jr. Aux., 14; Reading, Y. P.	
M. B., of wh. 200 const. L. M's Mrs.	
Frank S. Adams, Miss Minnie E. Dewey,	
215; Malden, Aux., 40,	277 00
Barnstable Branch. —Miss A. Snow, Treas.	
Yarmouth, Aux., 11 50; Harwich, Aux., 10,	21 50
Essex North Branch. —Miss C. A. Osgood,	
Treas. West Roxford, Aux., 20; Ipswich,	
First Parish, Aux., 30,	50 00
Essex South Branch. —Miss S. W. Clark,	
Treas. Beverly, Dane St. Ch., Aux., 7;	
Washington St. Ch., Aux., 7 45; Peabody,	
South Ch., Aux., 42; Danvers, Maple St.	
Ch., Aux., const. L. M. Mrs. E. A. Kemp,	
25, Maple Leaf M. B., 20; Lynn, First Ch.,	
Aux., 43.25, Y. L. Aux., 25, Children's	
M. B., 5, Central Ch., Aux., 8.35, Chest-	
nut St. Ch., Aux., of wh. 25 const. L. M.	
Mrs. Dorcas E. Paul, 35; Salem, Taber-	
nacle Ch., Aux., of wh. 40 from Dr.	
Choate's Bible Cl., 165, Y. L. M. C., 30;	
Marblehead, Aux., 24.20; Manchester,	

Aux., of wh. 50 const. L. M. Mrs. Annie	
Phillips, Miss Martha C. Knight, 60,	517 25
Franklin Co. Branch. —Miss L. A. Spar-	
hawk, Treas. Ashfield, Aux., 43.06;	
Bernardston, Aux., 10; Conway, Aux.,	
36; East Charlemont, Riverside M. B.,	
7; South Deerfield, Aux., 5.50; Greenfield,	
Aux., 30.40; Orange, Jr. Aux., of wh.	
25 const. L. M. Mrs. Carrie M. Mayo,	
56.17, Aux., 33; Shelburne Falls, Aux.,	
5.25,	228 38
Hampshire Co. Branch. —Miss I. G. Clarke,	
Treas. Belchertown, Aux., 48.74, North-	
ampton, Aux., First Ch. div., 50; West-	
hampton, Lanman M. B., 30, From the	
Branch, 240.51,	369 25
Lynnfield Centre. —Busy Bees,	2 00
Middlesex Branch. —Mrs. M. W. Warren,	
Treas. Saxouville, Aux., 10.25, May-	
nard, Aux., 10; Lincoln, Aux., 50; South	
Frammingham, Aux., 76.10; Milford,	
Aux., 50,	186 35
Middlesex Union Conf. Assn. —Mrs. A. R.	
Wheeler, Treas. Acton, Aux., 13; West-	
ford, Aux., 10, Ayer, Aux., 6 50,	38 50
Norfolk and Pilgrim Branch. —Mrs. F.	
Shaw, Treas. Weymouth and Braintree,	
Aux., 10; Braintree, Aux., 5.75, Quincy,	
Aux., 16.50, Plympton, Aux., 17, Hing-	
ham, Aux., 8, Brockton, Aux., 60, Gift	
from a lady, 1,	118 25
Old Colony Branch. —Miss F. J. Runnels,	
Treas. New Bedford, Union Workers,	
64, Wide-Awake Workers, prev. contri.	
const. L. M. Alice H. Tuckerman, 5,	
Aux., 130, Fairhaven, Mrs. C. D. Hunt's	
S. S. Cl., 20; Lakeville, Aux., 60, Attle-	
boro, Boys' Branch of Lenox, 12; Mid-	
dleboro, Aux., 20,	311 00
Salem. —South Ch., Infant Cl.,	4 18
South Attleboro. —A Friend,	20 00
Springfield Branch. —Miss H. T. Buck-	
ingham, Treas. Holyoke, First Ch.,	
Aux., 33.87, Ludlow Mills, Aux., 25;	
Palmer, Second Ch., Aux., 50; Spring-	
field, First Ch., Aux., 102.64, West Spring-	
field, First Ch., Cheerful Givers, 20.20,	237 71
Suffolk Branch. —Miss M. H. Child, Treas.	
Boston, A Friend, 4, A Friend, 1.09,	
Union Ch., Aux., 10.91, Union Workers,	
1.85; Brookline, Aux., 32.70; Cambridge-	
port, Wood Memorial Ch., L. M. Soc'y,	
1.25; Chelsea, Third Ch., Aux., 32.50;	
Dorchester, Second Ch., Aux., of wh.	
40.00 a Thank-off., 133.05, Primary Cl.,	
5.42, East Boston, Maverick Ch., Maverick	
Rill, of wh. 25 const. L. M. Miss S. E.	
Maud Foltz, 33.55, Hyde Park, Aux.,	
48.80, Needham, Willing Workers, 25,	
Roxbury, Walnut Ave. Ch., Aux., 100,	
Stanwood, G. Raynor, G., and Anna F.	
Wellington, 5, Eliot Ch., Aux., 110,	
Thompson Circle, 42 cts, Ferguson	
Circle, 1.28, Mayflowers, 2.10, Eliot Star,	
2.10, Somerville, Prospect Hill Ch.,	
Aux., 21, West Roxbury, Mrs. N. G.	
Clark, 100, South Evangelical Ch.,	
Aux., 6.30,	652 52
Wellesley. —S. S. Nickel Investment,	
West Berlin. —A Friend,	
West Pembroke. —A Friend,	

Worcester Co. Branch.—Mrs. C. S. Newton, Treas. Upton, Aux., 5.56; Rutland, Aux., 4.50; Westboro, Aux., 30; Warren, Aux., 13.12; Spencer, Aux., 100; Clinton, Aux., 26.27; West Boylston, Aux., Thank-off., 23.25; Worcester, Union Ch., Aux., 98.38; Willing Workers, 44, Ch. of Cov. Lend a Hand Club, 4,

349 07

Total, 3,534 16

RHODE ISLAND.

Carolina.—Mrs. M. L. Linkham, 9 00
Rhode Island Branch.—Miss A. T. White, Treas. Bristol, Aux., 14; East Providence, Aux., 27.80; Pawtucket, Park Place Aux., 117.12, Aux., of wh. 25 by Mrs. E. C. E. Davis, const. L. M. Miss Eleanor A. Marble, 337 27, Y. L. M. C., 92.73, Happy Workers, 20; Woonsocket, Aux., 15; Central Falls, Y. L. M. C., 24; North Scituate, A Friend, 4; Little Compton, Aux., 28.44; Barrington, Aux., 60, Mission Helpers, 20; Kingston, Aux., 23; Westerly, Pawcatuck, Aux., 27, Y. F. M. C., 70; Tiverton, Aux., 18.75; Providence, Pilgrim Ch., Aux., 60.49, M. C., 10, Union Ch., Aux., 533, Beneficent Ch., Aux., 300, Busy Bees, 27.80, North Ch., M. C., 8, Aux., 101.20, Plymouth Ch., Aux., 28.33, Central Ch., Aux., of wh. 25 by Chas. F. Taylor const. L. M. Mrs. Mary L. Taylor, 395, The Wilkinsons, 5, O. B. Club, 10,

2,362 00

Total, 2,371 00

CONNECTICUT.

East Conn. Branch.—Miss M. I. Lockwood, Treas. Norwich, First Ch., Aux., 15, Park Ch., Mrs. M. P. Huntington, 5, Broadway Ch., Aux., 75; Stonington, First Ch., Aux., 5; East Lyme, Mrs. L. M. Lee, 10; Old Lyme, Aux., 22; Danielsonville, Aux., Thank-off., 34.50, Heart and Hand M. B., 1; New London, First Ch., Aux., 86.35, Second Ch., Aux., 46.46,

300 91

Hartford Branch.—Mrs. G. R. Shepherd, Treas. Bristol, Aux., 33; Colambia, Aux., 56.45, Collinsville, Aux., 58 45, Hearers and Doers, 35; Canton Centre, Aux., 22, East Granby, Aux., 10, M. C., 5, East Windsor, Aux., 20, East Hartford, Real Workers, 20, Aux., 33, Enfield, The Gleaners, 50; Ellington, The King's Children, 9, Earnest Workers, 12.25, Aux., Thank-off., 75; Granby, Aux., 25, Acorn Band, 11 75; Glastonbury, M. B., 65, Cheerful Givers, 15; Hartford, Centre Ch., M. C., 35, Asylum Hill M. C., 126, Wethersfield Ave. Ch., Aux., 35, Fourth Ch., Aux., 34; Kensington, Aux., 6; Manchester, Aux., 60; Newington, Aux., 100, Y. L. M. C., 8, Boys' Rain Drops Soc'y, 14, Pequonnock, Willing Workers, 6.15, Mrs. Thos. Duncan, 12, Cheerful Givers, 30; Rocky Hill, Aux., 13.75; Rockville, Aux., 78, Earnest Seed-Sowers, 17, Simsbury, Aux., 46.57, Southington, Aux., 25, South Coventry, Aux., 12, Willing Hands, 10, Somers, Aux., 11 90, Tolland, Aux., 10; Terryville, Aux., 17, Talcottville, 60; Windsor Locks, Aux., 53, Bersfield, Aux., 108, Little Helpers, Windsor, Aux., 20.00, Splinters of the 50,

1,568 19

Branch.—Miss J. Twining,

Treas. Bridgeport, Aux., 34.75; Brookfield Centre, Aux., 2; Chester, Aux., 33; Cromwell, Aux., 5.50; Danbury, First Ch., Aux., 146.86, Essex, W. W. D. S., 2.50, Higganum, C. B. S. Monroe, Aux., 22, New Britain, South Ch., Aux., by Miss J. E. Case, const. L. M. Mrs. L. G. Rosseter, 25; New Haven, Mite-box, Mrs. Cady's Sch., 4.85, Davenport Ch., S. S., 70; North Cornwall, M. B., 32; Orange, Workers, 20, Salisbury, Aux., 32.30; Sharon, Aux., 12, Busy Bees, 14, Torrington, Third Ch., Aux., 35; Fairfield Co., Thank-off., 34,

530

Total, 2,419

NEW YORK.

Brooklyn.—Central Cong. Ch., S. S., 305 4
Mont Clair.—A Friend, 29 00
Milville.—Mrs. Linsley's S. S. Cl., 1, Infant Cl., 23 cts., 1 2
Pekin.—Miss Abigail Peck, 5 00
New York Branch.—Miss C. A. Holmes, Treas. Albany, Friends of the Work, 5; Buffalo, Pilgrim Ch., Aux., 5, First Ch., Aux., 25, Binghamton, Aux., 12.65, Jr. Aux., 3.88; Brooklyn, East Ch., Cheerful Givers, 42, Tompkins Ave., Ch., Aux., const. L. M. Mrs. Peter Palmer, 123, Chenango Forks, Aux., 2, Coventryville, M. C., 6.50; Elmira, Park Ch., Aux., 70; Fairport, Aux., 32; Flushing, Faith M. C., 16; Harford, Aux., 10; Homer, Y. L. M. C., 25; Java Village, Aux., 6; Lisle, Aux., 10; Lockport, Aux., 2.90; Little Valley, Aux., 4.50; Millville, Aux., 18.14, M. C., 1.86; Napoli, Aux., 20; Poughkeepsie, Aux., const. L. M. Mrs. J. H. Dudley, 25, Opportunity M. C., 23; Port Leyden, Aux., 2; Rochester, Mt. Her Miss'y Friends, 40; Monroe Hill, M. B., 16, S. Ch., Aux., 70; Randolph, Aux., 16.30; Sidney, Aux., 10; Sandy Creek, Aux., 12.30, Syracuse, Geddes Ch., Willing Workers, 8.80, Plymouth Ch., Evergreen Leaves, 20; Saratoga Springs, Aux., 10; Westmoreland, Aux., 16, Thank-off., Buffalo, First Ch., Aux., 11.25, Binghamton, Aux., 12.35, Jr. Aux., 4.62; Fairport, Aux., 87; Newark Valley, Aux., 3.24; Norwich, Aux., 18.55. Ex., 18.84,

770 00

Total, 815 18

NEW JERSEY.

East Orange.—Miss Lydia Hulskamper, 5 00

Total, 5 00

PENNSYLVANIA.

Neath.—Aux., 12 00

Total, 12 00

WISCONSIN.

Ripon.—Mrs. E. F. Chandler, prev. contri. const. L. M. Edith B. Chandler, 20 00

Total, 20 00

ILLINOIS.

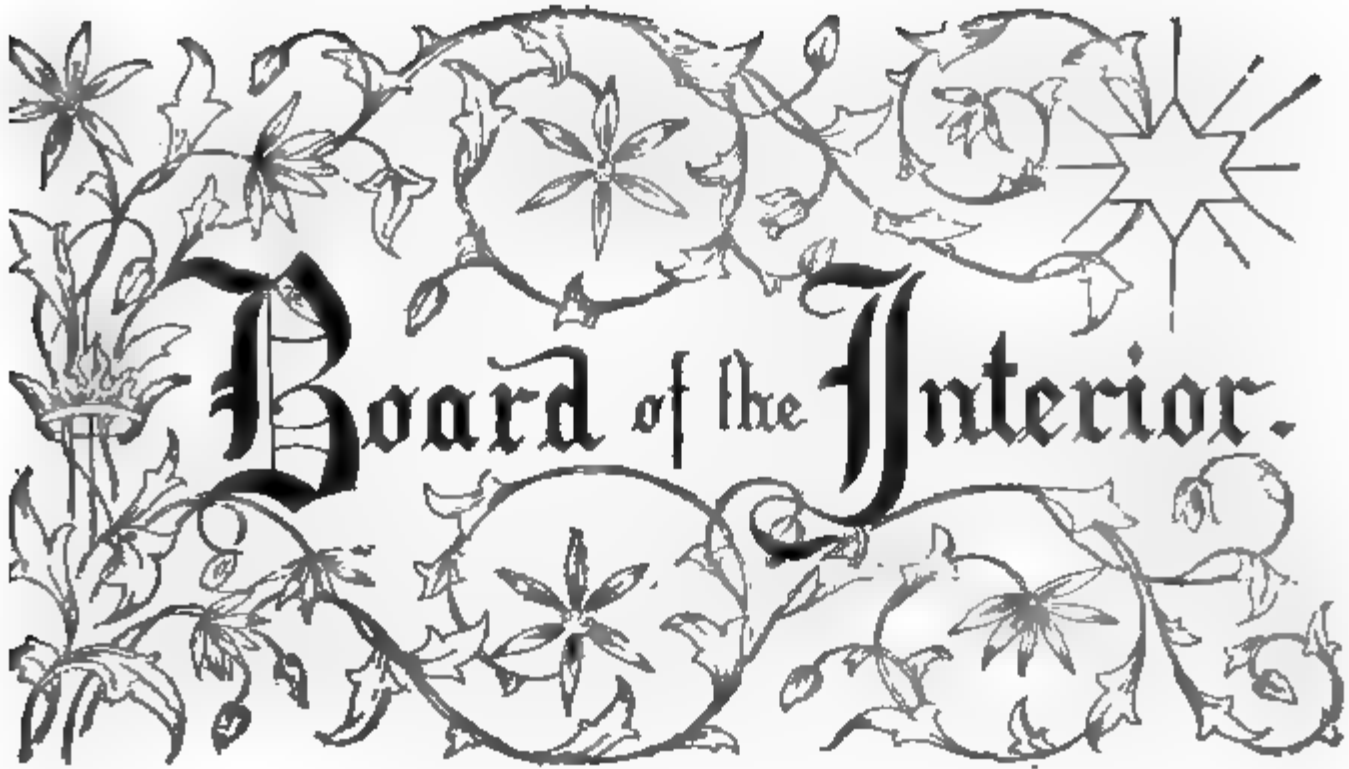
Oak Park.—Y. L. Soc'y, 5 00

Total, 5 00

General Funds, 9,773 75
Leaflets, 38 50

Total, \$9,812 24

MISS HARRIET W. MAY,
 Ass't Treas.



AN ANNUAL MEETING IN JAPAN.

I wish you could have attended the annual meeting of the Christian Endeavor on Hiezan this summer. We took the programme of your annual missionary meeting at Oak Park, and used it as a basis. There was much we could not compass, but we made some additions which you didn't have. The meeting was held in the chapel tent Sunday afternoon, at five o'clock. Ropes of ground pine were festooned from the top of the pulpit end to the sides. At the places where the rope was looped up we had flags and banners,—a flag and a banner for each nation in which the Coral Workers are interested. Mrs. Learned and I planned them; and one night when it 'rained pitchforks,' Mrs. O. F. and Miss Julia Gulick, Miss Meyer, Miss Clark, and Miss Searle plodded up to Mrs. Learned's tent and helped finish them. Jennie Gordon, Winifred Atkinson, and Grace Learned cut out the letters and sewed them on the banners, coloring those that went on the yellow ones. Mr. Bartlett made the alphabet for us, which I have carefully reserved for future use. One of the Japanese cooks made a fine dragon for our Chinese flag. This flag was yellow, with a black dragon; Japan, white, with a red sun; Turkey, red, with the star and crescent. We gave India, the British flag, red, with a blue square and red stripes; Africa had the Dutch flag, white, with a red and a blue stripe; Micronesia had the Spanish flag, yellow, with two red stripes. Under each flag was a banner; Japan, Turkey, and Spain were red, with white letters; the others yellow, with blue letters.

Donald Gordon presided. We put the pulpit table across the corner, so that he need not sit directly in front of the audience. This table was covered with a Turkey-red cloth, while a large bunch of white hydrangeas, and a nickel student lamp were quite effective.

The members of the society sat together, and the following programme was carried out:—

Psalm cxv. recited in concert; prayer, Rev. O. F. Gulick; singing, Mr. Wyckoff; report of Secretary, Fannie Gordon; report of Treasurer, Grace Learned. Station reports: Kyoto, John Gaines; Kobe, Chas. Atkinson; Sendai, Sadie De Forest; Okoyama, Elizabeth Pettee; Kumamoto, Katie Gulick. Singing, Ein Feste Burg; the Band. Our Work in Turkey, John Gaines; Our Work in India, Katie Gulick; Our Work in China, Fannie Gordon; Our Work in Japan, Winifred Atkinson; Our Work in Micronesia, Katharine Berry. Singing; address by Mr. Pettee; an account of the Christian Endeavor Convention in Philadelphia, by Miss Searle; contribution; benediction.

Now let me tell you that these dear youngsters pledged ten dollars in gold a year ago, and they sent instead to Chicago twenty-four dollars! I think this yearly summing up is very satisfactory and inspiring.

TRIP TO CHORKMERZMEN.

BY LAURA TUCKER.

WE started from Adana about nine o'clock, and reached Missis about noon. Here, under a large tombstone that has stood for centuries, we found shelter from the sun. The grass was so tall we could almost have found shelter under that.

Evening found us nearing a Circassian village, where we found a house is high and cheery,—one of three two-story houses in a town of twelve thousand inhabitants. Nearly all the houses, as well as those plain in the vicinity, are built of cone and plastered with clay. The Circassians came here exiles from Russia, and their low houses do not answer well for this hot climate. It is not regarded as ful to occupy the first floor of a house; our living rooms are all on the second floor. These exiles were sent here about thirty years ago, and their number is reduced nearly one half. Malaria has so sapped the strength they have little strength left to till this soil, though it is fertile and good for grain. By creed they are Moslems, and are regarded by the natives as heathens. One of them had once visited our country the morning before we started.

had half an hour's talk with his wife and sister and some neighbors whom they brought in to see us. They sent me word afterward that my religion was a good one, and they liked to hear about it. As we resumed our pleasant journey through green fields and open plains, among great beds of wild flowers, and cheered by singing birds, we talked of the home land, and what a fruitful garden would there be made of soil fertile as this. Before noon we passed through the "dark gates," and came suddenly upon the Gulf of Alexandretta. Our road lay for five hours along its shore, so close to the sea that its waters lapped against our horse's feet. We dismounted to gather shells, some of which were very pretty and of delicate colors. Thus we crossed the plain where so long ago was fought the battle of Issus.

We were detained by the illness of one of our party, and obliged to make several stops, and so did not reach our Sabbath home until nine o'clock Saturday evening. It was a cone structure, garnished with mud, and decked with festoons of cobwebs heavy with soot accumulations from the wood fire built in the middle of the floor. We found the house inhabited by a multitude of hungry fleas; the cracks where the mud had fallen off served for windows and chimney.

Sunday morning we dressed by the dim light, wondering if it were really day; but stepping out we found ourselves in full blaze of the sun. Before breakfast was over a congregation of one hundred and fifty persons had gathered beneath the orange trees.

Bodvilli Hacher, the pastor, preached the morning sermon. At eleven I led a meeting for the women, at which seventy-five or more were present. This meeting was held where the petals of the orange blooms fell over us like snow. The perfume was almost oppressive. "The groves were God's first temples," I thought, as we engaged in our worship. In the afternoon Mr. Mead preached to more than two hundred. We were suffering from colds, the result of the exposure of the previous evening, and were glad to go quietly to rest.

Monday morning we saw a company of wanderers coming to the Adana plain for the summer's work. With this group was a woman with three daughters. I stepped up to them, and, as is the custom, asked where she was from. She was a Kurd, and an old man near by was her husband. They were almost out of food, and were making a six weeks' journey on foot to find work. The old man seemed kind, and I talked a few minutes with him, with the sad thought that perhaps he would never meet again with one who could tell him of the way of Life.

We went on into a whirl of visiting among the Armenians, where three years ago our people had been persecuted. Now we were received with

open arms, the priest himself asking me to meet the women next day in the Gregorian Church. We spent a day of hard work,—I among the women, Mr. Mead among the men.

Our journey home was a repetition of our trip out. When we arrived the girls met me at the seminary door, and I felt anew that “home is the sweetest place,” after all.

TURKEY.

LETTER FROM MISS JANE C. SMITH.

GREEK MONASTERY NEAR MARSOVAN, Aug. 16, 1889.

DEAR MRS. MILLER: This has been a very busy season with us all in the mission, from the middle of June till the close of annual meeting, which, as perhaps you know, was held in Marsovan this year. This is the reason why your kind letter has been so long unanswered; but I hope to do better in future, having lately added to my creed the belief that letter-writing is an important part of missionary work, which should be performed even at the expense of some crowding of other duties.

Miss Fritcher's health has been impaired by malarial attacks since her return from America, and unfortunately instead of receiving benefit from the mountain air where she and I are spending our vacation, she has had a return of chills and fever, which is most discouraging. We should be quite despondent about the coming year, as Miss Wright has also been compelled to return home for a season of rest and recuperation, were it not for the hope that my sister may be appointed to our station, and so bring some relief to the pressure of extra work left by those who have had to lay it aside.

September 10th.—I begin where I laid by this letter three weeks ago. During the latter part of our stay at the mountains my mother was with us, and accompanied us in daily excursions, which we had not been able to undertake before. I am very fond of mountain-climbing, and am usually equal to a great deal in that line. I have found myself especially worn out this summer by the labor of striving to use three or four languages in my work, which has severely taxed my nervous strength. Miss Fritcher has improved since I began this letter, and we look forward with courage to beginning our work again to-morrow.

I cannot tell you much of our school and its prospects for this year,—it is a day too early for that; but we have good reason to expect a larger attendance than last year. I have been looking for the means of influence within my reach which were unused last year, and I hope to begin my work with a

fuller realization of the great need which underlies all the other needs of these scholars—the need of a Saviour. I have had some blessed experiences in telling the lost of Him who came to save; and though it is only the most ignorant that I succeed in dealing with, I shall be overjoyed if I may lead one such to accept him. I am glad to remember that Christ worked for the same class of persons for whom I am called to work, and I love to repeat his words to the needy and afflicted. I do not undertake any great work, but as I am a learner from the Word, as I am fed with the Bread of Life, I share my morsel with others.

The church here has been left for a long time without a pastor, and the pulpit supply has been irregular in value, embracing the most able as well as the least worthy. This has had a relaxing influence on the people, and they greatly need an influence which shall awaken them from their indifferent state. I am glad to say there is a movement among the students of the Theological Seminary which we hope may be blessed to this result. Our school also needs an awakening. Pray for us that the Holy Spirit may visit us.

Last week my mother and I visited one of the out-stations,—the city of Chorum. The Protestants there are few and feeble, but since my visit a year ago they have had a flourishing girls' school, whose teacher has won golden opinions from the whole neighborhood. In her school we found the most hopeful feature of the work in that place. She is a graduate from our school, and was supported last year by the Christian women of this community. She has the greatest enthusiasm, and inspires it in her turn in her scholars,—a rare gift.

We graduated five girls in July. Three have already gone to their fields of work, all in seacoast cities,—one to Bafra, one to Ordoo, and the third to Trebizond.

THE REVIVAL AT AINTAB.

DEAR FRIEND: I do want you to know how good the Lord has been to us, and how great things have been done in Aintab. The number who have joined the churches this summer now reaches 539. What strength and courage this gives us for the year before us! I am especially happy that some of our girls have taken a stand for Christ. We are sorry to learn, however, that no permission is yet granted to rebuild our schoolhouse. So we must spend another year upon "The Hill."

I send you some extracts from a letter of Mr. Christie's,—incidents of the revival at Aintab.

From Dr. Christie's letter.

Six stalwart men came yesterday to Mr. Mardaras and me, as we were together, saying that they had been companions in everything for years,—in work, in pleasure, and in sin; and now they had turned over a new leaf together, and wished to serve Christ. "Don't leave one of us out," they said. We examined them and prayed with them, and found them apparently really changed in heart and life. I shall never forget the sight of these men as they marched in together. Several wild and hard young men are among the converts, and we hope for many more, as still many are under conviction and attend every meeting.

I copy from my note-book the record of examinations for the four days of this week: Monday, 44; Tuesday, 70; Wednesday, 52; Thursday, 95; whole number received this week, 261. The examinations are to continue three days of next week. The majority of those examined are young and older men; differing in this respect from the candidates of two weeks ago, who were chiefly girls and women. This shows how the work is deepening and strengthening in its hold upon the people.

From a letter written August 26th.

At noon the First Church was packed full, gallery and all, and many were standing about the doors. Mr. Jenanyan gave a Bible lesson on "Giving," followed by a powerful sermon on "Go ye into all the world, and preach the Gospel to every creature." He urged the Christians of Aintab to take up the work of evangelizing some place outside. (It is likely that Iscanderoon, our seaport, will be chosen.) It was an excellent missionary sermon. At its close he announced that a collection would be taken, and about a dozen of us, with hats and fezzes in hand, were at once busy going in and out among the crowd. The enthusiasm and readiness of the congregation were wonderful. Scores of hands were raised, and the money clinked into the hats in a continued stream. The pastor, with Miss West and Mrs. Fuller, worked among the women, and the young men near the pulpit sang hymns while the good work went on. We carried pencils and paper to take pledges from any who were not prepared. After the congregation were dismissed the amount was found to count up 700 piastres in cash, 1,400 in pledges.

Considering the hard times just now in this region, and the fact of recent collections for pastors' salaries, we have cause to rejoice, and consider this a most satisfactory result. A monthly missionary meeting is to be held, and addresses to be given, and monthly dues paid, not less than a metallic from each person (a metallic is about a cent). We trust this Foreign Missionary Society will be a permanent memorial of the revival of 1889.

ZULU MISSION.

WE are sorry to report another valued worker in the Zulu Mission field broken down from overwork, and obliged to return home. We most earnestly hope and pray that our dear Miss Day may be restored, by rest and change, and, if it be the will of the Master, may at some future day return to her boys, among whom she has labored so long and with such good results. Miss Day is one of the earliest missionaries of the W. B. M. I., having reached Africa in 1870, and in November, 1871, she entered upon her work in the boys' school, which she has so successfully carried on till the present time, with the single exception of one year in this country, from which she returned in October, 1880.

The following extract from a letter to a friend, written July 30th, explains itself:—

I have finally been obliged to decide to rest from teaching, at least for awhile, and go to America for rest. I expect to sail from Durban, August 6th, by the Prætoria, arriving the latter part of September. I am, of course, very busy in my preparations to leave, and am much hindered by disinclination to sleep, which deprives me of needed rest.

Affectionately yours, L. A. DAY.

EAST CENTRAL AFRICA.

LETTER FROM MISS JONES.

KAMBINE, INHAMBANE, EAST COAST AFRICA.

MY DEAR FRIEND: I have been very busy during the past months, and so have written very few letters; but I have thought much of my friends in the meantime.

Part of my time has been occupied in helping to take care of Mrs. Richards, whose health was so poor that she left her own home and came for a time to be with us. And then when I went to the annual meeting I was detained a week, in taking care of her. She is completely broken down, and is now on her way home. I am so sorry for her; we shall miss her very much indeed.

Our school is well attended, and I enjoy my work more and more as my knowledge of the language increases. We have eight girls and boys who live in our family and are quite promising pupils, and we have great hopes for them. It is difficult to get girls who will stay with us very long. They are willing, but their parents are unwilling to have them taught religious truth, which will perhaps interfere with their hopes of advancement.

My class in English is doing quite nicely, though their progress is not very rapid, as it is a new language to them and their teacher, and their teacher is a student trying to grasp a new language also. I do not have any illustrated papers for children, and something of that kind would be a great help, so I shall be very grateful to you for some.

Our family have had very little fever. Just now I am suffering from throat trouble, but hope it will soon pass off.

I long to see the day when this will be a Christian community, where now is the seat of dark heathenism.

Please pray for our work and workers. It is much comfort to know that Christians at home are daily remembering us in their prayers.

Yours truly, NANCY JONES.

INDIA.

MARATHI MISSION.

UNDER SOME TAMARIND TREES, EN ROUTE FOR WATWAD,
February, 1889.

MY DEAR MRS. BLATCHFORD: Again we are on our way to our distant districts, and have some special sources of comfort to recount. One of these is a fine new road recently completed. Indeed, carts are not yet allowed to travel on it, but we have received special permission to do so, and it has made our journey very comfortable indeed. Just now engineers' bungalows are being made at different points along our way, which is also a convenience for us. I stopped at one of them last night, and found it very comfortable. We were at Barsi three or four days. Our stay there was saddened by the sudden death—probably from heart disease—of one of our cartmen. Mr. Harding baptized two adults, a Brahman boy and a Marathi woman. It was cheering to hear their prompt, decided answers, as they stood up to confess Christ.

It is difficult just now to get a good audience in the different points where we stop, except in the evening, as the men are especially busy in the fields. As we rest here in the pleasant shade, we hear frequently the clinking sound of the stones shot from little slings to frighten away birds from the grain. It is now nearly ripe, and must be closely guarded. In the evening the men come in good numbers to see the magic lantern with which Mr. Harding shows his Bible pictures, and to hear the little organ which is such a valuable aid in our work; but in the daytime I can reach the women better than he can the men.

I wish you could have been with us on the twenty-fifth anniversary of our Sholapur Church, in January. It was organized in '64 by Mr. Harding, with nine members only. In the past twenty-five years, by the pastor's reckoning, there have been brought into the Christian community 507 persons. On the anniversary day the church was decorated very tastefully with leaves and branches. Addresses were made by the native pastor, Mr. Harding, and two or three of the older members. In the evening we had a social time at our house, the native members contributing toward the expense of the simple refreshments.

Watwad, Tuesday.—We reached here last Friday, and have had a pleasant Sabbath. Four children were baptized, and one woman received into the church. Our meeting place, built in form like a rest-house, open on one side with eight posts for support, was crowded to its utmost; and oh! how the people sang.

We are always full of work here, for we have so much visiting and talking to do, and so many sick ones to be cared for. To-day I have talked at five or six different places in the town, have heard my children's lessons, held a meeting here with the Christian women, and talked with five or six companies in a town two miles distant; so that when darkness came, my home-coming for rest was most grateful. We expect to visit five or six other villages, and then return to our Sholapur home. Pray for us and for our work, dearly beloved sisters of the home-land. God bless you and help you in all your great responsibilities.

Affectionately yours,

E. D. HARDING.

THE PEOPLE OF INDIA.—HOW THEY LOOK.

THE people are not quite the same brown as our Africans, yet they are dark in color. Their hair is black, and some have curls and some straight. Both men and women wear long hair, some hanging loose and some in a knot at the neck. Their garments consist of a cloth wound about the waist, hanging below the knees on women like a skirt; on men, drawn up in such a way as to look like a pair of pants with one leg. Over the shoulders is another cloth, so arranged that one arm is bare. This is one way of dressing. Another is a rag about the waist for men, and a skirt for women. Children wear a simple cord about the waist. The cloths used for men are white, and the rich ones have gold borders, and the men wear turbans of the same cloth. The women's cloths are of gay plaid, red and yellow, yellow and green, red and green, black and red, some plain, with gay borders.

LIFE AND LIGHT.

The streets swarm with this people, some lounging, some baking cakes, some drying grain, some weaving or dyeing cloths,—all jabbering noisily. Their houses are made of mud, with a thick roof of thatch, which projects well over the walls, thus protecting the mud from the rains. The air is foul and heavy with disagreeable odors.

For the Bridge Builders.

THE HISTORY OF A JUNIOR AUXILIARY.

(Read at the Annual Meeting in Elgin, Ill.)
BY MISS JENNIE DAVIDSON.

It is said that when greatly moved, the Frenchman wrings his hair and tears his hair, the Spaniard stabs his neighbor, the Englishman conceals himself and his grief behind barred doors, but Americans meet and approach a committee.

In February, 1875, the young ladies of our church were greatly moved by the Macedonian cry of the wide world around them, and they met and organized a missionary society. The immediate cause for this interest was found in the letters received by her friends here in Elgin from Mr. Dudley, who had left our church to become a missionary in Japan. Society was born which had for its first object the furnishing of a room at Kobe Home. After that was finished we sent our money, \$500, to educate a Japanese girl, O Fugi San, who was in the Kobe Home. Dudley until she had completed her education sufficiently to take money was raised by a series of socials, held one each month in some one's house, for which the young ladies prepared a program of missions, or otherwise; but the principal missionary feature was education of its first ward was completed. But in 1880 the church, who were then carrying on the work, decided on the advice of their elders, and reorganized their society into a junior auxiliary called. In doing this they resigned their individuality and united with the other young ladies of this and of Christian prayer and effort around the Junior Auxiliary.

effort at different stations, whose connecting lines form an encircling band around the earth. Starting from the interior of our United States, we go to Mexico ; from Mexico to Spain ; from Spain to Western Africa ; from Africa to Turkey ; from Turkey to India ; from India to China ; from China to Japan ; from Japan to Micronesia ; from Micronesia back to the Interior—and, presto ! the bridge is built.

The reorganization of the society meant a great many changes. Instead of the monthly social, the young ladies met each month to study missions and to pay their monthly dimes. Every alternate month they met on Saturday afternoon, and once in two months the meeting was held on Monday evening, in connection with the young people's prayer-meeting. They adopted a constitution, elected a full set of officers, and, as a result, each member felt more responsibility for the work, and for a time the zeal increased. At the beginning of each year a pledge is made to raise a certain sum of money for the bridge, and it has been the privilege of our society to increase the sum thus pledged from \$50 per annum to \$125.

With the growth of the church has come the growth of the society, until the membership has crept very near one hundred. This number includes our gentlemen members, who, while aiding us loyally in our woman's work for woman, are still debarred by the honorary before their names from holding office.

During this last year we have had the pleasure of having one of our own girls leave us for the field in India. Although Miss Ewalt did not go out to her work under our Board, yet since she whom we all knew well has gone, we must feel more interest in all mission work.

But with all our merits, of which I trust I have modestly succeeded in giving you an excellent impression, we are not yet an ideal society. Indeed, we are so very far from that point, that I am moved to close my words to you this evening by drawing an invidious comparison. The ideal society of one hundred members—let us say sixty active members—has a larger average than eight or ten at its monthly meetings, and it is never known to have so few as one. The members of the model missionary society remember to pay their dues without being asked for them, and they never grumble when they learn how much they owe. They come to the meetings full of earnestness and enthusiasm ; this gives them an interest in their work which is absolutely sure to result from attention to it and attendance upon the meetings. They subscribe for the *Mission Studies*, and LIFE AND LIGHT, also, if they can, and, what is more, they read them through. They never make unnecessary engagements for missionary afternoons. They all feel some responsibility for the success of the society, and are on an outlook for new members. But

above and through all they pray for missions. Oh, what cannot be done for our cause by praying members! The work has wonderfully endless possibilities which can be accomplished by them. The work needs only to be done to be enjoyed. Any one of the young ladies who has worked here, will tell you how her love for missions grew with her personal knowledge of missionaries and their work. The encounter with the brave souls, even at so great a distance, gives one larger views of life and its responsibilities. The social pleasure which comes to all people banded together for earnest work in a common cause, is not absent here. Would you have a new or a renewed interest in Christ's work? Then, girls of the church, rally to your society. If you have never joined it, come now. If you have been indifferent, subscribe for a paper and read it; your indifference will vanish, and you will not forget to attend the meetings. If you have been discouraged, take the motto of the Tens: "Look up and not down, forward and not backward, out and not in, and lend a hand." Let us join hearts, and prayers, and voices until our society shall go forward toward the beautiful ideal, and we shall be a blessing to our church and to the world.

For the Coral Workers.

A TOUR IN A LITTER IN CHINA.

BY MISS HAVEN.

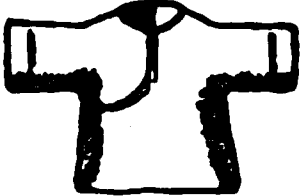
PEKING, April 20, 1889.

MY DEAR CARRIE: I suppose you have heard from others of my trip to Tsun Hua, but perhaps you would like to know more about it.

It is a three days' journey, and yet not so far, either,—only one hundred miles. It is the first journey I ever made by mule litter.

The litter was to start from the Methodist mission, as I was to go with Miss Cushman. So I packed myself and baggage into a cart and started down. Perhaps you would like to know how self and baggage looked. There was a *ju tai*—a long bag, opened at the middle of one side. In the pocket of one end were two comfortables and a sheet; in the other a Chinese felt, covered on one side with blue cloth. This made my bed, spread upon the brick platform at the inns. An oil-cloth was added, to keep the dampness of the *k'ang* from striking up.

Then I had a little black hand-bag, the one your grandfather used to carry on preaching tours. This had my knife, fork and spoon, my traveling brush-bag, etc. Then there was a little shawl-strap bag with my foreign clothes, in which I could come out during my stay in Tsun Hua. I had also a Chinese round hat-box to hold wash-basin and candle, a cash-bag made like the *ju-t'as*, but smaller, an umbrella, a sun hat, an air pillow and a feather pillow buttoned into a blue Chinese gingham pillow-case.

Lastly there was a tall figure arrayed in a black cotton hood, with a long cape behind and a round hole in front, showing the face from eyebrows to chin, a black cotton wadded garment with wide sleeves made on this pattern  and trimmed with blue ribbon. Beneath this *sacque* showed the long blue cotton tunic, reaching to the feet. Altogether it was not a very handsome object, and it proved a most unwieldy one to pack. First, Miss Cushman tried to make room on the seat beside her, but the seat was wide enough for three quarters but not four quarters; also it would be necessary to remove one half of whatever was packed in the black Chinese hood, as otherwise the roof of the litter might be endangered. So the packing had to be arranged differently. The feather pillow and the air pillow were placed on that half of the floor not occupied by Miss Cushman's feet and lunch-box, and the tall figure was folded up and packed on the pillows. This proved the only way in which the last-mentioned article could be packed entire. If one could travel "knocked down" like the chairs that come out from home, it would be a convenience. But I think I was more comfortable than Miss Cushman. The disadvantage of litter travel is that one cannot shift position. If you move from right to left, the litter driver knows it in a minute, and calls out, "Sit more to that way." He has to make the load balance right for the poor mules. The advantage of litter riding is that it is the only method of land travel by which two ladies can enjoy each other's society,—and I did enjoy Miss Cushman very much. She could tell me much about America, as she came back last year, and had made extensive tours at home. But what was still more valuable to me, she could tell me very much about ways of doing mission work. The Methodists are the go-ahead denomination out here. They can get all the men and money they want, and lay foundations for a great work with a courage and on a scale that would make the A. B. C. F. M. tremble. They know how to use the means in their power. My associations outside my own station had been first with the Presbyterians, next with the London Mission, and I have had comparatively little to do with the Methodists; so I was very glad of this nine days' trip, in which I could post myself up in Methodist methods. I learned much of her, and mean to put some of my new ideas in practice, as you may learn from my letters to others.

I was glad to hear of your missionary work, and think your scholars have made remarkable progress. Your loving aunt, ADA.

CHOICE WORDS.

WHAT is meant by our neighbor we cannot doubt. It is every one with whom we are brought into contact; he or she, whosoever it be, whom we have any means of helping.—*Dean Stanley*.

The soul in its highest sense is a vast capacity for God. It is like a curious chamber added to our being—a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably, but which without God shrinks, until every vestige of the Divine is gone, and God's image is left without God's Spirit.—*Fenelon*.

Home Department.

STUDIES IN MISSIONARY HISTORY.

WOMAN'S WORK IN 1889.

THE material for this study is to be found in the Annual Reports of the Boards, which give a clear and concise summary of the year's results, both at home and abroad. If thorough preparation is made it will prove one of the most interesting meetings of the year.

Receipts: How did those of the W. B. M. I. compare with those of last year? What was the aim? What is the outlook for next year? Give similar points regarding the Woman's Board of Missions and the Board of the Pacific.

Branches and Auxiliaries: Have any new Branches or Societies been added to the Boards? How many to each?

Missionaries: How many missionaries has each Board sent during the year? To which of the foreign fields have they gone?

Periodicals: What improvements have been made in the LIFE AND LIGHT and *Mission Studies* during the year?

Literature: What new leaflets have been added during the year?

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPT. 18 TO OCT. 10, 1889.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, New Eng. Ch., 41.95; Amboy, 65.75; Bowen, 15; Buda, 15.82; Champaign, 10; Chebanse, 4.10; Canton, 11.50; Chicago, J. L. S., 75 cts.; Mrs. E. L. R., 5; Mrs. M. M., 1; Kenwood Ev. Ch., 261.94; Lincoln Pk. Ch., 25.35; New Eng. Ch., 28.50; Oakley Ave. Ch., 16; South Ch., 64.10; Union Pk. Ch., Mrs. E. J. H. and Miss B. M. S., 60; Warren Ave. Ch., 21; Crystal Lake, 36.55; Chesterfield, 16.50; Decatur, 10; De Kalb, 5; Downers Grove, 11.71; Danvers, 25; Evanston, 161.60; Geneseo, 59.50; Geneva, 9; Griggsville, 50; Galesburg, First Ch. of Christ, 37.50; Hamilton, 2; Harvard, 10; Highland, 10; La Grange, 5; Lyonsville, 19; Leo Center, 22.26; Maiden, 15; Maywood, 10; Marshall, Mrs. L. A. S., 5; Norris City, Mrs. F. J. S., 2; Naperville, 6.13; Ontario, 13; Oak Park, 81.90; Ottawa, 25; Princeton, 11.02; Rollo, 6.06; Ravenswood, 30; Rockford, Second Ch., 103.75; Sycamore, 2.75; Shabbona, 31.87; Somonauk, 25; Toulon, 12.55; Udiua, 3; Waukegan, 14; Western Springs, 8.70; Wilmette, 20.90; Mrs. L. A. F., 3.75; Winnetka, 14.65; Waverly, 30.50, 1,621 80

JUNIOR: Chicago, Union Pk. Ch., 75; Galesburg, First Cong. Ch., The Philargians, 27.81; Rockford, First Ch., 31.00; Second Ch., 37.00; Sterling, Y. P. S. C. E., 10; Sandwich, King's Daughters, 40; Western Springs, 2.50, 224 80

JUVENILE: Aurora, New Eng. Ch., Little Thumbs, 15; Chicago, Kenwood Ev. Ch., Good Will M. B., 32.50; Lincoln Pk. Ch., Lamplighters, 14.27; Millard Ave. Ch., 25; Oakley Ave., Cheerful Workers, 15; South Ch., King's Messengers, 8.23; South Pk. Ch., 5; Western Ave. Ch., Star Soc., 2.83; Dover, 7.15; Hunt, 14.25; Marcellus, Helping Hands, 25; Oak Park, Torch-Bearers, 14; Peoria, First Ch., M. B., 8; Providence, Workers and Gleaners, 20; Toulon, Lamplighters, 10.64; Wilmette, Busy Bees, 54.12, 281 50

THANK OFFERINGS, SENIOR: Alton, Add'l, 2; Buda, 14.58; Clarendon, Hills Ch., 3.01; Champaign, 13.68; Chebanse, 17.57; Canton, 6.86; Chicago, Lake View Ch. of the Redeemer, 12.50; Lincoln Pk. Ch., 52.95; New Eng. Ch., 48.93; Geneseo, 42; Geneva, 23.50; Galesburg, First Ch. of Christ, 75; Hamilton, 6.10; Joy Prairie, 27.80; Lombard, 2; Lyonsville, 13; Maywood, 25; Naperville, 30; Ontario, 4.50; Oak Park, 37.55; Peoria, Plymouth Ch., 34.85; Plano, 10; Providence, 15.50; Rockford, Second Ch., add'l, 10; Sycamore, 21.36; Shabbona, 18.13; Shawville, 7; Toulon, 25.23; Udiua, 5; Wilmette, 30.35; Winnetka, 41.02; Waverly, 19.05, 794 81

THANK OFFERINGS, JUNIOR: Chicago, Lake View Ch. of the Redeemer, 8.42; Lincoln Pk. Ch., 16.36; Granville, 2.75; Rockford, Second Ch., 3.75, 31 38

THANK OFFERINGS, JUVENILE: Chicago, Lincoln Pk. Ch., Lamplighters, 11 46

FOR ROBE HOME LAND: Amboy, 2; Chapin, Mrs. J. B. W., 1; Chicago, Mrs. M. M., 1; Mrs. G. B. W., 1; Naperville, 1; Oak Park, Y. L. S., 5; Rockford, Second Ch., 11.75; Mrs. R. H. T., 5; Terra Cotta, 1, 28 75

SUNDAY-SCHOOLS: Griggsville, Wm. Starr Memorial Band, 15; Western Springs, 6.40, 21 40

LEGACY.

Virden.—From Mrs. R. W. Gelder, per John Gelder, Esq., 400 00

Branch total, 3,326 96

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. Ames, 18.51; Anamosa, 16.26; Atlantic, 18; Bear Grove, 4 20; Big Rock, 17; Cedar Falls, 1.30; Cedar Rapids, 20; Cherokee, 34; Clinton, 18; College Springs, 3.25; Council Bluffs, 50; Cromwell, 19.40; Davenport, 35 15; Decorah, 20; Denmark, 24.70; Des Moines, N. P. Ch., 13.15; Plymouth Ch., 81.36; Durlap, 30; Elliot, 2.50; Estherville, 50 cts.; Garden Prairie, 5; Genoa Bluffs, 2.41; Glenwood, 5; Green Mt., 16.10; Grinnell, 150.25; Harlan, 8.01; Hull, 10; Independence, 4.90; Iowa City, 11; Jewel, 2.06; Kelly, 3.90; Keosauqua, 15; Le Mars, 3.25; Lewis, 3.50; Marshalltown, 20; Marion, 50; Midland, Aux., 2; Mrs. Florence Wright, 1; Mitchellville, 1; Monona, 2.50; Mt. Pleasant, 6; Nashua, 5; Ogden, 24.48; Orient, 2.99; Osage, 2.90; Okaloosa, 42.85; Otho, 2; Ottumwa, First Ch., 35.11; Mrs. Stoddard, 2; Polk City, 3.31; Postville, 10; Quasqueton, 16.05; Red Oak, 10.15; Wentworth, A Friend, 1; Rockford, 18.07; Subula, 5; Salem, 10; Tabor, 13.62; Toledo, 8.41; Traer, 60; Waucoma, 15; Wayne, 17.67; Webster, Keokuk Co., 4.50; Williamsburg, 4; Wintthrop, 5, 1,075 45

JUNIOR: Chester Centre, King's Daughters, 4; Clinton, 20; Clay, 17; Council Bluffs, 30; Davenport, 22.50; Des Moines, Plymouth Rocks of Plymouth Ch., 50; Durant, 5; Grinnell, Seek and Save Soc., 3.15; Genoa Bluffs, King's Daughters, 1.76; Mason City, Y. P. S. C. E., 3.88; Postville, 5.50; Red Oak, King's Sheaf-Bearers, 9.22; M. E. Casey, 3; Toledo, Y. P. S. C. E., 64 cts., 176 06

JUVENILE: Anamosa, 2.60; Davenport, Sunbeams, 8.50; Wide-Awakes, 2.55; Gilman, Little Jewels, 3; Grinnell, Cradle Roll, collected by Miss Carrie Skeels, 31.50; Busy Bees, South Branch, 3.30; West Branch, 8.06; Humboldt, 3.13; Ogden, 3; Osawa, Cheerful Givers, 12; Postville, Willing Workers, 4.50; Toledo, Pomizetta Mission Circle, 5.95, 87 50

SUNDAY-SCHOOLS: Des Moines, Plymouth Ch., 38.87; Grace Frisbie's Class, Little Lights, 8.22; Durant, 12.75; Grinnell, 100.27; Humboldt, 78 cts.; Lawler, 3; Mt. Pleasant, 13.68, 177 37

THANK OFFERINGS: Atlantic, 30; Chester Centre, 20.22; Clinton, 9.60; Council Bluffs, Seniors, 32.63, Juniors, 13.21; Davenport, 26.05; Des Moines, Ply-

mouth Ch., 50.25, Plymouth Rocks of
Plymouth Ch., 25; Farragut, 23; Green
Mt., 2; Grinnell, 127.22, Iowa City, Y. P.
M. Soc., Hattie Perkins, 3, Harlan, 14;
La Mars, 18.40, Marshalltown, 10;
Mitchellville, 3.30; New Hampton, 12.30,
Willing Hearts, 10, Onawa, 30, Ogden,
10.60, Tabor, 21.33, Webster City, 17.50,
FOR KORE HOME LAND: Grinnell, 8;
Tabor, 1.50,

Total, 2,400 12

MASSACHUSETTS.

Newton Centre.—"A." for Miss A. Little, 60 00
Total, 60 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann
Arbor, Treas. Alpine and Walker, 8;
Church's Corners, 10.78, Coloma, 2.25;
Covert, 9.80, Calumet, 50, Calumet and
Red Jacket, 22.69, Detroit, Woodward
Ave. Ch., 130, Galesburg, const. L. M.
Mrs. P. H. Whitford, 25; Grand Rapids,
Second Ch., 15, Grape, 5, Hancock, 12.11,
Jackson, 75; Kalamazoo, 19.67; North
Adams, 8, Manistee, 38.60, Port Huron,
5; Reed City, 12.03, St. John's, 7; South
Emmett, 1.50, Three Oaks, 7.15; Traverse
City, 10, Union City, 9.63; Waterliet,
5.13, Ypsilanti, 11.55,

THANK-OFFERING: Ann Arbor, 90.62;
Alpine and Walker, 2, Detroit, Trumbull
Ave. Ch., 5, Lake Linden, 32.56, Port
Huron, 30, Pontiac, 9; Reed City, 9;
Union City, 30.32, Three Oaks, 14.25;
Waterliet, 10.35, Ypsilanti, 13.45,

JUNIOR: Detroit, Woodward Ave. Ch., Y.
L., 164.80, Eaton Rapids, Y. P. S. C. E.,
5; Stanton, Y. L., 17.55,

JUVENILE: Detroit, Woodward Ave. Ch.,
King's Cup-Bearers, 5.89; Jackson,
Willing Workers, 10; Manistee, Willing
Helpers, 15; Reed City, Cheerful Work-
ers, 9.75,

SABBATH-SCHOOLS: Detroit, Trumbull
Ave. Ch., 34; Manistee, 4.10,

Total, 1,010 58

NEW YORK.

Cowlesville.—Mrs. Dora M. Hopkins, 25
Total, 25

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria,
Treas. Chardon, 10; Charlestown, 8;
Greenwich, 5, Richfield, 20; Ruggles,
18.75,

JUNIOR: Akron, Y. P. S., 5, Elyria, Y. L.,
75; Geneva, Y. L., 10,

JUVENILE: Richfield, Cheerful Workers, 5 00

SUNDAY-SCHOOL: Brownhelm, Birthday
Offerings, 6 00

Total, 162 75

NORTH DAKOTA.

BRANCH.—Mrs. E. H. Stickney, of Har-
wood, Treas. Buxton, 7, Fargo, 5; San-
born, 2.42,

THANK-OFFERING: Cooperstown, 7 06

Total, 21 48

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux
Falls, Treas. Son Homme, 3.25; Elrod,
5; Faulkton, 10; Frankfort, 3.00; Huron,
10; Plankinton, 1.17,

JUVENILE: Faulkton, Coral Workers, 2;
Yankton, Willing Hearts, 2,

Total, 33 37

WISCONSIN.

BRANCH.—Mrs. R. Cohurn, of Whitewater,
Treas. Arena, 5.70; Broadhead, 5;
Beloit, First Ch., 32.50; Blakes' Prairie,
7; Boscobel, 73 cts., Big Spring, 1.06, Clin-
ton, 41.02, Delavan, 23.25, Eau Claire,
31; Fox Lake, 14.50; Fort Atkinson, 12;
Fulton, 12, Grand Rapids, 31; Harland,
1, Janesville, 80, Kinnickinnic, 3.10;
Milton, 25, Mukwanago, 7; Madison, 3.50;
Oconomowoc, 9, Ripon, 25, Rosendale,
25; River Falls, 21.91, Sparta, 43.25;
Viroqua, 6, Windsor, Aux., 30.50 by Mr.
and Mrs. Elmer Butler, to const. Miss
C. Louise Doocy L. M., 25, Whitewater,
23.10; Wauwatosa, 1,

JUNIOR: Arena, Y. L., 13.66; Beloit, First
Ch., Y. L., 4.45; Brandon, Y. L., 9.11;
Janesville, Laon! Band of King's Daugh-
ters, 17.50, Lake Geneva, Y. P. M. S., 10;
River Falls, 2.75; Sparta, Y. L., 4.64;
Whitewater, Y. P. S. C. E., 3.23; La
Crosse, Y. L., 18.30; Milwaukee, Grand
Ave., Y. L., 32.75,

JUVENILE: Boscobel, Coral Workers, 27;
Bloomington, Torch-Bearers, 3; Clinton,
Coral Workers, 1.80; Fox Lake, C. M. S.,
3.50; Janesville, M. B., 5.15, La Crosse,
Little Helpers, 13, Plattville, Bridge
Builders, 5, Ripon, Coral Workers, 14;
River Falls, 30, Sparta, M. B., 5, White-
water, Rosebuds, 80 cts.,

FOR KORE HOME LAND: Beloit, First Ch.,
2, Berlin, 15; Brandon, 4.49, Clinton, 1,

Less expenses, 700 62

Total, 754 74

ADDITIONAL.—Geneva, 7; Rosendale, 14;
Waukesha, 24.94; Whitewater, 35 cts.,

JUNIOR: Appleton, 5; Wauwatosa, 27,

JUVENILE: Whitewater, Rosebuds, 2 80

Total, 81 69

ARKANSAS.

Rogers.—Mission Band for India, 7 50

Total, 7 50

JAPAN.

Kyoto.—Coral Workers, Missionary Chil-
dren, 23 75

Total, 23 75

Kobe.—Tok! Kawamoto, Treas. Girls'
School, Foreign Missionary Society, 10 00

Total, 10 00

Receipts from Sept. 13th to Oct. 10th, 7,554 71
Previously acknowledged, 26,803 29

Total since October, 1893, \$44,357 91



ANNUAL REPORT OF THE RECORDING SECRETARY.

THIS, our sixteenth anniversary, awakens the question, "What have these sixteen years, now completed, wrought for us in the mission work with which we are connected?" In material results, we find we have collected nearly \$50,000. We have supported six lady missionaries in the field, contributed toward the maintenance of three schools, besides the yearly aid to the Morning Star. This money has not been collected in large sums, but mostly, as our Treasurer's accounts have shown, in small sums from many givers,—thus gathering in fragments of both money and time. We have brought the women of our churches in these coast States into some mutual acquaintance and fellowship as no other organization on this coast has done. The Executive Committee of this Society, as it once a year looks over the complete list of our churches, endeavoring to measure the ability of each to contribute to this cause, is brought into a somewhat familiar acquaintance with the circumstances of each, their failures and successes, and a consequent sympathy is thus aroused.

Personally, have they not brought us more knowledge of God's working on human hearts? more purpose in aiding the ongoing of his kingdom? more self-denial as we bring our gifts into his treasury?

Eleven meetings have been held the past year, with the same average attendance—about forty. The same faces and voices greet each other from month to month, enlivened occasionally by a visitor from the Interior or from the East, and, too rarely, by the face of a missionary going to, or returning from, her distant field. The annual meeting in September is held, in accordance with the by-laws, in San Francisco, and in the First Congregational Church, hallowed to us now by so many pleasant gatherings and associations, which have cemented the friendships of the passing years; and what friendships are like those which are formed in the fellowship of labor for the Master "In His Name"?

The meeting of the last year was an especially joyful one, as our Treasurer's books showed that the whole amount pledged had come in with an unusual promptness and spontaneity. In October our meetings were confined to those public gatherings held in connection with the General Association in Alameda. In November Miss Fay presented the appropriations for the year, and asked for the approval of the members in regard to it, which was unanimously given. In the December meeting a plan was proposed which, at the time, seemed to promise much for the future year's work. Mrs. A. K. Burnell, a former missionary in India, being providentially with us, and also having peculiar fitness for this work from her own experience, it was deemed advisable to send her to such churches as would be easily accessible from this point. This plan was afterward found to be impracticable at this time, from its being so near the rainy season. January, February, March, April—each of these meetings had an interest of its own, going out to this missionary or that mission, and each enriched by prayer and the Word of God.

In the May meeting Broosa was the central object of interest. To those of us who remember Broosa in its feeble beginnings, in 1876, and see it now with its fine building, the contrast comes as a reward of the faith, timid though it was, of those earlier days.

In June, as far as to Bethany the sisterhood wended their way. Thoughts of, and words from, Miss Gunnison naturally centre around meetings in this church; for it was here that she received the inspiration which led her far across seas to labor for the girls in Japan.

As "Boards," as well as schools, take vacations, there was no meeting in July. The August meeting was somewhat of a reunion after weeks of separation, and our Foreign Secretary read from her accumulation of letters during the summer. And now, having gone the circlet of the year, we pause to thank our Heavenly Father for life prolonged, opportunities extended, and our circle unbroken by death.

As it will be seen from this review, we have had but little of that inspiration that comes from the personal presence of the living missionary. They have been in our midst, passing through our cities going to or coming from regions beyond our Golden Gate; but by a perversity of circumstances (as it sometimes seems) they are not often here at the time of our meetings, and as "time and tide wait for no man," neither do steamers nor trains. Some of us have had a glimpse of dear Mrs. Logan on her lonely way to Micronesia, to take up the work laid down by her noble husband, whose white monument will greet her eyes for the first time as she comes to the scenes of their former and united labors. A whiter monument, and more enduring than the marble that bears his name, is there, unseen by mortal eyes.

The literature of missions in this our day furnishes much of the stimulus to this work. And what reading to the Christian heart more rich and inspiring than the missionary magazines and volumes of the present day, which contain not a history of wars and cruelties, but of the more peaceful triumphs of the Cross! Let us read all that comes to our hand, especially the journals of our own denomination, imitating in this the loyalty of Christians of other names to their own church families,—*The Missionary Herald*, now an octogenarian, in its eighty-fifth year (and all the better for its age), and our own *LIFE AND LIGHT* for Woman, in which we, as a Pacific Board, have no unimportant part,—Miss Fay being still the editress of the four pages assigned to us. This magazine has been much improved the past year, and enlarged; comes to us monthly, and is but sixty cents a year. We watch with some interest the increase of the circulation of *LIFE AND LIGHT* on our coast from year to year. In 1886, 340, in 1887, 350, and in 1888, 377 copies were taken. Of these, 294 were taken in California, 1 in Arizona, 37 in Oregon, 38 in Washington, and 7 in Utah. We have also *Mission Studies*, published by the Board of the Interior, and *Mission Dayspring* for the children. Our column in *The Pacific* is maintained continuously under the able pen of our editress, Mrs. Jewett, and our auxiliaries are invited to send her news of how the work goes on in their own fields. This is our means of intercommunication—the vital cord binding the extremes of our coast States together, Nevada, Washington, Oregon, Arizona, and California. This is our telephone, and we connect it now with one and now with another, and the speaking-tube hangs in the office of our editress, in Vacaville.

OUR TREASURY.

The exact and relentless figures have been given by our Treasurer. Some weeks since a doubt hung over us as to the full ingathering the present year. Were we asked for a reason for this, we would find one cause probably in the increasing disposition in our auxiliaries to start off on some independent projects,—all good, and needing money,—but as auxiliaries of the Woman's Board, our funds are pledged to its treasury; else how, with any certainty, can we provide for the continued support of these five missionaries and three or four schools named in our list? In the foreign mission work the money must be pledged in advance. Our true and faithful missionaries are in the field; our schools are going on. Can we leave them with an uncertain support? True, He who feeds the ravens may not suffer them to want, and the sweet promise will be good for them "when other helpers fail"; but this will not relieve us from responsibility.

The following is the exact list of appropriations as sent to us last year by the American Board, and cordially accepted by us. It was hoped that, in

view of the many demands, we might add to this a sum sufficient to increase this amount to \$5,000. Appropriations for the past year:—

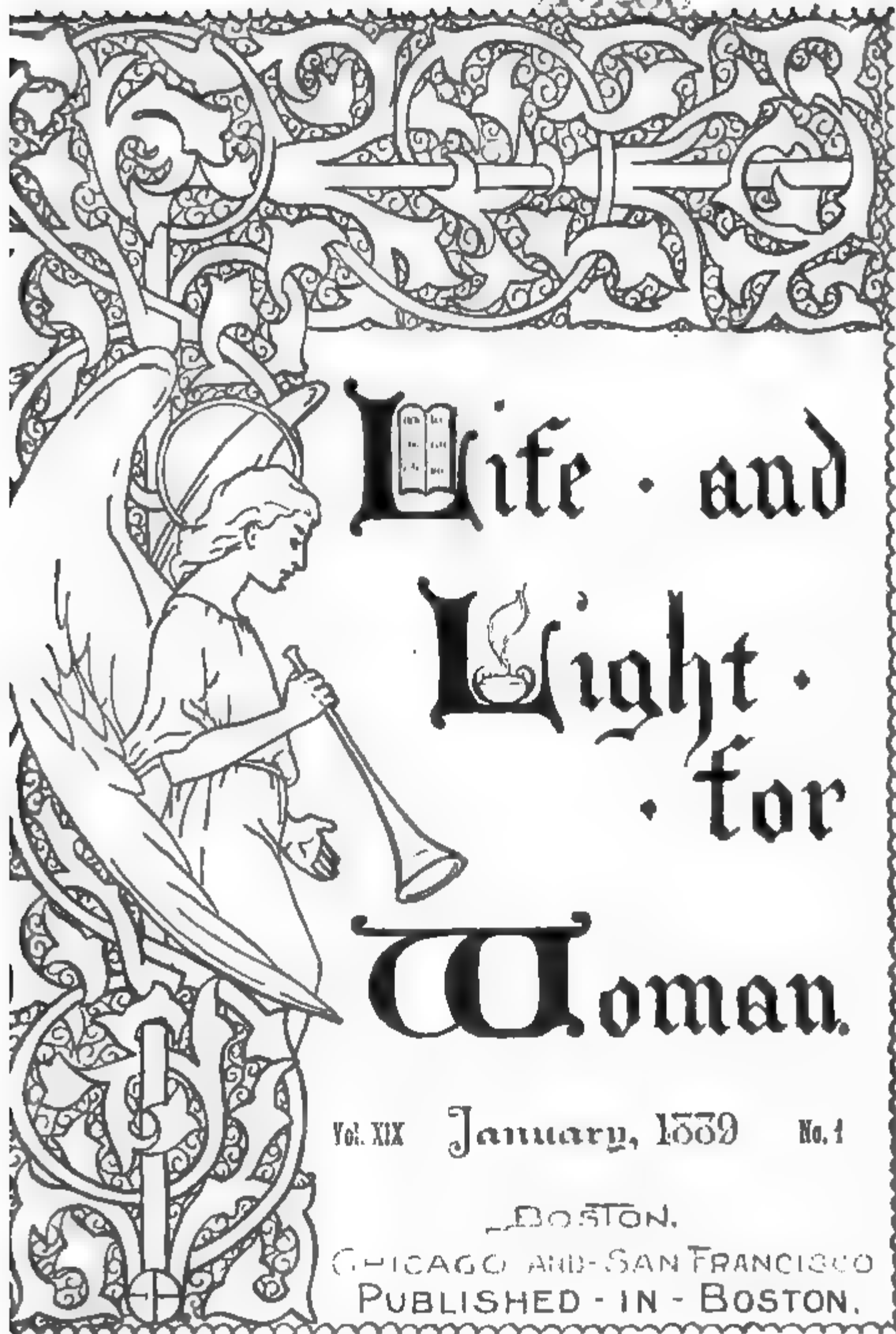
ZULU MISSION.	
Salary Mrs. Holbrook	\$450
WESTERN TURKEY—BROOSA.	
Salary Mrs. Baldwin	\$396
Girls' School—Teachers	264
Scholarships	308
Fuel and Service	176
Total	\$1,144
JAPAN.	
Salary Miss Gunnison	\$575
Salary Miss Denton	575
Teacher	75
Total	\$1,225
MICRONESIA.	
Current Expenses Morning Star	\$500
MADURA MISSION.	
Scholarships in Schools under the care of Mr. and Mrs. Perkins	\$500
SPAIN.	
Girls' School	\$500
Total	\$4,319

The details of this work will be given in the report of our Foreign Secretary. A year's retrospect opens a view into the future. Shall we go on as we have done in the past, being content with the old methods? An opportunity for a legal election which we have at this time gives an opportunity for new counsels and new ways of doing what comes to us. We can learn from our sister denominations.

New responsibilities come to us each year. What openings are before us! New fields appearing on all sides, indicated by every magazine, by all the successes of our missionaries, by the yearning cry of newly awakened souls for more of what we give a taste! What need of money and helpers in the fields whitening for the harvest! The long time of sowing is nearing the glorious reaping. Shall we put in the sickle? or shall we, like the timid Ruth, only glean the corners of the fields?

This day is woman's opportunity of work for the Master. She may, she can, she must, take it up. Christianity has done too much for her in this enlightened age and in this fair land for her to remain idle in hand, in brain, or heart.

J. C. SMITH.



Life · and Light · · for Woman.

Vol. XIX January, 1889 No. 1

BOSTON.
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CLARK AND PETERSON.

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The Weekly Pledge System.

FOR any of our Auxiliaries or Mission Circles who may wish to adopt the weekly pledge system, we have prepared envelopes, which may be procured by application to Miss A. B. Hartshorn, W. B. M., No. 1 Congregational House, Boston; or to Secretary W. B. M. I., 53 Dearborn Street, Chicago, Ill.

Large envelopes, 40 cents per hundred; small envelopes, 15 cents per hundred.

Samples furnished free. Thank-offering envelopes free. Postages at rate of four cents per hundred.

Missionary Mite boxes, two, six, and ten cents each; postage extra. Thank-offering boxes, two cents each; twenty cents per dozen.

Treasury.

Letters to the Treasury of the Woman's Board of Missions should be addressed, and checks made payable, to Miss Ellen Carruth, No. 1 Congregational House, Boston.

Letters to the Treasury of the Woman's Board of Missions of the Interior should be addressed, and checks made payable, to Mrs. J. B. Leake, 218 Cass Street, Chicago, Ill.

Bureau of Exchange.

Address: Miss E. Harriet Stanwood, 1 Congregational House, Boston.

Life and Light.

SIXTY CENTS A YEAR IN ADVANCE.

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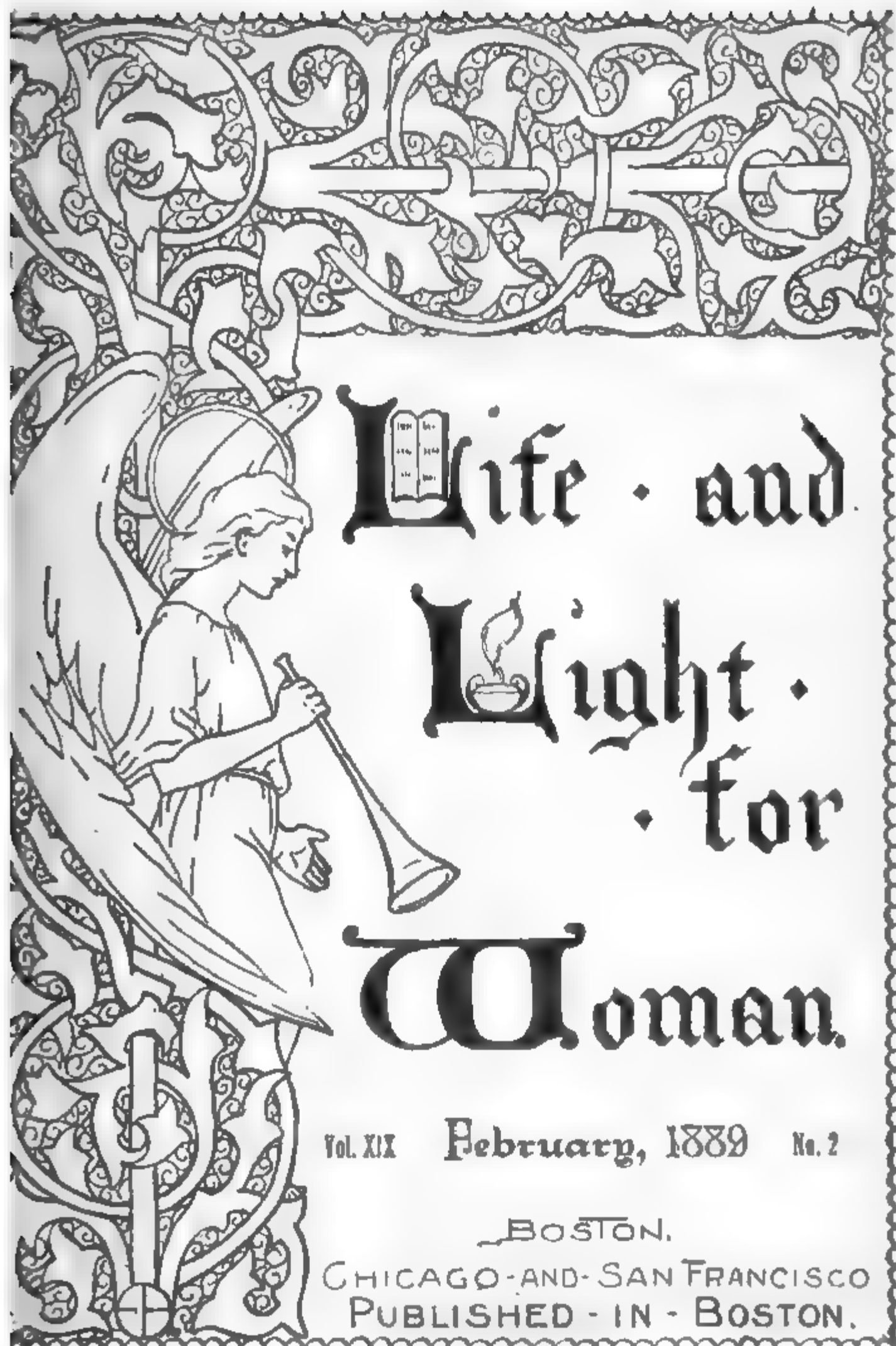
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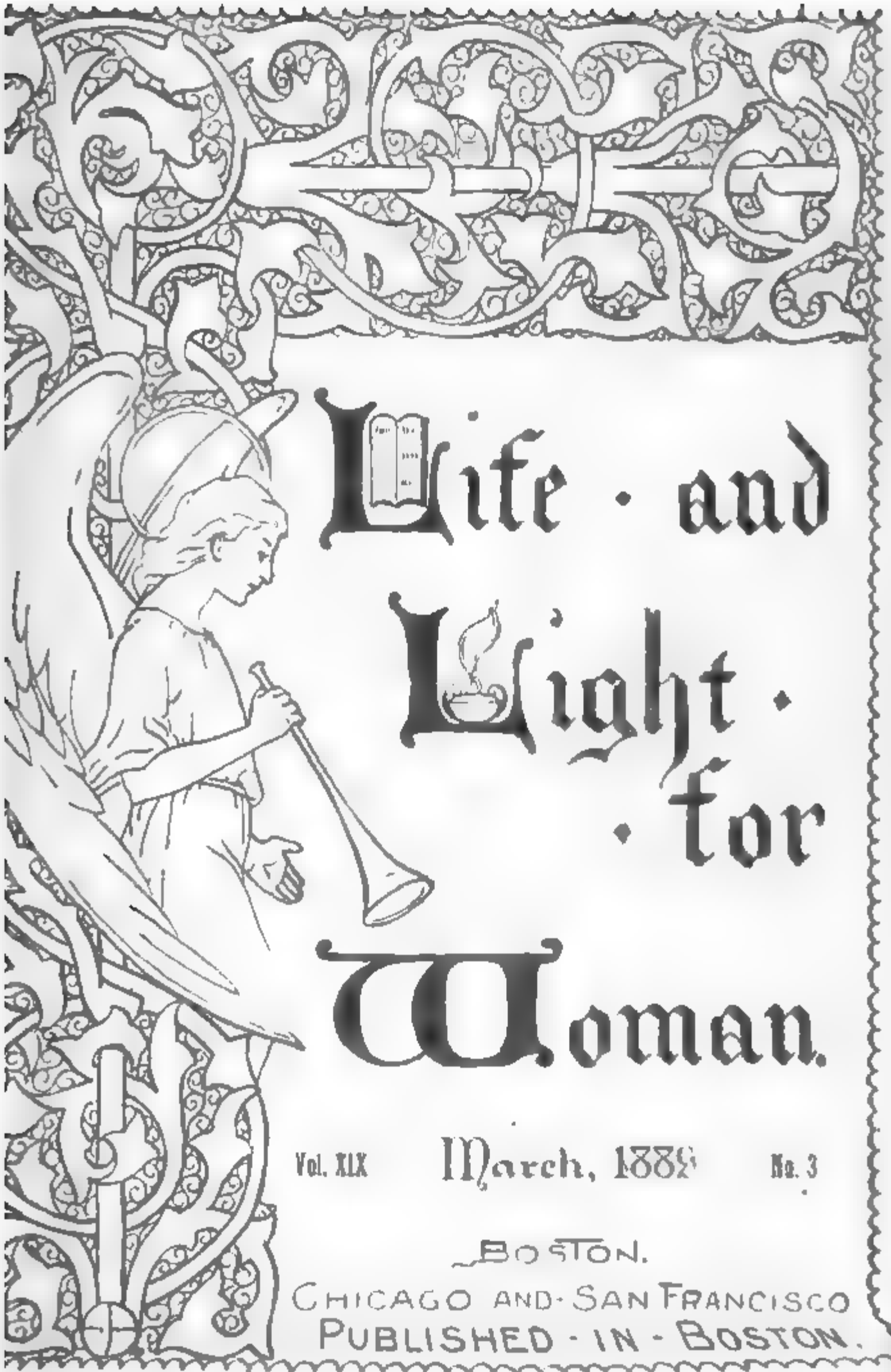
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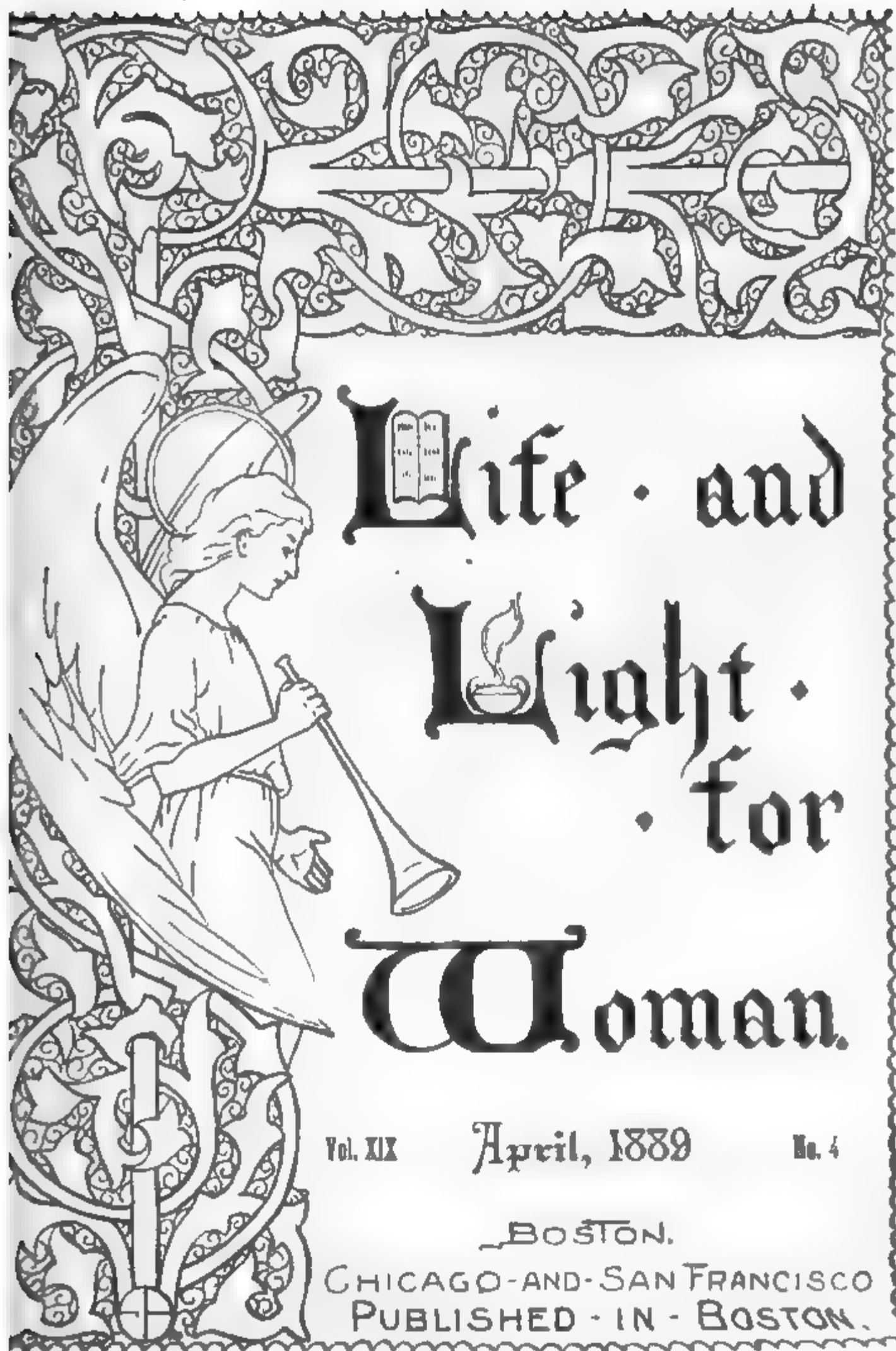
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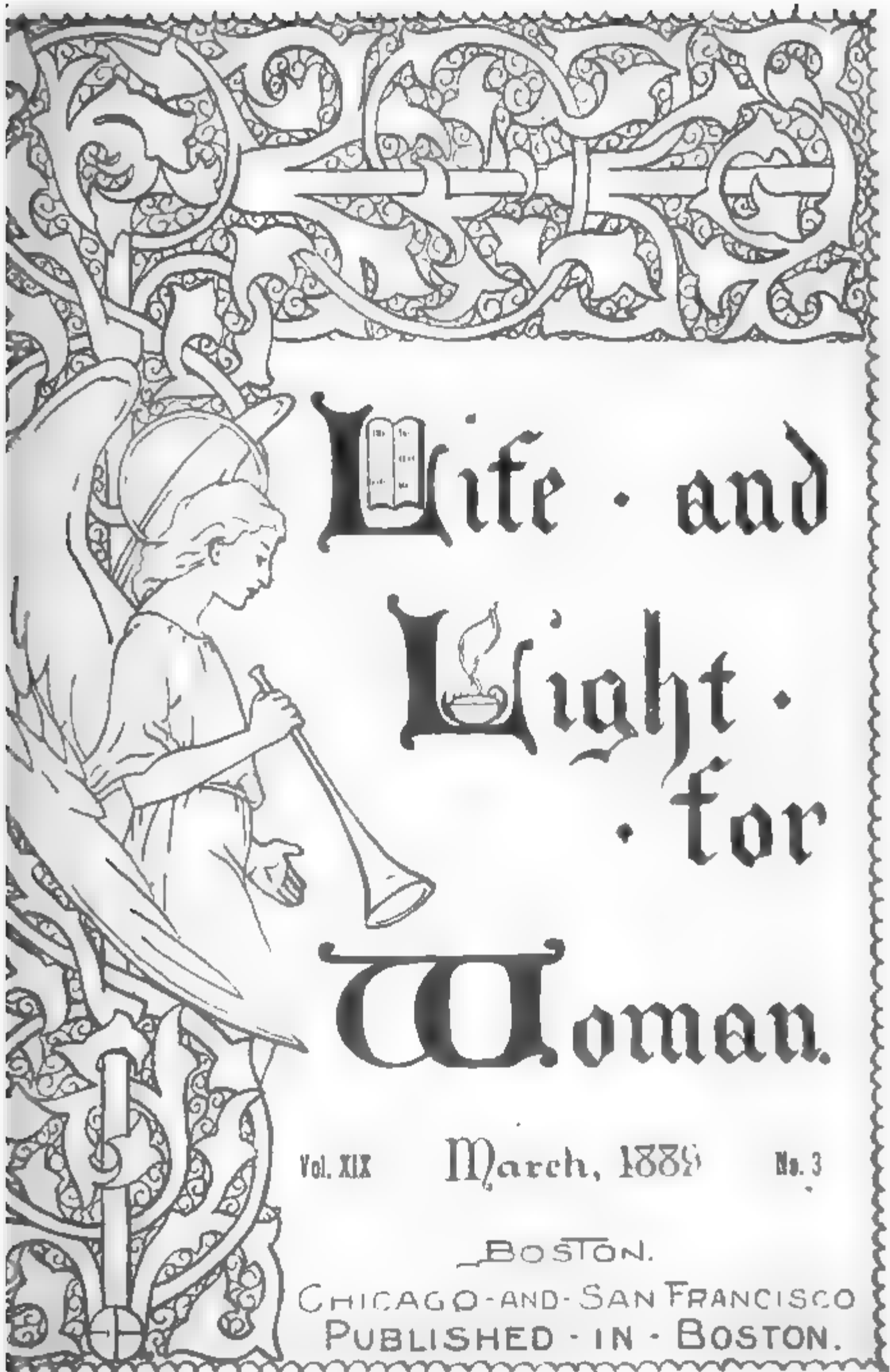
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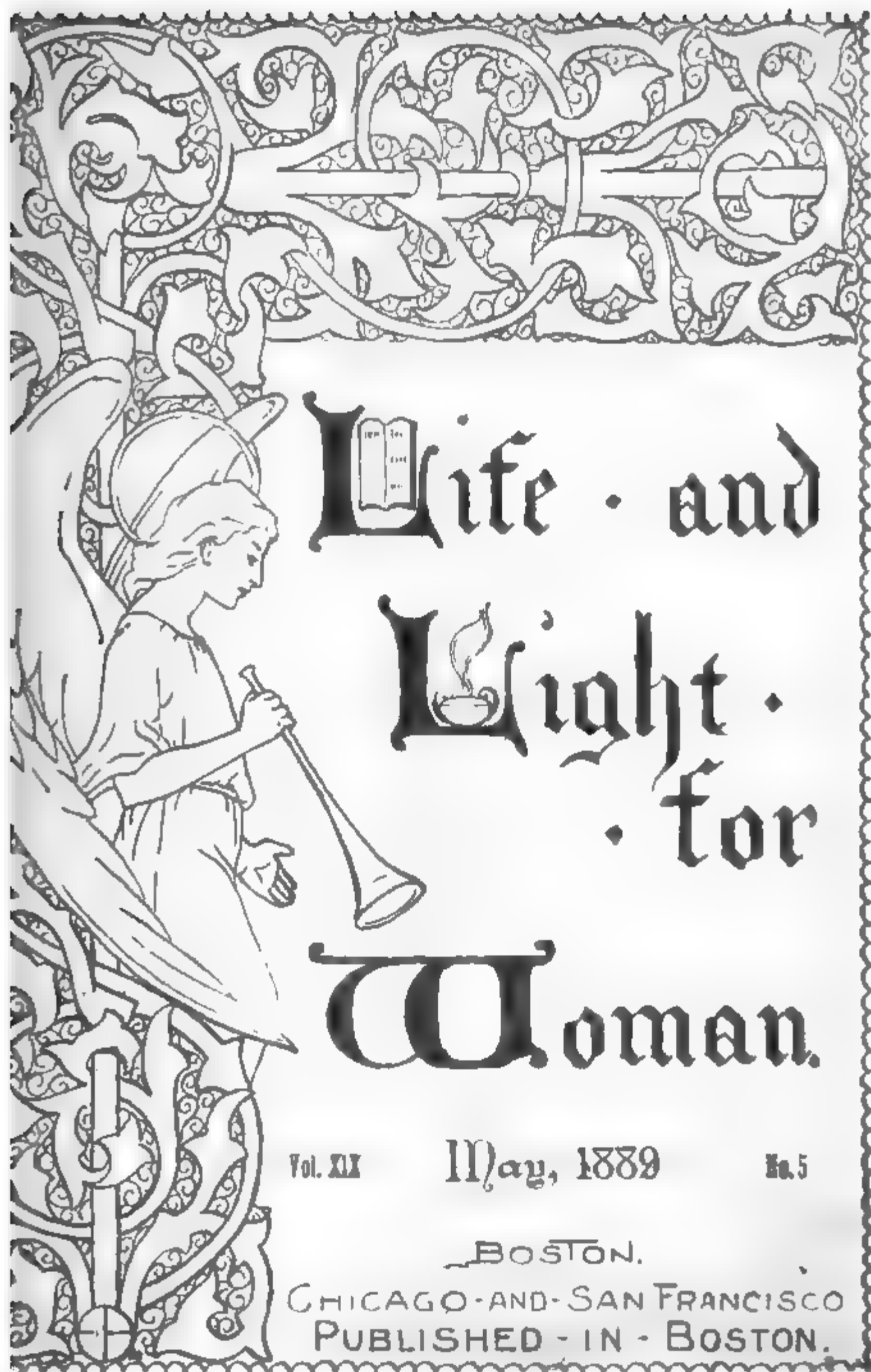
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The Missionary is a children's missionary magazine, published jointly by the American Board of Christian Missions. Terms per year: \$3.00 for 25 copies to one address, \$1.50 for 10 copies to separate addresses. All letters relating to subscriptions should be addressed to American Board of Christian Missions, No. 1 Congregational House, Boston.

Mr Geo Wright



Life · and
Light ·
· for
Woman.

Vol. XII

May, 1889

No. 5

BOSTON.

CHICAGO · AND · SAN FRANCISCO
PUBLISHED · IN · BOSTON.

FRANK WOOD, PRINTER, BOSTON

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The Weekly Pledge System.

For any of our auxiliaries to Mission Circles who wish to adopt the weekly pledge system, we have prepared envelopes, which may be procured by application to Mrs. A. R. Hartshorn, W. L. M. No. 1 Congressional House, Boston, or to Secretary W. L. M. No. 1 Dearborn Street, Chicago, Ill.

Large envelopes - 10 cents per hundred; small envelopes - 15 cents per hundred.

Samples furnished free. For each mailing envelope - five. Postages at rate of 5 cents per hundred.

Missionary Mail boxes two, six and ten cents each. Postage extra. Thank-offering boxes, six cents each. Twenty cent postage each.

Treasury.

Letters to the Treasury of the Women's Board of Missions should be addressed, and checks made payable to Mrs. Ellen C. Wood, No. 1 Congressional House, Boston.

Letters to the Treasury of the Women's Board of Missions of the Interior should be addressed, and checks made payable to Mrs. E. B. Blake, 218 Dearborn Street, Chicago, Ill.

Bureau of Exchange.

Address: Mrs. E. B. Blake, 218 Dearborn Street, Chicago, Ill.

Life and Light.

SIXTY CENTS A YEAR IN ADVANCE

Letters to the Life and Light Association should be addressed to Secretary, Life and Light Association, 218 Dearborn Street, Chicago, Ill.

Letters to the Life and Light Association of the Interior should be addressed to Mrs. E. B. Blake, 218 Dearborn Street, Chicago, Ill.

Letters to the Life and Light Association of the Pacific should be addressed to Mrs. E. B. Blake, 218 Dearborn Street, Chicago, Ill.

Editorial Committees.

For the Life and Light Association, Secretary, Life and Light Association, 218 Dearborn Street, Chicago, Ill.

For the Life and Light Association of the Interior, Secretary, Life and Light Association of the Interior, 218 Dearborn Street, Chicago, Ill.

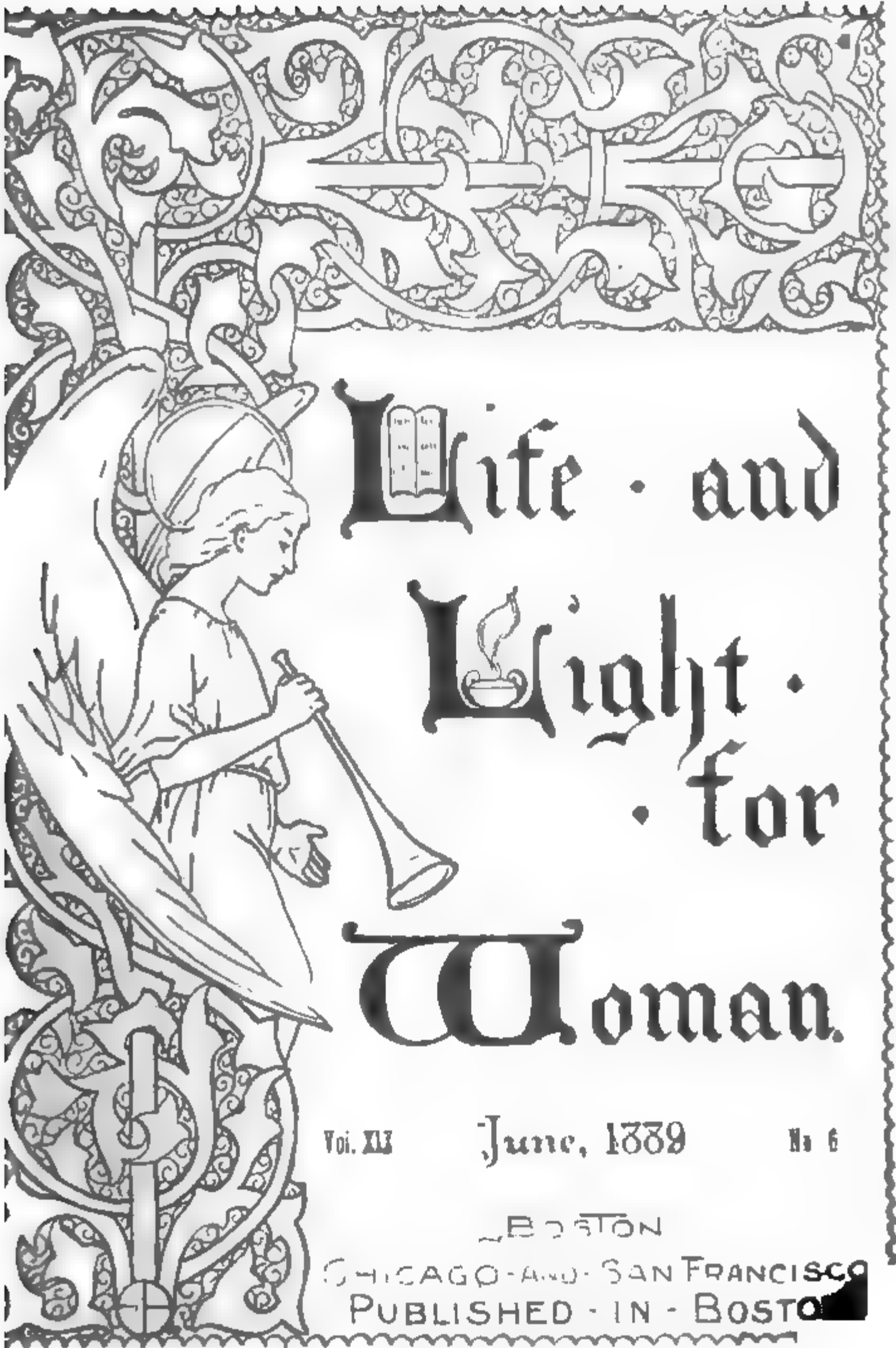
For the Life and Light Association of the Pacific, Secretary, Life and Light Association of the Pacific, 218 Dearborn Street, Chicago, Ill.

For the Life and Light Association, Secretary, Life and Light Association, 218 Dearborn Street, Chicago, Ill.

For the Life and Light Association of the Interior, Secretary, Life and Light Association of the Interior, 218 Dearborn Street, Chicago, Ill.

For the Life and Light Association of the Pacific, Secretary, Life and Light Association of the Pacific, 218 Dearborn Street, Chicago, Ill.

Geo Wright



Life · and
Light ·
· for
Woman.

Voi. XL

June, 1889

No 6

BOSTON

CHICAGO AND SAN FRANCISCO
PUBLISHED IN BOSTON

CHARLES WARD, PRINTER, 105 N. 1ST ST.

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One Week Pledge System.

Full text of the One Week Pledge System, including details of the application process, the pledge itself, and the consequences of non-compliance. The text is presented in a clear, organized manner, with headings for different sections of the document.

Appendix.

Additional information and resources related to the One Week Pledge System, including contact information for the National House of Prayer, Inc., and links to related websites and documents.

General of Exchange.

Information regarding the exchange of goods and services, including details of the exchange process and the types of items that can be traded.

Life and Love.

Information regarding the importance of life and love in the One Week Pledge System, including details of the requirements for maintaining a healthy and loving relationship.

General of the House.

Information regarding the general structure and organization of the National House of Prayer, Inc., including details of the various departments and the roles of the members.

General of the House.

Additional information and resources related to the One Week Pledge System, including contact information for the National House of Prayer, Inc., and links to related websites and documents.

Geo Wright



Life · and Light · · for Woman.

Vol. XX

July, 1889

No. 7

BOSTON

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Board of the Interior.

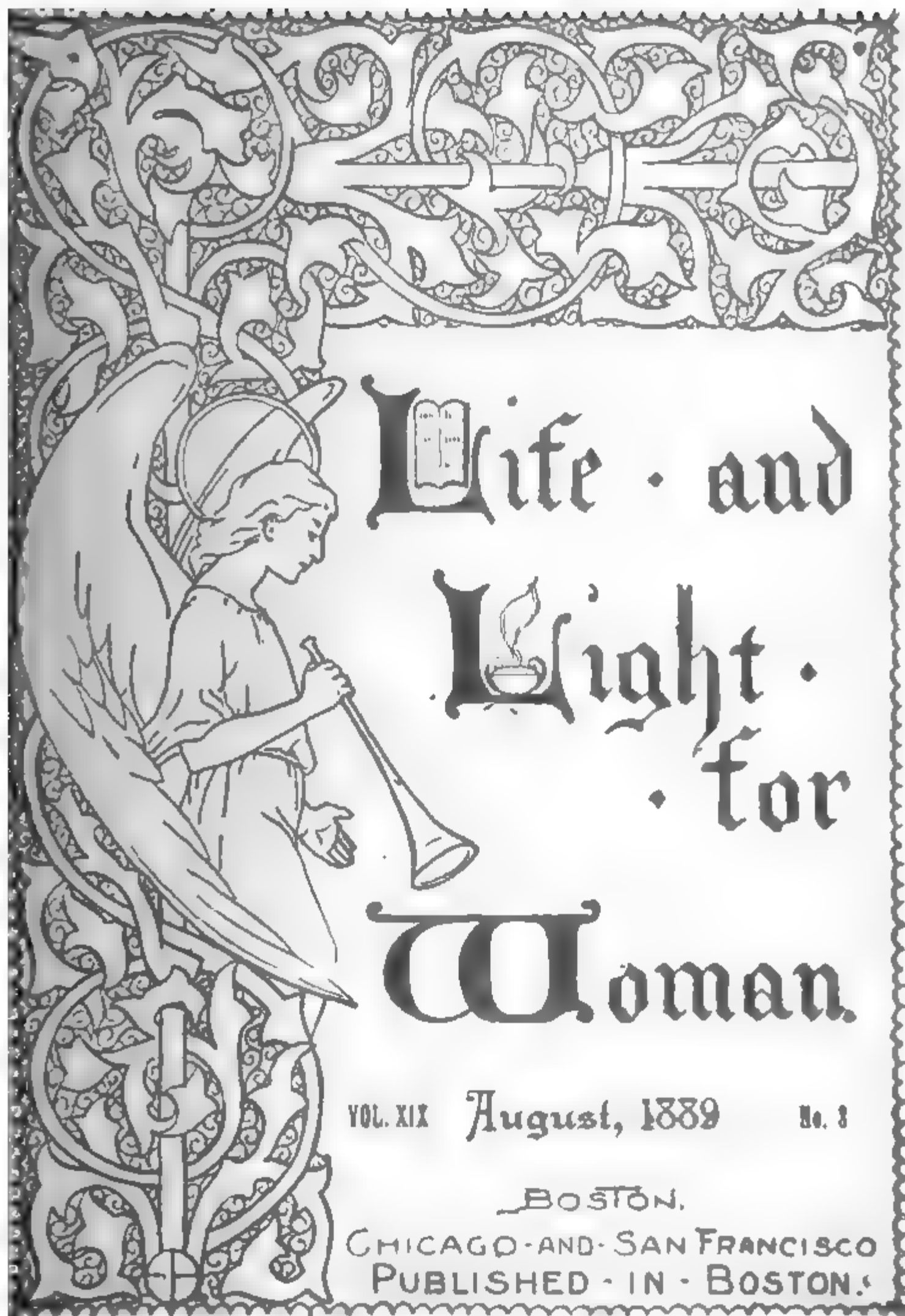
1. *What is the purpose of the study?*
 2. *What are the research questions or hypotheses?*
 3. *What is the study design?*
 4. *What are the participants and sample size?*
 5. *What are the variables and measurement tools?*
 6. *What are the data analysis methods?*
 7. *What are the results and conclusions?*
 8. *What are the limitations and strengths?*
 9. *What are the implications for practice and research?*
 10. *What are the ethical considerations?*

1. *Journal of the American Medical Association*, 1997; 277: 1033-1036.

1. *Journal of the American Medical Association*, 1997; 278: 1039-1044.

...the fact that the *Journal of the American Medical Association* is the largest medical journal in the world, and that it is the only one that is published by a medical association. The *Journal of the American Medical Association* is the only medical journal that is published by a medical association. The *Journal of the American Medical Association* is the only medical journal that is published by a medical association.

the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 200 million to 400 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.





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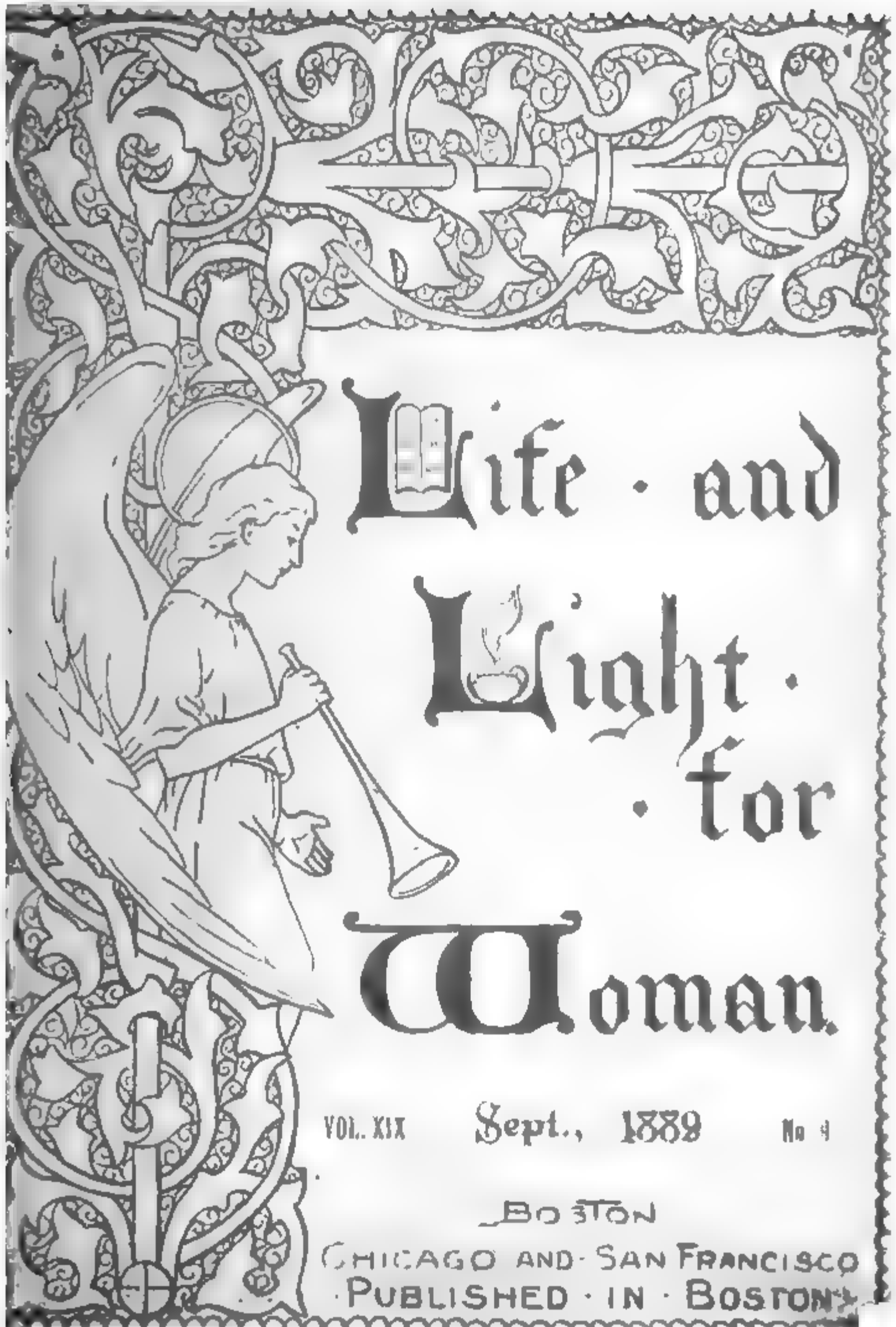
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Life · and
Light ·
· for
Woman.

VOL. XIX

Sept., 1889

No 4

BOSTON

CHICAGO AND SAN FRANCISCO
PUBLISHED · IN · BOSTON ·

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Life · and Light · · for Woman

VOL XII

Oct., 1889

No. 10

BOSTON.

CHICAGO AND SAN FRANCISCO
PUBLISHED IN BOSTON.

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• How to find the answer

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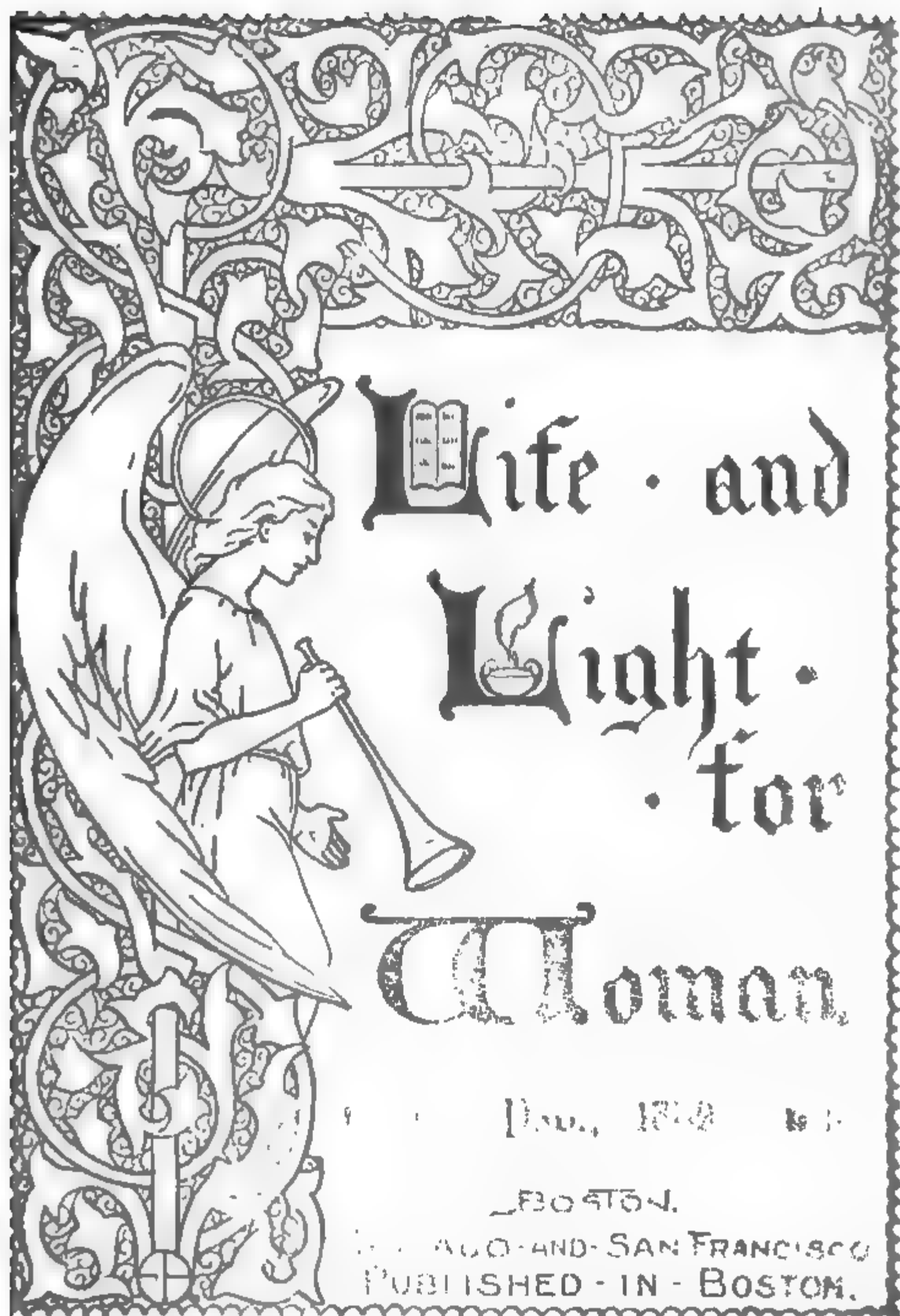
1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1971).

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1987). The concentration of chlorophylls was expressed as $\mu\text{g mL}^{-1}$ of the sample.

1. *Journal of the American Medical Association*, 1990; 263: 1025-1028.

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Mr Geo Wright



Life · and
Light ·
· for
Woman

Nov., 1872 No. 1.

BOSTON.

NEW-YORK AND SAN FRANCISCO
PUBLISHED IN BOSTON.

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Share of the Estate

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התאריך: 11.05.2017
 שם: ד"ר אביחי
 תפקיד: מנהל
 חתימה: ד"ר אביחי
 חתימה: ד"ר אביחי

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific information required.

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1. The first of these is the fact that the United States is a member of the North Atlantic Treaty Organization (NATO). This organization was created in 1949 to provide a collective defense against the Soviet Union. The United States is one of the founding members of NATO, and it has remained a key member ever since.

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1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

Mr Geo Wright



VOL. XIX

CHICAGO
PUBLISHED FOR

W. B. EERDMAN & CO.
120 N. 1ST ST.

Life and Light for Woman

PUBLISHED MONTHLY

THE WOMAN'S BOARDS OF MISSIONS.

IN CONNECTION WITH THE

American Board of Commissioners for Foreign Missions

TERMS.

SIX DOLLARS ANNUALLY IN ADVANCE.

CONSTITUTION FOR AUXILIARIES OF THE W. B. M.

ARTICLE I.—This Society shall be called THE WOMAN'S MISSIONARY SOCIETY, and shall be a branch of the Woman's Board of Missions.

ARTICLE II.—The officers of this Society shall be a Directress, Secretaries, and a Treasurer.

ARTICLE III.—The objects of this Society shall be the collection of money for the support of the American Board of Commissioners for Foreign Missions, and the spreading of the Gospel among its heathen.

ARTICLE IV.—All money received by this Society shall be sent to the Treasurer of the American Board of Commissioners for Foreign Missions, for the purposes of their organization.

ARTICLE V.—All property shall be disposed of by the Society by the vote of a majority of the members.

FORMS OF BEQUEST.

1. A bequest in the name of the entire corporate name of the particular benevolent association to which the money shall be paid is as follows:—

To the Board of Missions, incorporated in Massachusetts, A. D. 1824, the sum of ———— Dollars, for the Woman's Board of Missions, the sum of ————

2. A bequest in the name of the American Board of Commissioners for Foreign Missions, as set forth in their Act of Incorporation, passed in the year 1824, is as follows:—

To the American Board of Commissioners for Foreign Missions, incorporated in 1824, the sum of ———— Dollars, for the Woman's Board of Missions, the sum of ————

3. A bequest in the name of the Woman's Board of Missions of the Interior, the sum of ———— Dollars, for the Woman's Board of Missions, the sum of ————





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